

THE CHRISTIAN WORK AND EVANGELIST ALSO CONTINUING THE NEW YORK OBSERVER

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The Heavens at Night

NIGHT draws her curtain o'er the vaulted dome
Of Heaven, at first a spread of silver gauze,
Then deeper, darker, till in silent pause
As if from Heaven to earth a call should come
To bring some fainting fear-struck traveler home.
Then as in symphony some dying clause
Oft followed, in accord with music's laws
By burst of sound, the Heavens ablaze become.

O, beauteous pageant, nightly spread that we
Our souls athrill with wonder and delight
Should in thy miracle another see,
Our darkened sky illumed with heavenly light,
Life's dome oft hung with shade of deepest blue
Leaves many a rift where starlight shineth thru.

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CHRISTIAN WORK

AND THE EVANGELIST

Joseph Newton Hallock, D.D., Editor.

The Christian Work is issued weekly. The subscription price is three dollars a year, payable in advance. Two years \$5.00 in advance. Five years \$10.00 in advance in one remittance.

The Rev. Frederick Lynch continues with us as Associate Editor. Mr. Lynch is a writer of great vigor, whose words on religious and social subjects are more and more widely read in both Europe and America. Mr. Lynch will continue to write "The Optimist," which has attracted much attention, and will contribute weekly editorials, editorial notes, correspondence, etc.

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Maude Dutton Lynch contributes a page each week in the Book Department as Literary Editor. She has had wide experience with the best literature of both Europe and America, and is well qualified for the work.

The talented young writer, Rev. Henry Strong Huntington, who, as our readers will remember, has been associated with us for some years, will continue to write for several departments of the paper.

Mr. Adam C. Haeselbarth, who has written the news notes for us for many years, and whose intimate connection with one of the largest daily papers of this city has given him unrivalled facilities for obtaining the latest, and most correct news, will continue to write the news notes and the notes also in connection with the International Sunday School Lesson.

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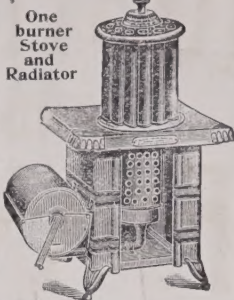
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The Tumult in Mexico.

There is increased concern at the War Department over the Mexican situation. Secretary of War Stimson and Major General Leonard Wood have frequent conferences. Two full troops, D and A, are now stationed at Columbus, N.M., to repel the threatened attack of the army of 1,100 rebels now at Palomas, Mexico, just across the line. The insurrectionists are short of supplies and are determined to obtain these from the American side, it is believed. Reinforcements were hurried to the point in response to urgent messages from Major Sedgwick Rice, in command of the 3d Cavalry. Troops I, K and M, 3d Cavalry, stationed at Fort Sam Houston, have been ordered to Fort Bliss for patrol duty on the border. Five troops of Cavalry are already on guard along the border. The rebels seem determined to defy the American Army with the purpose, it is said, of compelling intervention. Dispatches from Mexico City say that Mexican rebels menace the capital. Tenancingo, which contained the largest federal garrison in the State of Mexico, outside of Mexico City, has fallen before a Zapatist attack. A rebel force of 6,000 to 7,000 men is operating about Toluca, thirty-six miles from Mexico City, and Tenango, which is fifteen miles from Toluca. They are inflicting horrible barbarities upon all who refuse to join them.

Deputy Consul Murdered.

The latest dispatches from Bogota, Colombia, leave no doubt that William B. MacMaster, the United States Vice and Deputy Consul at Cartagena, whose gunshot riddled body was found ten miles from that city last week, was murdered. No clue has been found to the perpetrators of the crime, which was committed while Mr. MacMaster was hunting. United States Consul Kemper wires from Cartagena that without doubt MacMaster was murdered and that the Colombian government and he are making investigations. The Colombian government has already notified the American Charge at Bogota that the murderer or murderers will be given the full penalty of the law. It is believed that MacMaster was murdered by Colombians. Tho his parents were Americans, he was born in Colombia. He made a number of enemies in that country by his aggressiveness, officials here assert. He was

regarded by the natives as practically a Colombian. It probably will be difficult for the investigators to determine whether the murder was political or the result of a personal feud. MacMaster in his official capacity aroused much ill feeling by defying a mob which threatened to ill treat American Minister Northcott when he visited Colombia several years ago.

The Health of Pupils.

Startling statements which should cause parents to inquire as to the health of their children who attend school have just been given out in Washington, D.C. If these assertions are true, fifteen million American school children need medical attention. This is the estimate furnished the United States Bureau of Education by Dr. Thomas D. Wood, professor of physical education in Teachers College of Columbian University. Some of his conclusions are as follows: Several million children have two or more handicapping defects; 400,000 have organic heart disease; at least 1,000,000 have or have had tuberculosis; about 1,000,000 have spinal curvature, flatfoot or some other moderate deformity; over 1,000,000 have defective hearing; about 5,000,000 have defective vision; about 5,000,000 are suffering from malnutrition; over 6,000,000 have enlarged tonsils, adenoids or enlarged cervical glands; over 10,000,000 have defective teeth, which are interfering with health; about one hundred cities have organizations for the care of health in the schools. The strain of American school life upon pupils is very great. Too often it is fatal. The health of the youngsters should be closely watched.

No Cheap Beef for Years.

It is not encouraging to wage-earners and housewives to have served upon them a notice that high prices for beef will prevail for at least three years. This is the positive declaration made by M. F. Horine, statistician of the Union Stock Yard and Transit Company, in Chicago. The cattle supply, he declares, is pretty well exhausted. It must be replenished before there can be a drop in prices. Three years at least will be required to bring the supply to the normal figure. By that time there will be an increase in the demand for beef. Consequently the new supply of cattle must be in excess of the demand of to-day. Mr. Horine said the condition of the meat market to-day affords an opportunity for the accumulation of a fortune by those with the land and the stock to breed cattle for the market. The need of cattle is becoming more imperative every year. Mr. Horine would not state that this shortage of cattle just now would result in still further advances, but intimated it

would. Mr. Horine blames the drought of 1909 and 1910 and the severe winter of 1911 for causing a scarcity of cattle. The present price of beef steers, \$10.25 a hundred pounds, is the highest price paid since the Civil War.

Dominicans Seek War Funds. An American warship is at Port au Prince, Hayti, and the United States Government is closely watching the trend of affairs in the black republic. Dispatches from Port au Prince say that war between Hayti and Santo Domingo may follow the tragic death of the Haytian President, General Cincinnatus Leconte, who was killed by the powder explosion that wrecked the palace and destroyed four hundred lives. Suspicion exists that the explosion resulted from the activity of Haytian revolutionists. In some quarters this idea is scouted. Army officials attribute it to a lack of proper ventilation in the smokeless powder quarters. The danger of a war between Hayti and Santo Domingo became apparent when the Dominican Minister at Washington was requested by his government to obtain a loan of \$1,000,000 that the country might be put on a footing to wage war against Hayti. The Dominican government has held Hayti responsible for the revolutionary outbreak in Dominican territory and will seek redress. Unless restitution is made for the damage that has resulted war may be declared on Hayti.

Mexicans Behead an American. Press telegrams from Mexico City say that the decapitation of Rowan Ayres, an American civil engineer, following the infliction of knife and pistol wounds, the severing of legs, tongues, arms and fingers of persons supposed to be allied against them, and the constant looting and burning of business houses and residences, have thrown the residents of Mexico where the Zapatistas are operating into a state of terror. Appeals are being made by Americans for intervention. Official notice of the decapitation of Mr. Ayres has been sent to Henry Lee Wilson, the American Ambassador. Mr. Ayres was slain immediately after his capture by the rebels near Morelia, the capital of Michoacaw. Following the report of his capture, troops were dispatched to rescue him. They came upon his mutilated body. He had been stabbed in a score of places and riddled with bullets. The rebels are absolutely without mercy. The city treasurer of Ixtlan was placed on a funeral pyre and burned alive while the rebels gathered around and laughed at him. Many headless bodies have been found in ravines. Countless other stories of outrages are told.

First American Socialist Church. Early next month in Portland, Me., the first Socialist church in the United States will begin operations. It will be called "The People's Church." Yet it will have no creed, no sacraments, no ecclesiastical affiliations, no liturgy—nothing that usually comes to mind when "church" is mentioned, except prayer and preaching. The preaching will be from a platform, not from a pulpit. The Bible will furnish an arsenal of texts, and the Gospel teachings will be applied to the social conditions under which the people of to-day are living. It will be a singing church, only the people will not sing "Rock of Ages" and "Jesus, Lover of My Soul," but Edwin Markham's "Brotherhood" song, James G. Clarke's "The People's Battle Hymn" and Gerald Massay's "The People's Advent." There will be no form of church membership, no excommunication formalities and no initiation ceremonies, unless some form of baptismal service shall be used as a dedication ceremony. Thus the leader of this novel movement states his plans. The Rev. Paul Harris Drake, formerly pastor of the Universalist Church at Beverly and lately of the Second Parish Unitarian Church at Saco, Me., will refer to his members not as "brethren," but as "comrades," and already he has

exchanged the dignified pulpit of the Saco Auditorium for a soap box in the public square of the city.

Federal Coal Lands to Cities. If a scheme which Walter E. Fisher, Secretary of the Interior, is promulgating is put into operation cities and towns may obtain Federal coal lands free. By the proposed arrangement many Western States would be benefited. Colorado, Wyoming, Utah, Montana, Idaho and other States west of the Missouri River have coal lands in the public domain. Mr. Fisher proposes a bill which authorizes him to patent 640 acres of government coal land for each city and 160 acres for each town. As a first step the Interior Department has withdrawn from entry 640 acres, desired by the city of Grand Junction, Colo., altho authority to do this is doubtful. Mr. Fisher will recommend that Congress pass a bill granting this land to the city. The Secretary believes such a patent should be safeguarded by the provision that the title shall revert to the Government if the municipality fails to live up to the conditions of the grant. In Mr. Fisher's opinion, private exploitation of government land should be made only under a leasing system. He desires that government owned coal lands be run to insure the public an abundant supply at prices yielding a fair return.

Liquor and Costly Living. However one may feel politically about supporting the Prohibition ticket, none will dispute the force or truth of this argument by Eugene W. Chafin, the Presidential nominee on the Prohibition ticket, as to the part liquor plays in adding to the high cost of living. In his acceptance speech he said: "The liquor traffic takes considerably more than a hundred million bushels of grain each year to make liquor for the United States. Nearly a million men are engaged in making and distributing liquor. They support families of four millions more. To start with, we have here an army of five millions of non-producers—all consumers of food, clothing and shelter, the necessities of life. As a result of this traffic more than two hundred thousand men are in jails and penitentiaries, all consumers and non-producers. Then add to this army court officials, policemen, employees and attendants of poorhouses, jails, penitentiaries, insane and other hospitals for the dependent classes caused by the liquor traffic and you will have an army of nearly ten millions who consume and do not produce any of the necessities of life. Herein lies the cause of the high cost of living."

Would Have Seized Czar. A special, copyrighted cable dispatch to the New York "World" from Odessa, Russia, says that to seize the Russian imperial family on board their yacht and to compel the Czar to abdicate was the object of a revolutionary plot formed on board the battleship Ivan Zlatoust, of the Black Sea fleet. The details are just now leaking out. This conspiracy was more ambitious, more amazingly daring in its objects than the famous mutiny on the battleship Kniaz Potemkin seven years ago in the Black Sea. Timely discovery of it has resulted in the arrest of a petty officer and sixteen seamen, all of whom were promptly sentenced to death. The conspirators intended to seize the imperial yacht as it was conveying the Czar, Czarina and their five children from Yalta, their summer home in the Crimea, to Sebastopol. The demand was to be made that the Czar proclaim a limited monarchy and a constitutional régime. At the same time the mutinous crews of the Baltic fleet were to have murdered or arrested their officers and descended upon Cronstadt and St. Petersburg.

Jewel Imports Break Record. Jewelers are evidently not fearing hard times in the immediate future, no matter how the next Presidential election may result. Imports for July broke all records in the value of diamonds,

pearls and other precious stones received in New York. Figures compiled by Examiner William B. Treadwell at the Appraiser's Stores show a total of \$5,547,116, or nearly twice the value of gems brought in during an average month. In July of last year, which was considered a good month, the value of gems imported reached \$4,475,985. Of the record breaking July total the cut precious stones and pearls aggregate \$4,566,354, while the uncut stones, mostly diamonds, total \$980,762. The total value of gems received in New York city this year aggregates \$24,000,000. A Maiden Lane authority said that the enormous gem imports in July were due to the anticipation of a big demand for precious stones next fall and winter. It was also said the big receipts were influenced by a feeling in the trade that the price of diamonds is sure to continue to advance.

No More Pension Agencies.

All pension agencies in the United States, numbering eighteen, and including the one in Washington, D.C., will be abolished. The work of distributing payments will be performed by a disbursing clerk in the Pension Bureau. He will receive a salary of \$4,000 a year. The abolition of the agencies will become effective January 31, 1913. For many years the Senate and House have locked horns regularly each session over the advisability of abandoning seventeen of the pension agencies, leaving alone the one located in Washington, and requiring it to perform all the duties of distribution. On each occasion the Senate has won and saved the agencies. This year the House was so obdurate that nothing remained but recession by the Senate. The Senate last Wednesday, in gloomy silence, took the necessary steps to obliterate the pension agencies. Funds were appropriated to care for agents and clerks until January 31, 1913. All records and papers will then be transferred to the Pension Bureau in Washington. The clerks will be taken care of in the classified service to which they belong. The House wishes to make the abolition become effective December 31, but the Senate saved an additional month for the agents. House Democrats say more than \$200,000 a year will be saved by the abolition of pension agencies.

Editorial

Militarism and the Public Schools

Militarism in our age is rampant, and the activity of the militarists is incessant. They never sleep, and they are everlastingly at work, striving to bring the nations into fuller subjection to their ideals. One of their latest tricks in this country is an effort to bring about the militarization of our public schools. Already a bill of this sort has been introduced into the Legislature of our own State, and similar bills are appearing in Legislatures throughout the country. It is only one feature of a great scheme which is being engineered by astute and long-headed men who know what they want, and who will ultimately secure their ends unless the eyes of the people are opened. A certain Colonel Parker has written a plausible pamphlet on military drill in our public schools, and other military officers are lending a hand. The literary ability being developed and displayed by officers in the United States Army and Navy is worth noting. Some of them seem to be writing most of the time. Glance thru the magazines of the last five years and count up the articles which have appeared from the pens of our military and naval experts. They are becoming the self-appointed teachers of the nation. Supported by the Government, and having no fighting to do, it is only natural that they should turn their energy into some other channel, and the channel just now most popular is the public prints. We are having a demonstration on a large scale that the pen is mightier than the sword. Whenever Congress takes

up the military and naval appropriation bills certain military and naval experts, active and retired, are immediately in evidence, and by extended contributions to the Sunday papers and by signed letters on the editorial page they proceed to show the people how defenseless the nation is, and how important it is that additional millions should be voted for the maintenance of peace. The question is sure to be raised sooner or later whether the United States Government can afford to support a great company of men the chief concern of whom is the multiplication of ways to eat up the national income.

This scheme of introducing military drill into the schools is of course plausible. What dangerous or iniquitous scheme was ever concocted since history began which was not plausible? Only plausible schemes have any chance of going thru. Schemes are sometimes so plausible that they deceive the elect. This military training scheme is deceiving many. The argument is this: "See what fine exercise military drill is! Do you not like an erect carriage, a well developed chest, square shoulders and a manly stride? Is it not well to train boys to habits of obedience? Is not discipline wholesome which makes young men supple and alert?" The argument is specious, but fallacious. It ignores a lot of things which should not be forgotten. It makes assumptions which no informed person can afford to grant. It assumes that military drill is the only form of exercise which gives an upright carriage or which disciplines the body to suppleness and grace. The fact is that military drill is only one of many forms of bodily exercise, and it is by no means self-evident that it is better than other systems. So great an educator as ex-President Eliot, of Harvard, says: "Military drill, quite apart from rifle practise, seems to me one of the poorest forms of bodily exercises, very inferior to most gymnastic exercises and to all free sports." To be sure we want the young men of America finely developed physically, but this development can be secured apart from the drill with swords and guns. While a man is exercising his body, his mind and spirit are also being moulded, and military drill has an influence on the soul which is not altogether good. Youth is the time when ideals take shape. Impressions made under twenty are with difficulty effaced. A sword is an instrument made to cut and kill a human being. A gun in the hand of a soldier is a weapon manufactured to kill men. It is not good for boys to play with swords and guns. It is not wholesome to practise target shooting for the purpose of making oneself an expert in shooting down human beings. Boys ought not to be trained to think of killing men. They ought to be trained to think of saving men. It hurts them to train them to think of killing Germans or Italians, Chinamen or Japanese. They should be trained to think of how best to help all men in foreign lands. It is not well to teach boys to form the habit of thinking of foreigners as foes. They should be trained to think of foreigners as friends and brothers. The shedding of human blood should be made abhorrent to them. How can it be when they play daily with instruments of bloodshed? They ought to grow up with the idea that war is a relic of barbarism, and that the modern world has found a better way to settle international disputes. This idea is hampered in its growth amid the clash of swords and the noise of target practise. Implements of slaughter have no rightful place in the school room. Instruments symbolizing hate ought to be kept out of sight. Training the hand and the eye for the purpose of fitting oneself to put an end to human life is demoralizing. It takes the edge off the conscience. It lowers the sense of the dignity of human life. It has a tendency to coarsen the spirit. It brings down the ideals. It makes it more difficult to accept the ideas of Jesus of Nazareth. All Europe is debauched by its militarism.

It is demoralizing also to couple military drill with patriotism, and teach boys that only men who shoot can be

truly patriotic. The militarists have two tricks: One is to ask for battleships for peace; the other is to ask for military drill for the purpose of developing patriotism. Last year a bill was introduced into the United States Senate, and this was the heading of it: "A bill to encourage rifle practise and promote a patriotic spirit among the citizens and youth of the United States." How adroit! How subtle! How devilish! Satan comes in robes of light: "Boys are to be drilled in order that they may become patriotic!" "Patriotism is bound up with powder and balls!" "To be a good American you must be ready to kill a man living under another flag!" "To love your country you must be ready to hate other countries." "Fighting is the only fine exhibition of patriotism!" "When men can shoot they are good citizens!" "With many shooters a country is safe!" These are the sophistries and falsehoods which go along with the guns. They are errors which it is dangerous for boys to imbibe. Military drill saves no nation. Patriotism has no essential connection with guns. The soldiers of peace are as brave and patriotic as the soldiers of war. Peace has her victories no less renowned than those of war. The patriotism we most need is the patriotism which fights evils in business and politics. The soldiers the country now calls for are the soldiers who dare to do right. The enemies we have most to fear are the enemies in our midst. There is no foe across seas of which we need for one moment to be afraid. There are enemies inside our gates which may bring about our overthrow. Boys in our schools ought to be trained not to look at imaginary enemies far away, but at real foes at our doors.

To militarize our schools would be a step backward and downward. It would create thousands of new places for military officers to be fed at governmental expense, and it would cripple the nation. It would swell the business of the men who manufacture guns and powder and bullets, but it would put an increased burden on the man who pays taxes. It would put a new glamor on army and navy, but it would retard the day when the whole world is to bow at the feet of the Prince of Peace. Europe has tried military drill, and look at it! Let us try something else. Europe puts a soldier on the back of every peasant. The soldier has a fine chest, but the back of the peasant is bent. This is the land of democracy, the land of the people, the land in which every man has the right to an upright carriage and an unfettered life. Let us be careful how we increase the number of men who, producing nothing themselves, sit daily at the Government's tables, and let us think twice before we decide to drill the rising generation in the tactics of a game which one of the greatest military captains of all time declared to be the trade of barbarians.

C. E. J.

Editorial Notes

Just as *THE CHRISTIAN WORK* goes to press this week, our associate editor, Rev. Frederick Lynch, sails for Europe. He goes to attend the Congresses of the Interparliamentary Union September 18-21, and of International Peace, September 23-29, both of which are to be held at Geneva this year. He goes as delegate from the New York Peace Society, and the Peace and Arbitration Commission of the Federal Council of Churches of Christ, of which he is secretary. Mr. Lynch will continue his weekly editorials as usual, and will write for "The Optimist" a series of European letters, which, we have no doubt, will be received with the same interest that has greeted his travel letters in previous years. The International Peace Congress will be held in the Hall of the University of Geneva, and will continue thru the week. The hotels of the city have for the most part made a very modest special rate to members of the Congress, which may be learned, on arrival at the Bureau of the Congress. There are also many boarding houses which announce still cheaper rates. The registration fee of the Congress is 5 francs (\$1.00) for each delegate, except for the first delegate of a society, who pays 10 francs. In order to se-

secure the report of the proceedings one must pay 2 francs extra. The meeting is likely to be a very important one, as the Congress was not held in Rome last year because of the cholera scare, and we hope that as many of our friends as possible will arrange to be present. The preliminary program includes, among the topics to be discussed, "A Code of International Public Law," "Causes of the Wars Which Have Occurred Since 1815," "Economic Sanctions in Case of Violation of International Law," "Aerial Navigation and War," "Disarmament" (Report of a Commission), "International Organization of Pacificism," "International Organization of Press Communications," "Commercial Jealousies and International Relations," "Treatment of Foreigners," "The Duties of the Pacificists in a Country Engaged in a War of Conquest," "Propaganda Work," "International Education," etc. This program makes it certain that the sessions will not be wanting in life and interest. In the way of social entertainment for the delegates the week will have its full quota of receptions, excursions, visits to historic places, banquets, etc., and those who go may feel assured that the week spent on the historic shores of beautiful Lake Geneva will amply reward them for the time and expense of the journey.

Dr. Nicholas Murray Butler, president of Columbia University, was on July 23 decorated by the French government with the Cravat of Commander of the Legion of Honor. The decoration was conferred in the Palais d'Orsay by Gabriel Hanotaux, acting for Prime Minister Poincaré, who could not be present because his family were in mourning. At the banquet to Dr. Butler, which followed the ceremony, speeches were made by United States Ambassador Herrick, Baron d'Estournelles de Constant, Gabriel Hanotaux and Count Apponyi. Dr. Butler, in his reply, referred to the revolution which is taking place in all parts of the globe and bringing about a higher conception of international unity. It was, he predicted, thru this revolution and a higher and truer adherence of the nations to the common principles of morality that international peace was sure to come. Dr. Butler has contributed notably to the cause of peace during the past four years by his able addresses as president of the Mohonk Arbitration Conference and by his organization the past year of the Department of Intercourse and Education of the Carnegie Endowment for International Peace, of which he is the acting director. The late Frederic Passy, the leader for forty years of the peace forces in France, was the first of the Pacificists on whom the French government conferred this distinction of Commander of the Legion of Honor. We extend to Dr. Butler our warmest congratulations on the receipt of this high recognition of his many services to the cause of human progress and welfare. Dr. Butler's present trip to Europe is in part to seek information which will aid Columbia University in properly organizing and conducting the new School of Journalism, provided for in the will of the late Joseph Pulitzer, of New York.

The Board of Home Missions and the Presbytery of New York, in the conviction that an earnest effort should be made to reach some of the multitude of unchurched people in the metropolis, two years ago opened the Labor Temple. Rev. Charles Stelzle, head of the Department of Church and Labor in the Home Board, was placed in charge of the enterprise. It had from the outset a distinct and definite aim, namely, to attract a group of people not otherwise accessible to the Christian church. Features novel in church work were introduced for this purpose; all of them, however, in harmony with the religious ideals and aims of the undertaking. This purpose has been realized. Large and increasing audiences have attested to wide and permanent interest. Twenty-six meetings every week have borne witness to the variety of its appeals and to the large response of many classes of people. For those meetings have included as many distinctively religious services as are usually held in other churches, besides many classes and clubs and popular lectures and entertainments for all ages and conditions. While the attendance has been sustained by various secular attractions, it is a notable fact that the most largely attended meetings have been those of a distinctly religious character. Thus the Sunday evening service, always religious in aim, has the largest audiences—audiences often taxing the utmost capacity of the auditorium. The stability of the work is indicated by the adherence of a large number of men and women, and by an organized "fellowship" numbering 118 and a brotherhood numbering about fifty. The expense of this great enterprise has been

\$12,500 a year, which, in view of the large attendance and the numerous meetings, necessitating a large staff of workers, is abundantly justified. If, as we believe, the Labor Temple shall prove that people who had drifted away from churches can be won back and can be interested in varied forms of Christian activity, the lesson thus given to the country would justify an indefinite cost. As further evidence of a growing success it should be added that the prejudice against Christianity which we encountered at first has noticeably disappeared, and a sympathetic attitude toward a distinctly gospel message has been brought about. The straighter the message is given the heartier the response. We expect in the future to bring to happy and organized culmination that earnest religious aim which has always been central in all plans for the development of the work of the Labor Temple. Mr. Stelzle entered upon this work only to inaugurate it, proposing so soon as it should be well under way to give it over to other hands and devote his whole time to the larger work of social service. That time came last April, and the Board of Home Missions has called as his successor Rev. Jonathan Day, of Tyrone, Pa., who is eminently fitted for his difficult and glorious task.

Among the most important of many changes which are now passing over the spirit of the French nation is the reaction toward Catholicism which is being remarked on all sides. The view is often expressed that the contempt for religion which was so universal a few years ago has now quite gone out of fashion, and that the most brilliant and talented thinkers and writers of the younger generation are now turning toward the Church as their guide in life. An influential critic of contemporary France, who adopts the pseudonym "Agathon," writing in "l'Opinion" on the Catholic movement, points out that the strongest tendencies among the youth of France are cult of character and personality, a taste for the heroic, and not a preference for abstract ideas and systems. It is this, he says, which is leading the young people more and more toward the deepest source of all activity, namely, moral and religious life. The intellectual youth who twenty years ago seemed to be won over by anti-clerical doctrines is now turning toward Catholicism, a fact the importance of which cannot be exaggerated. As a concrete instance, he states that at a higher normal school, where not long ago there were only two or three pupils of declared religion, one-third are now practising Catholics. Of this number a majority are science pupils. The professors of philosophy at the most intellectual of Paris lycées declare, says this writer, that a majority of their pupils are practising Catholics, while among those indifferent to religion there is now no anti-clerical rancor. At the Sorbonne the students in philosophy have chosen for professor a Catholic, Victor Delbos. The Catholic renewal is also showing itself, it is pointed out, in literature. Some of the finest lyric poets of modern France, who exercise an incalculable influence over the younger generation, draw their inspiration, not from vague religions therein, but from the foundation of the Catholic doctrine. Many of these writers are men who began their careers as agnostics and whom the experiences of life, says Agathon, have brought to the same belief.

In a telling article in "La Revue" Deputy Joseph Reinach calls the public's attention to France's danger of the great increase in alcoholism. The chief cause, which has changed France from one of the soberest to the most alcoholic countries in the world, he considers to be the complete liberty in the sale of spirits here. While America, he points out, has one licensed house to every 380 inhabitants, England one to 430, Sweden one to 5,000, and Norway and Canada one to every 9,000, France has one for every eighty-two inhabitants, or one to every twenty-five to thirty adults. To the appalling spread of alcoholism M. Reinach attributes the increase in the number of suicides, which has almost trebled in the last fifty years; madness, which in thirty years has nearly doubled, and tuberculosis, which now carries off 150,000 victims a year. The enormous extension in crime is also proved, by the statistics of the Ministry of Justice, to be principally due to the drink curse. In sixty years the nation's consumption of alcohol is said to have in-

creased nearly six times, the amount taxed, according to the last statistics, being equivalent to nearly 4,000,000 hectoliters of brandy. M. Reinach points out that France is a country in which alcohol is taxed the least. While America imposes a duty of \$60 a hectolitre and England \$98, the French excise claims only \$44. He declares the most deadly enemy of the drunkard to be absinthe, of which France consumes more than all the rest of the world put together, and he recalls that in 1903 the Academy of Medicine unanimously voted for a total suppression of all drinks composed of alcohol and natural and artificial essences. "Where is this unanimity now?" he asks in conclusion. "On one side are the working classes—the backbone of the nation. On the other the big distillers and wine merchants, whose chief interest is to multiply licensed houses. On one side are those who die from alcohol. On the other those who live by it. A choice has to be made. The principal cause of the alcoholism which has raged for the last half century is not the slackness of the law in suppressing drunkenness, nor the unrestricted sale of drink, nor the invasion of absinthe: it is the fear of the elector."

We have read with the greatest pleasure the reports of the General Assembly of the Canadian Presbyterian Church in the rising city of Edmonton. The main subject was union. Altho the considerable minority that voted against union have caused delay in its consummation, yet the Assembly, to the surprise of many, reached a unanimous finding. In its deliverance the Assembly stated "that the fact that a large majority of those voting have declared themselves in favor of the organic union of the Congregational, Methodist and Presbyterian Churches is a strong indication that the ultimate result of the present movement will be the consummation of such a union, and pledges itself to do all in its power to maintain and deepen the unity of spirit which has marked the course of the negotiations, and to continue to promote the fraternal intercourse and conference with the other churches which have made the present vote possible." Special instructions were given for measures of co-operation, especially in the founding of new charges and in theological education. The Union Committee was enlarged by the addition of not a few who were meanwhile in favor of delay. The leader of the anti-Unionists, Principal Mackay, spoke very nobly in seconding the motion. He said that no one could doubt that a movement toward the readjustment of the Christian forces of Canada was directed by the Master. Also a great deal was due to the majority, whose right must be safe-guarded. He was willing to go with open mind to confer on every phase of this question, and if, in the end, it is the practically unanimous judgment of the Presbyterian Church that organic union is the course of duty, he and those who thought with him would be willing to go with their brethren. This is a fine utterance, and very hopeful. We shall be miserably disappointed if our friends in Scotland fail to agree. Their task, after all, is less onerous than that which has fallen to the Canadian brethren. They had to unite churches so diverse in many ways as the Presbyterians, the Methodists and the Congregationalists. In Scotland the immediate concern is with Presbyterians alone. Doubtless the Establishment problem is hard to solve, but it is not beyond the reach of solution if both parties set high above other aims the coming of the kingdom of the Father.

Last week the great auditorium of Columbia College was filled almost to the point of discomfort with summer students of the college to hear Professor John Dewey talk on suffrage. As his audience consisted mostly of teachers, the address was confined to the advantage that would come to members of the teaching profession if we had suffrage. He did not appeal at all to the emotions in his talk, but advanced step by step along the line of reason. The gist of his thought was that women teachers would be better educators, and boys particularly would be better educated by women if the women were enfranchised. He said that while the disfranchisement of an individual would not necessarily be of great disadvantage, the disfranchisement of a body of people would have a great effect, and that it is impossible to have a real democracy where there are castes or sets. It might be reasonable to establish a standard of education, but it is absurd to refuse the vote to a body of individuals just because they happen to be women. China, he said,

which has been held up to us as a backward nation, is ahead of us in this respect, for in her new scheme of government it is assumed that the men and women shall share alike in the government. He did not spare the anti-suffragists, for he said that their arguments did not have a vestige of respectability. Inertia of thought and inactivity of imagination which has come to us from the past were the only reasons for anti-suffrage. The savages, when they are asked the reason for certain practices, say: "We must do it because our ancestors did it." He then went on to say that the criticism that our schools did not fit the child for contemporary life outside is just, and the reason is that eighty per cent. of the teachers in the public schools are women, and as such are not allowed to participate in the public life about them, which restriction reacts on the child to its detriment. He concluded his address by saying that women are shut out from the culmination and seal of full citizenship, the outward and visible sign of the inward and spiritual grace, which is liberty. From the prevalence of note-books and the intent interest of the audience it was evident at a glance what a hold this question has on the men and women who are making teaching their profession. Members of the Woman's Suffrage Party were at the doors when the meeting disbanded, giving out yellow announcements.

Our dear old friend, "The Presbyterian," one of the brainiest and best of the exchanges that comes to our desk, was one of the first to shed a sympathetic tear as it bid what it supposed to be a final "farewell" to the "dear old 'Observer,'" and it tearfully exclaimed, "Our good old friend has passed away." We sent it word immediately that it had not passed away, but was merely taking a little nap after its eighty years of hard work, and would, in a few moments, wake up brighter and more alive than ever. The tonic acted like a charm. All the sadness at once left our good "Presbyterian" friend, and in its issue for August 7 it prints an entire column to express its joy and happiness at the thought that it will continue to go on with its great work for the upbuilding of the glorious kingdom of our common Lord and Savior. Such friendships as those of old friends who have worked for eighty years side by side in the Christian field and for the great cause of righteousness and the world's conversion to Christ, are not easily forgotten. There is an old Roman motto, *Amicitia Semperturna Est*, which means that true friendship is everlasting, and never was that more true than between these two great workers for the common cause. "The Presbyterian" then goes on to repeat a story which one of our editors sent them, as follows:

"All of which reminds us of a story. A widow in her weeds and loneliness met a friend of her youth; he likewise being lonely and in weeds. In fact, the two had been engaged, but a lover's quarrel separated them and they drifted apart. She married, and her husband died; he married and his wife died. Now, after all these years, they meet again, and the old love is rekindled in the heart of the man. He proposes, 'Ah, John,' said Mary. 'You know I said farewell to you, and I buried you out of my mind as well as out of sight.' 'But, Mary, dear, you forgot all about the resurrection.' Dear 'Presbyterian,' you forgot about the resurrection. We are not dead; we are risen—more alive than ever.

"Over our desk hangs an old picture of the religious papers and their editors of thirty years ago, at least. In the center is "The Presbyterian," with the genial face of the beloved Dr. Mutchmore. Near at hand is THE CHRISTIAN WORK, with our Dr. Hallock, and "The Observer," with Dr. Prime. "The Presbyterian" was the companion of our grandparents on Sabbath afternoons, of our parents, and it is now in the third generation of our family. Why, we had it when Mr. Martien was the publisher; we enjoyed the friendship of Dr. Grier, the scholar and the gentleman; of Dr. Mutchmore, the preacher and the builder; of the quiet and saintly Dr. McKinney, and the safe and consecrated Dr. Alexander. Great men these were! And we rejoice to see the new life that has come to this old paper, under the leadership of Dr. Kennedy. We want your companionship along the way; do not leave us, old friend.

"And here's a hand, my trusty friend,
And gie's a hand o' thine,
And we'll take a right guid willie-waught
For auld lang syne."

We are, all of us, government officials and individuals, engaged in a frenzied search for the cause of the present high cost of living. What a pity that we should persist in going so far afield when, at least, the greater portion of the cause lies in the raising of our own standard of living. Unfortunately we are living in an extravagant age, when the voice of economy is apt to be lost in the confusion of temptations, which we cannot resist. Our neighbor has an auto-

mobile—we must have one also. We are entertained lavishly—we must excel that lavishness. Our guest's interest in the sights must be gratified at the most expensive restaurant. We must live in luxurious homes. We refuse to consider other than the most expensive food products, and buy the rarest with scarcely a thought. Our enjoyment of the opera is in proportion to the price of our seats and our enjoyment, and the price of the seats advances accordingly. The drug stores flaunt their enticing and mysterious signs, and our covetousness and curiosity must be satisfied by an indigestible drink or some drug not only useless but harmful. We have thrown off all pretensions of doing for ourselves what we can pay others for doing for us. We cannot even blacken our own shoes. All the old world prudence has disappeared, and we have arrived at a point where the luxuries have descended to the plane of necessities and the ultra luxuries have become merely luxuries to be indulged in occasionally. And on all sides complaints are heard of the high cost of our living. Would it not be better to cease our endeavors to stretch our income to include these extravagances, reduce our superfluous expenditure and live more simply? This would result in better health, more opportunity for thoughtfulness for others, and more personal contentment.

Governor Hunt of Arizona is carrying out a plan of prison reform which is attracting much attention. His theory is that very few men are criminal by nature and that most of the inmates of a penitentiary have had the bad luck to be ensnared by circumstances. Acting on this theory, he is endeavoring to build up his criminal's character, restore his self-respect, strengthen his weakness and cultivate in him an appreciation of his proper relation to society. So in the Governor's prison, there are no chains nor hand cuffs, the striped clothes have been replaced by neat, gray uniforms, and the men are put on their honor. That criminals must of necessity be confined for punishment and protection to society, he admits, but occasionally he allows one to go home for a short visit, and so far the Governor's trust in the members of his family has not been misplaced, the men returning on schedule time. Of course, Governor Hunt is meeting with much opposition in his proposed prison reform, and the criminals have organized a Mutual Improvement League to support from the "inside" the Governor's policy. The rules of this league are: "To try each day to do some good deed; to assist each other in all matters of grievance; to assist the officers in the discharge of their daily duties; to avoid and prevent disorderly conduct; to refrain from profane language." There is no disposition in his prison to prevent the inmates from exercising freedom of movement or entertainment. Even the condemned men are allowed diversion and companionship. Naturally there are determined efforts to put an end to this form of prison reform by taking the control of the prison from the Governor, and the success of this experiment depends on the political situation in Arizona. The defeat of the Governor at the next election would be a serious blow to the continuance of this reform.

That the world must be growing better is shown from the many reforms that are constantly being instituted. The latest much needed activity in social reform is the establishment of a chaperone for the steamers, or a social worker on the seas. Mrs. Charles H. Israels, who has done so much in looking after the recreation of working girls and seeing to the morals of dance halls, said recently that the New England Navigation Company had seen the need of a woman to look after its young women travelers, and that one was to be tried on both their day and night boats. The new chaperone will not be a policewoman in disguise, tho she will keep a sharp lookout for unpleasant conditions. She will not accost offenders immediately, but will have a watchful eye on them, and when she can she will gently suggest more conventional manners. She will also have an eye on the mothers with babies, and suggest to them that there is a large retiring room where there are free berths in which they can lay the children, instead of making beds of every chair. The boats of this line run to Bridgeport, New Haven and up the Hudson, and it has been suggested that they do not rent staterooms on the trip up the river, but only on returning, and not to the younger travelers. Another transportation company, which rented two boats running to Bridgeport and up the Hudson from the Long Island Railroad Company last year, Mrs. Israels said recently, had not been allowed to renew the lease this year because

they freely allowed immoral conditions. Evening dancing, which has been inaugurated in the open court of School 63, on Fourth street, Mrs. Israel's says, has been a great success, five cents admission being charged. "It proves that there is no reason other than prejudice for not allowing the young people to dance on the piers," she said. "There is a splendid recreation pier in Cleveland where dancing has proved a great success. Three cents is paid for every dance, the place is crowded, and paid for itself the first night. We have no allowance for music here, but a small entrance fee would pay all expenses. We have shown on Fourth street that it is practical and that there are no objectionable features."

We are glad of an opportunity of reprinting from "The Living Church" a prayer that is offered three times a day by the girls who are striking in the works of the Kalamazoo (Mich.) Corset Company. That a prayer as moving as this should appear in such a controversy is of significance: "O God, our Father, you, who are generous, who said, 'Ask and ye shall receive,' we, your children, humbly beseech you to grant that we may receive enough wages to clothe and feed our bodies, and just a little leisure, O Lord, to give our souls a chance to grow. Our employer, who has plenty, has denied our request. He has misused the law to help him crush us; but we appeal to you, our God and Father, and to your laws, which are stronger than the laws made by man. O Christ, thou who waited thru the long night in the Garden of Gethsemane for one of your followers who was to betray you, who in agony for us didst say to your disciples, 'Will you not watch one hour with me?' give strength to those who are now on picket duty, not to feel too bitterly when those who promise to stand with us in our struggles betray us. O God, we pray you to give to the fathers and mothers of our strikers a chance to bring up their helpless little ones. You who let Lot and his family escape from the wicked city of Sodom, won't you please save the girls now on strike? Help us to get a living wage. O Lord, who knowest the sparrow's fall, won't you help us to resist when the modern devil who has charge of our work takes advantage of our poverty to lead us astray? Sometimes, O Lord, it is hard. Hunger and cold are terrible things, and they make us weak. We want to do right. Help us to be strong. O God, we have appealed to the ministers, we have appealed to the public, we have appealed to the press. But if all these fail us in our need we know that you will not fail us. Grant that we may win this strike, and that the union may be strong, so that we may not need to cry, so often, Lord, 'Deliver us from temptation.' We ask this, Lord, for the sake of the little children, helpless and suffering; for the girls who may some day be mothers of children, and for those girls who dislike sin, but are forced into it thru poverty. O Christ, who didst die on the cross, we will try to ask you to forgive those who would crush us, for perhaps they do not know what they do. All this we ask in the name of the lowly Carpenter's Son. Amen!"

Editorial Brevities

Recently Dr. George Modges, Dean of the Episcopal Theological School, at Cambridge, delivered a sermon in answer to the question, "What's the matter with the church?" The gist of his thought—which on this occasion was much like that expressed in his "Everyman's Religion," was that while something is wrong and always has been wrong, things are better to-day than ever before. "The ideal aim of the church," he says, "is ever more and more to extend the horizon of the truth. And all this the church is doing in these present days with a freedom, a courage and a wisdom which no past age has equalled."

The fundamental immorality of the world, according to William Hard, author of a series of articles that now appear in book form, is, "getting something for nothing." A serious crisis is being created in our civilization, he claims, by our failure to recognize the menace of parasitism. "We are billions of miles," he says, "from really realizing that leisure is produced by somebody's work, that just 'Being a Good Woman' or 'Being a Decent Fellow' is so far from being an adequate return for the toil of other people that it is just exactly no return at all. We are billions of miles from

admitting that the virtuous parasite is just as much a parasite as the vicious parasite; that the former differs from the latter in the use of money, but not at all in the matter of getting it in return for nothing." Mr. Hard thinks that "there will be a revolution before we get it into our heads that trying to trade a sweet disposition or an intelligent appreciation of opera or a proficiency at amateur tennis for three meals a day is a fraud."

For the palace of peace at The Hague, Holland itself has provided the grounds, and in addition seven painted tablets for the main staircase and four paintings for the assembly room. The door of bronze and iron comes from Belgium, while England's gift is four stained glass windows for the assembly room. France gives Gobelin tapestry; Germany, a monumental entry gate for the park; Italy, marble; Switzerland, a marvelous clock, and Turkey a fine carpet; Norway and Sweden supply the granite; Denmark, a fountain for the courtyard; the United States, a monument for the terrace. From China come four costly vases. Japan's contribution is some wonderfully worked wall hangings. Russia, Argentina, Chile, Austria and Hungary are also represented.

To all Readers of the "New York Observer" who have joined the family of CHRISTIAN WORK AND EVANGELIST: Our serial story, "For Conscience Sake: A Tale of Modern Ireland," by Alexander Corkey, the well known Irish-American author, will be out in book form in a few weeks, and in case any of the former subscribers of the "New York Observer" desire to get the first part of this thrilling life story we are glad to announce that a special price will be made to them by the publishers of the book if they will write them at once, stating that they are subscribers to the "New York Observer" and now readers of the CHRISTIAN WORK AND EVANGELIST. The address of the publishers is The Forward Publishing Company, Sixteenth and Harney streets, Omaha, Neb.

The Conference of Universities of the Empire, which met in London last week, should serve an extremely useful purpose. The exchange of ideas between the older and newer universities should be of great mutual advantage if each is prepared to take good where it may find it. The main purpose of the conference was to bring about an exchange of students, and in a way to make all the universities of the empire open to students who might desire to specialize on some subject which a particular university has made its own. The conference was honored by the patronage of a number of very eminent men, including Lord Rosebery, Lord Curzon and Mr. Balfour. Lord Curzon's address was interesting as showing the point of view of the class bias in education, which can only associate the capacity to govern and administer with the training and education which are given at older universities. This idea is responsible for the monopoly of all the higher posts in the public service being held by Oxford and Cambridge. Such a conference as that held recently should help to make university teaching more democratic.

A great city, like an army, constantly needs recruits. Some of them are lured from the smaller cities, but the majority of them come from the country regions. In an article on "Degeneration" in "The Hibbert Journal" for July, Dr. Max Nordau discusses this question of the infusion of fresh blood from the country. He writes: "In London and Paris—the young cities of America cannot here come into question—there are probably not a hundred persons who can show a pedigree of a hundred and fifty years, consisting on both sides of ancestors born only in London or Paris. The large town is an abyss, in which the population that pours in from the whole country and from foreign lands oozes and trickles away. But for the inflow from without it would be extinct in about a century and a half, since its population is not renewed out of its own resources. For the present, the country population is still capable of feeding the large towns. But the day will come when the depopulated country will have no more reinforcements to bestow on the great city, and then the danger of national degeneration will come very near to us. This danger will be European in its scope, since one people after another is adopting the large town civilization, and the white race has no more barbarians in reserve to step into the weakened ranks and fill up their gaps."

The Latest Tidings from the Mission Field

By Eugene R. Smith, D.D.

Rev. W. H. Walker, of the Persia English Church Mission, writes from Ispahan: "Our new Persian girls' school is flourishing splendidly. We have sixty girls enrolled, and some of them represent the best families in Ispahan. We are greatly encouraged."

A new church building is much needed at Tarsus in the Central Turkey Mission of the American Board. The present church is in a very poor part of the city, and is a "tumble-down structure." The Tarsus Christians have purchased and paid for a new site and have built a wall around it, and are now asking aid toward the erection of the church building. They deserve this.

Rev. J. H. Harris, who has recently been traveling thru the Congo districts and the West African colonies, reports: "The strategic position occupied by the Protestant missions, coupled with the spirit animating the rapidly growing number of converts, have prepared West Central Africa for one of those great religious movements which pass irresistibly thru whole continents."

A Methodist Union Theological Seminary for Korea has been organized and is in active operation in Seoul, with a class of thirty-nine students. The instruction is now carried on in inadequate buildings, and it is proposed to erect permanent buildings at a cost of \$22,000, and \$11,000 is now asked as a contribution from the Methodist Episcopal Church, and the same amount from the Methodist Episcopal Church, South.

President L. P. Peet, of Foochow College, reports a remarkable work that has opened up this year in the Tartar quarter of the city, and which has grown surprisingly, and developed into a large Sunday school, a girls' day school that is full to overflowing, a boys' day school, and preaching services every Sunday. Christian work is being conducted in the houses of some of the wealthiest of the Tartars, and at their invitation.

The West Himalaya Mission of the Moravians on the border of Tibet carries on work at four chief stations, viz., Leh and Kalatse, both situated on the Indus River and in Ladak, a province of Kashmir; Poo in Bashahr; and Kyelang in Lahoul. The mission at China, founded in 1900, past into the hands of the Salvation Army in 1910. The work is prosecuted under many difficulties and but little progress has been made recently.

The United Free Church, of Scotland Mission in Calabar, West Africa, reports wonderful progress. "Not only are the native churches growing in size, but they are exhibiting a most commendable spirit of independence. Even at new stations they build their own churches and schools, and pay their own evangelists and teachers. The local income is nearly as great as that sent out by the Foreign Mission Committee. The 2,996 members contributed in 1911 over \$14,000."

An independent Protestant Christian Church has been organized in Tai Yuan Fu, the capital of the Province of Shansi in North China. It is thoroly Chinese and undenominational. The Christian Scriptures are accepted as the only basis of doctrine. Branches are to be established in other places. Among the originators are the present Military Governor, the Civil Governor, the President of the Provincial Assembly, the Literary Chancellor, the Head of the Police and other officials.

The most important feature of the Methodist Episcopal Missions in Malaysia are its excellent schools, extending from Penang, on the north, to Batavia, on the South. "These schools have all prospered greatly, and many of the students have been baptized and are giving a good account of themselves. About seven thousand boys and girls are under the direction of the teachers in these

schools, and all the boys' schools are self-supporting, and before long the girls' schools will be similarly situated."

The Methodist Episcopal Mission in North Africa has more than thirty workers, of whom three are American, and the others are English, Scotch, Irish, German, French, Arab and Kabyle. Five languages are used exclusive of English. There are five great centers: Oran, with a population of 110,000; Algiers, 180,000; Tunis, 200,000; Constantine, 60,000, and Fort National, in the country of the Kabyles, between Algiers and Constantine. The workers are engaged in a "frontal attack on Islam."

Professor R. K. Rudra, of Delhi, India, said at a recent missionary meeting: "I am an Indian Christian educated in a government college. It is often said that Christian missionary work among the educated classes has been a failure. I know that it is not a failure. The great contribution of the missionary to India is the bringing of the sacred and inviolate personality of Jesus Christ. He is accepted by millions in India as a great Prophet. Many acknowledge his supremacy. There is a church that is latent, and some day that church will be made manifest."

Rev. Lewis Hodous writes from Foochow, China: "The immediate task before us is the establishing of the Fukien University at Foochow. It will prove to be a great evangelistic power. The attitude toward Christianity has changed in the last few months. The change has been brought about to a large extent by the prominent part which members of the church have in the new order. The new government of Foochow has about one-third of its members who are professing Christians, and their presence in the government gives the church prestige."

The report of the Methodist Missions in Southern Asia shows that in that field there are 1,571 educational institutions of all grades, in which 46,201 students of both sexes are receiving instruction, which is imparted under distinctively Christian influences. "The Bible is a recognized text-book, and is regularly taught in every institution, with special reference to spiritual results. These institutions are graded from humble village schools to flourishing colleges. Also in the Sunday schools in the same field more than 166,000 young people are in close and constant touch with Christian truth and the Holy Scriptures."

The four Presbyterian and two Methodist missions in Korea are working in great harmony and co-operate in carrying forward the evangelization of the people. Bishop M. C. Harris writes: "The Protestants have become one body, having one spirit and moved by one hope. We have one hymnal, one literature, one common experience, one ideal. To-day Korea is nearer the kingdom than at any time in the past. The churches are more spiritual, more aggressive, and are making rapid progress in spiritual culture. Of late years the Korean church has become possessed of the idea that God is calling them to be world-wide missionaries."

All the Anglican churches in China have been organized into the Chung Hua Sheng Kung Hui, or the Holy Catholic Church of China. The conference that met for this purpose consisted of eighty-one men—forty-seven of whom were Chinese—who represented the five dioceses of the Church Missionary Society, the two dioceses of the Society for the Propagation of the Gospel, the three of the Protestant Episcopal Church of America, and the one of the Canadian Church. Among the Chinese delegates were an ex-Buddhist priest, an ex-Taouist priest and an ex-Mohammedan. All the discussions were in Mandarin Chinese. The conference was followed by the organization of a General Synod, after which it authorized the formation of a Board of Missions, and adjourned to meet again in 1915.

The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

Christianity and Marriage

While I have called this letter "Christianity and Marriage," it is really the remarkable tendency to pass from marriage to a state of free love that has led me to write on this subject. For if divorce goes on increasing during the next twenty-five years as rapidly as it has during the past twenty-five years, that is what we shall have—practically free love. That is, people will consider marriage simply as a governmental sanction to live together two or three years. That is all marriage means now to large numbers of people in our country. Along with this is the prevailing tendency to think of marriage as a joke. This has long been the stock in trade of the cheap theatres. That which the Church considers a sacrament, the vaudeville treats as a huge joke. Unfortunately the courts are following in the steps of the vaudeville.

When a divorce was recently procured with sealed evidence, so that the divorce was granted before the public knew anything about it, and none of the witnesses were called, and none of the evidence appeared in the papers, a great stir was made over it in all the papers of the land. The protest was strong and we agreed with it. For it made that easy which should be very hard and was plainly a concession to the rich. It was a sign of that which everybody knows, in spite of all our fine talk of equal justice to all: that it is much easier for the rich to escape justice than for the poor. We felt alarmed at the ease and secrecy with which this divorce was secured. And yet we do not know that the situation which we are witnessing now in New York is much better. Every day the columns of our papers are being filled with the most disgusting and nauseating revelations of fast life. The lawyers are making a huge joke of this kind of life, and ask questions of a jocular nature to bring out more and more of the pagan habits of the man and his wife, keeping the wife on the witness stand hour after hour, exposing her silliness and asking questions which have no relevancy whatever to the matter in hand. An Englishman remarked, after visiting such a divorce trial: "There is evidently no effort in your courts to secure justice, but only to furnish scandal for the newspaper columns." Sometimes one even wonders if certain lawyers are not being paid by the yellow press to furnish scandal and lewd reading for their columns. Before the case referred to was closed another was on trial. As soon as this is off we shall have another for our delectation. We feel that this publicity is better than secrecy; but we feel equally strongly that our trials are more and more degenerating into opportunities for vulgar lawyers to furnish amusement and scandal to the public.

The whole divorce problem is becoming so serious that one sometimes wonders if society may not after all have to choose between the Catholic Church's position and that of the advocates of free love and polygamy. Many families are now virtually living in polygamy: one wife or husband follows so closely upon another. The only difference between the Frenchman, with his mistresses, and some Americans, with their wives, is that the American gets the sanction of the Church or civic officer in marriage to live with each successive mistress for a year or two. It is not uncommon now for engagements for new marriages to be made before the old ones are broken off.

Here is a paragraph from one of our daily papers: "Before the ink had dried on the divorce decree granted her by Judge W. H. A. Pike, dissolving her marriage to Henry Spies Kip, of New York, Mrs. Frances Kip became the wife of Julius McCarty Little, a wealthy young mining man of Reno, Nevada, and representative of Wendell Phillips, of New York City, in mining interests in Nevada.

"Mrs. Kip, fearing that her divorce would not be granted if any obstacle appeared, did not ask for the custody of her child, and this very act nearly resulted in the judge withholding the decree. After she had obtained her divorce and had been allowed to resume her maiden name of Frances Coster Jones, she went to the clerk's office, just at the foot of the stairs leading to the judge's chambers,

and there met Mr. Little and his friend, A. G. Agnew, a Government representative in land fraud cases in Reno.

"She and Little formally applied for a marriage license, she giving her age as 26 and Little giving his as 25. The marriage license was granted, and they hurried into a cab and to Mrs. Kip's home, which she rented when she came here to get a divorce. There they were met by the Rev. C. L. Mars, of the Congregational Church, who had already been summoned by Mrs. Kip's servant. He quickly married them, and they re-entered the cab and were whirled off to the station, to catch an early train for San Francisco.

Of course, this is polygamy, pure and simple, although it is tandem polygamy instead of four abreast. There is an actress in New York City who has been married and divorced so many times that her friends say she often gets confused over her husbands when she talks of them. All this is simply free love and not marriage at all. And we have places like Reno, Nevada, which live on just this sort of thing—a community of lawyers, who grow fat on divorces, with a hotel for men who want to stay long enough to change mistresses, and for married women who have become engaged to other men. You ask: Why will a state act as the cess-pool of the nation? You have the answer in Dakota. Dakota was formerly the place where these rich voluptuaries went. Dakota's conscience got aroused and her better citizens got ashamed of being pointed at with scorn by the whole country. They began to fight and found the lawyers and the hotel proprietors and others who profited by the divorce colony in their midst, arraigned against them, tooth and nail. Perhaps some of the ministers were with the lawyers. The minister who married the woman whose new husband stood waiting for the old one to let go his wife's hand, would be with the lawyers, one would naturally conclude. Money—that is all. Greed. Money is worth more than the honor of the State, of the sanctity of the home, just as in New York many put bone and flesh with money above human soul with honor.

Now, those who have only watched the papers of the last twenty years have noticed how rapidly the proportion of divorces to the population has been growing, but now that the four years' investigation by the Census Bureau has been made public, those who have thought what it means must indeed tremble, not only for the home, but for the nation. For it was settled long ago that the stability of the nation rested upon the home. The family is the unit of civilization, not the individual. And the home rests upon the sanctity of the marriage. But people who have not looked into the census cannot realize how rapidly families are being broken up in America, nor how many homes are nothing but men and women agreeing to live together till they are tired of each other and want a change. America leads the world in this matter, and has no rival—except one. No nation in Europe comes even up to one-half the divorces per population granted in America. The only country that has come near her is Japan—a so-called heathen nation. But the heathen nation of Japan (admittedly the most sensuous people) is quite behind the Christian nation of the United States to-day, because of the new laws the Japanese are passing. As we said, no nation of Europe comes near to the United States. Of the large nations France records only twenty-three divorces per one hundred thousand people, while the United States records seventy-two. That is, there are three times as many divorces granted in the United States as in the country of Europe, where divorces are commonest. Some one will say that France is Roman Catholic. She used to be but she is not any more. She is religious in the sense of idealistic, but not Roman Catholic. She puts the family above the individual as the basis of national existence, and her people are not rich. But, of course, the Roman Catholic ideal of marriage still subsists. But Germany is a Protestant country and Germany grants only one-fifth as many divorces as the United States. Germany is more religious than France. Now, the most religious country in Europe is Scotland and Scotland is the most Protestant—no Roman Catholic influences—and the proportion of divorces is only four to every one hundred thousand, to America's seventy-two. And in England there are so few that no one thinks it worth while to compute them.

It is difficult to draw conclusions from such statistics as these, because so many varying things enter in, such as the Roman Catholic absolute refusal to recognize divorce, the difficulty of getting married in France, the temperament of the peoples, the status of

womanhood and their attitude toward husbands, and many other things; but yet out of it all rise two facts that are at least on the surface: One, *the more religious a people, the fewer divorces*, and secondly, *the more simply people live, the fewer divorces*.

Another startling thing in this report, alongside of this leadership of the world in divorce, is the rapid increase proportionate to the marriages. Here is a paragraph from the report:

"If the tendency toward marriage shows signs of having reached its maximum, no such indication is apparent with regard to divorce. In that field we are bounding along, not only at prodigious speed, but at a terrifically increasing pace. The manner in which our population increases is the wonder of the world, but it is dwarfed by the increase of our tendency to break the homes we have made. In 1867 there were granted in this country 9,937 divorces; in 1906, 72,062. Population increased about 110 per cent.; divorce increased more than 700 per cent. Furthermore, the increase between 1890 and 1900 was greater than that of any other decade since 1870. The increase of divorce exceeded the increase of population more than 300 per cent.

"Putting it in another way, in 1870 twenty-eight divorces were granted to every 100,000 of population; in 1900, seventy-three divorces were granted to every 100,000 of population."

Now, very few Protestants would take the Roman Catholic point of view of refusing to recognize divorce under any conditions, although the Episcopal Church is fast verging toward it—frightened by the alarming increase and the menace to the home. Perhaps all of us would agree that infidelity is proper cause for divorce, wherein we are in agreement with our religious teacher, Jesus. Many of us would probably go quite a good deal further and say that divorces should be granted for cruelty, desertion and perhaps drunkenness. Personally, my sympathy goes out strongly to any man or woman who finds marriage a disillusion, who wakes up to find husband or wife selfish, or commonplace, or surly, or frivolous and incompatible in every way. My impulse would be—realizing how beautiful marriage and the home can be, as I so often see it, where two congenial and unselfish souls make a home—to grant divorce and allow remarriage where congenial souls might love and serve together. But at once, I have to remember, as must we all, that society must be considered as well as the happiness of the individual. Yes, more. There is no such thing as personal liberty in a civilization. Every divorce granted in this country adds to the danger of a disruption of the State. The country can stand just about so many before it will go to pieces. Many scholars think we are getting pretty well up to the number now. Every divorce is a step toward free love. When divorces become so easy that they can be had for the asking, you have put a basis of free love under the State instead of marriage. But does it not look sometimes as if we had already reached that stage where anyone getting married knows he can get a divorce if he wishes? And does not everybody know that many people in our large cities are getting married only for a while? You ask the divorce lawyers and see what they will tell you. But we know that with the return to the animalism and cruelty of free love (for it is the children who suffer in such a state, if there are any children), with the return to its paganism, for it is abhorrently non-Christian, our modern Christian society goes and our civilization with it. So in this whole problem of divorce, my attitude is—I say *my*, because I know it is a question on which there can yet be debate, and on which good people do not agree—to make divorce very hard, so hard that people will know they cannot have it for the asking; cannot have it without a sincere attempt to live together; cannot have it except for infidelity or cruelty or long desertion—eight or ten years at least. I see no other way to preserve the State from destruction at the present rate of tendency toward free love, and I am more interested in preserving society than in the happiness of the exceptional couple, altho I want to win that for them, too.

FREDERICK LYNCH.

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do.
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

—James Russell Lowell.

A Proposed Program for the Third Hague Conference

By Professor William I. Hull, of Swarthmore College, Pa.

The Third Hague Conference will probably be held in the year 1915, and it has been agreed that two years before that date the governments shall appoint committees to take into consideration a program of work for it. In view of these facts, it is appropriate that there should begin at once an effort to mold public opinion in support of a program of tasks the accomplishment of which is most to be desired. Since some of the attempts of the conference of 1899 became the achievements of the conference of 1907, there is reason to believe that some of the attempts of 1907 will become the achievements of 1915. The following proposed program, therefore, is in the nature of unfinished business, most of which came before the first two conferences and which should be finished in the third.

It includes the nine following topics:

I. There should be either an international agreement for the limitation of armaments, or, if this agreement be again found impossible, then the conference should itself appoint a commission of inquiry to investigate the problem and report a practicable solution of it to the governments, with the recommendation that it should be immediately adopted without waiting for action upon the part of the Fourth Hague Conference. The first two Hague Conferences condemned unanimously and unqualifiedly the recent extraordinary increase of armaments on land and sea, but they were able to do no more than to urge upon each of the governments the appointment of a commission to investigate the problem, and this step has not yet been taken by any of the governments.

II. There should be a renewed attempt to secure the exemption of private property from capture in time of warfare on the sea. The United States delegation made a noble attempt to secure this exemption in the first two conferences, and the second secured a vote of twenty-one of the forty-four nations represented in favor of it.

III. The code of laws and customs which has been adopted by the first two Hague Conferences for the mitigation of the evils of warfare upon land should be applied to warfare on the sea, and especially the Geneva Convention, or the Red Cross rules, as applied to naval warfare should be further revised in the interests of humanity.

IV. The use of submarine mines should be further restricted in the interests of humanity and of neutral commerce.

V. The United States should give in its adhesion to the prohibition of dum-dum bullets and of projectiles the object of which is the diffusion of asphyxiating or poisonous gases.

All the governments represented at the First Hague Conference, with the exception of Great Britain, Portugal and the United States, agreed to this prohibition; at the Second Hague Conference all the new governments represented adopted the prohibition, and Great Britain and Portugal also gave in their adhesion to it. Thus the United States is left alone in the family of nations in refusing to subscribe to this eminently humane prohibition.

VI. A unanimous agreement should be secured for the permanent prohibition of warfare in or from the air.

The first conference agreed to prohibit warfare in the air until the end of the second conference, and the second conference agreed to prohibit it until the end of the third conference. The third conference should secure a permanent prohibition of warfare in the air, and thus not only prevent the only remaining earthly element from being desecrated by the horrors of warfare, but also prevent the assumed necessity of devoting the expenditure of untold millions for armaments in the air which shall rival, and eventually supersede, armaments on land and sea.

It will be observed that the six points mentioned above have to do with the mitigation and restriction of the horrors of warfare itself. The following suggestions have to do with the all-important means of preventing warfare in the future.

VII. A world treaty of obligatory arbitration should be adopted which would provide for the arbitration of all justiciable disputes between nations and for the appointment of international commissions of inquiry which shall decide upon the justiciability or non-justiciability of each dispute as it arises. The United States delegation at the second conference made an attempt to secure one world treaty of obligatory arbitration which should take the place of

the 2,070 treaties which would be necessary to bind the nations together in pairs, and as is well known, the United States Government has since made the attempt to broaden the scope of arbitration by negotiating with Great Britain and France a treaty which would permit an international commission of inquiry to pass upon the justiciability of a given dispute, and then bring that dispute to a court of international justice. Both of these attempts should be made on a world scale at the third conference, for if they should succeed they would constitute the longest step ever taken toward the permanent preservation of international peace, and would bring the world hopefully near to that much-to-be desired goal.

VIII. A prolific cause of recent and present warfare is the annexation of territory by the great powers for the purpose of colonial expansion. An attempt, therefore, should be made at the Third Hague Conference to secure a unanimous agreement on the part of each power to respect the territorial integrity of all the other members of the family of nations, and this agreement should be placed under the guarantee of the family of nations. Thus would be applied on a world scale, and placed under the guarantee of the entire family of nations, the principle of the Monroe Doctrine, which has been for so long the object of American solicitude, while at the same time there would be accomplished a most important development of that principle of neutralization which has been applied with such marked success in the case of Switzerland, Belgium, Luxemburg, and the coasts of the North Sea.

IX. A renewed attempt should be made to procure an agreement which shall solve the problem of constituting the International Court of Arbitral Justice.

One of the most noteworthy steps taken by the Second Hague Conference, on the initiative of the United States delegation, was the agreement to establish this court just as soon as the problem could be solved of selecting fifteen judges in such a way as to give genuine representation upon the court to each of the nations of the world. A thoroughly satisfactory solution of this problem has not yet been advanced, but a determined and international effort to secure this solution should be immediately entered upon by the governments in preparation for its adoption at the Third Hague Conference.

With the adoption of this court the keystone would be placed in the arch of international justice.—*The Advocate of the Peace.*

The Contribution of the Student Volunteer Movement from the Viewpoint of the Foreign Mission Boards

By the Rev. Arthur J. Brown, D.D.

(In the chapel of the Mount Hermon School.)

It may well be that the future historian will count the Student Volunteer Movement as one of the most remarkable and significant movements in the history of the Church of God, and that in coming generations multitudes of visitors from distant lands may seek Mount Hermon as the place where this historic Movement was born. For the Student Volunteer Movement stands for the united and resolute response of the Christian young men and women of the United States and Canada to the new world conditions, and to the consequent call of our Lord.

Let us remind ourselves briefly of the conditions which gave occasion for the Movement. Twenty-five years ago, the torpor in which the non-Christian world had lain for uncounted centuries was just beginning to be broken. Diplomatic and consular representatives, the making of treaties, visiting warships, the development of international relations of various kinds, had begun to acquaint the peoples of Asia with the political ideas of the West. A period of reconstruction was beginning, a period whose full significance we hardly yet comprehend but which has already assumed enormous proportions. Finding its first expression in Japan, it has swept over China, Korea, Siam, and now even Persia and Turkey—lands which a decade ago no one would have suspected of such a transformation, are bringing themselves into line with modern conditions.

Not only was there political upheaval, but commercial upheaval as well. Christian traders had carried into non-Christian lands the products of western fields and factories. Homes in Asia were beginning to be illuminated with kerosene oil and to have those conveniences which add so much to domestic life. Labor saving ma-

chinery was being introduced, railways were under construction and electrical apparatus was becoming known. Now trade relations between Asia and western nations have assumed enormous proportions. Trunk lines of railways are piercing the remotest interiors. Telegraphs flash the news of the world to every part of non-Christian lands. The changes which were brought about by the introduction of labor-saving machinery and the building of trans-continental railways in America are taking place on a vaster scale in Asia.

Other changes on a stupendous scale were occurring. Missionaries had translated books, founded schools, and given the non-Christian world the Holy Scriptures in the vernacular of the people. This had resulted in an intellectual awakening. It would be difficult to exaggerate the significance of that awakening. Think of it! Japan to-day has a public school system which enrolls ninety-six per cent of the children of school age, so that the boys and girls of the Sunrise Kingdom are learning practically what our children are learning. China has undertaken an educational program which calls for one school for every four hundred families in the empire within five years, with accommodations for forty-five million pupils in ten years. A dozen years ago there were no newspapers in China in the vernacular; to-day there are over two hundred.

All Asia was about to change. New wants were being created; new ambitions stirred. There is nothing in all the history of the race comparable to that transformation. We can only think of the changes which followed the Crusades and which resulted in the rise of modern Europe. But those changes appear small in comparison with the transformations which we are now considering.

"The rudiments of empire here

Are plastic yet and warm,
The chaos of a mighty world
Is rounding into form."

Not least significant was the change in the attitude of Asia towards the West. Asia was finding out more about Europe and America than it had known before. We could no longer pose before the non-Christian world as so superior as we had imagined ourselves to be. Our crimes and vices were read about in Persia, Japan, and China. The peoples of the East had heard of our political corruption and our commercial greed. Asiatic gentlemen visited America and returned to tell their astonished countrymen about the Sunday desecration, the saloons, and the brothels of this alleged most Christian nation. Infidel books were republished in India. The unjust treatment of the Chinese in the United States deeply irritated the Chinese of China.

Thruout Asia a new spirit of defiance was manifest. We were not facing a cringing world but one conscious of growing unity and power. If you will substitute heathen for Jew in Shylock's defiance, you will have a vivid expression of the situation: "Hath not a heathen eyes? hath not a heathen hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?" So Asia, oh, the shame of it! was finding it necessary to arm itself against the alleged Christian nations of the world. We were teaching Asiatics to kill one another more scientifically than they had ever known how to kill before. We had placed in their hands the weapons of our modern civilization until their military power was becoming a menace to the peace of the world. We had sent over our prostitutes, our gamblers, our intoxicating liquors until it began to be a serious question whether the new contact between the East and the West would not still further debauch the East.

Then we were witnessing a revival of the non-Christian faiths. We like to say in our vainglorious way that these faiths are melting away under new conditions. There are indeed signs that they are weakening; but let us not solace ourselves by the thought that we have seen the last of Hinduism, Buddhism and Confucianism. Let us not be so foolish as to underestimate the power of superstition. Even if these faiths should pass away, it does not follow that their adherents will become Christians. There is no non-Christian religion established in the United States, and yet there is probably no other place in the world where iniquity is more vile.

At home, too, great changes were taking place. Americans were beginning to have wider knowledge of the non-Christian world.

Books and magazines were dispelling the mystery of the Orient. The halo which people supposed to be about the head of the foreign missionary was dissolving. Travelers were returning from visits to non-Christian lands and giving accounts of what they had seen. Men were reading in their morning papers of important events that occurred the day before in Peking and Tokyo. Race prejudice was still strong; but there was growing a new respect for the peoples of the non-Christian world. We were beginning to talk of the chivalry and courage of the Japanese. We were beginning to understand that the Chinese are one of the most virile peoples in the world, and that they have contributed much to the stock of the world's knowledge—the arch, the mariner's compass, the printing press, methods of banking, artificial inland waterways, and many other useful things. We were marveling over the fact that India had a voluminous written literature and had studied the heavens accurately enough to calculate the solar year 2000 B.C. had worked out a science of mathematics, a scheme of philosophy, and an art of music with its seven notes 500 B.C.; a Sanskrit grammar, still used by scholars, 350 B.C. We were humbled by the fact that when America was a wilderness and the Pilgrim Fathers were beginning their struggle to subdue it, the Emperor Shah Jehan had built the magnificent Palace-Fort at Delhi with the wonderful Pearl Mosque and the Audience Hall with the Peacock Throne adorned with emeralds, sapphires, rubies and diamonds which the jeweler Tavernier valued at thirty-five million dollars; and that when his favorite wife died, he had twenty thousand workmen toil seventeen years at a cost of ten million dollars to build her tomb, a tomb before which the artists and architects of the twentieth century stand in wonder, delight and awe, a dream in marble and precious stones, the most beautiful structure this world has ever seen—the Taj Mahal. We were beginning to get a new conception of the worth and dignity of man as man, to understand that those qualities which have given preeminence to the white race have been wrought into it by centuries of Christian teaching. Some were imitating Catherine of Sienna who asked and received of God the gift of seeing the possible loveliness of humanity even in its ruins, many were seeing new meaning in the majestic declaration of the Apostle Paul, that God hath made of one blood all nations of men, and we were realizing that every one on this planet is

"Heir of the same inheritance,
Child of the self-same God,
Who hath but stumbled in the path
We have in weakness trod."

When the Student Volunteer Movement was born, this great conception, comparatively new to men's understanding then, but simply the correct interpretation of the teaching of Christ, was beginning to be understood. Men felt that they ought to become foreign missionaries, not because the peoples of Asia or Africa were inferior to them, but because they were brother men, of like passions with ourselves and needing the same transforming and guiding power that we need.

A change of motive was also taking place. It was a period of sharp contrasts. These contrasts have been intensified until we are now facing conditions which appall us. Such wealth and luxury as dissolute Rome never knew, confront bitter poverty and want. The conflict between labor and capital was never so alarming in all the history of the world as it is to-day. The rotten vice which disintegrated Babylon is rampant in New York and London. Iniquity was never so foul, materialism never so hard and cynical, opposition to God never so vehement as now. On the other hand, the forces of righteousness were never so strong. If it is a time of deep shadows, it is also a time of bright lights. The recent exposures of commercial and political corruption and the punishment visited upon wrongdoers indicate an aroused public conscience that will not tolerate some things that were tolerated before. I read a little while ago a symposium on the question whether there is not a decay of faith, whether religion is not losing its hold. Does a decadent faith produce movements like the Woman's Missionary Movement, the Student Volunteer Movement, the Laymen's Missionary Movement? Could a decadent faith develop a Young Men's Christian Association and a Young Women's Christian Association? Would a decadent faith spend thirty million dollars a year to propagate itself among non-Christian peoples and prompt twelve hundred of its strongest leaders to journey over oceans and continents to Edinburgh to consider how the interests of the Kingdom of God might be more effectively advanced? Altogether this

is an era of unprecedented character. The conflict between right and wrong, between order and disorder, between heaven and hell, has assumed appalling proportions. Need have we of the wisdom and power of God, for such a crisis.

Twenty-five years ago it became evident to a few farseeing men that these changes were coming, that we were passing out of the era of provincialism into the era of cosmopolitanism. It was evident that the Church was not prepared for the new era and that many even of its ministers did not realize the significance of the signs of the times. It was clear, too, that the old methods were not adequate to the new situation. The boards of foreign missions were doing what they could in their respective denominations to meet the new conditions. But they were hampered by a lack of candidates, hampered, too, by a lack of intelligent and sympathetic co-operation on the part of many educated men at home. The time demanded breadth of vision, statesmanship of plan, unity of movement, the enlistment of the best and ablest forces of the churches. Above all, it demanded magnificent faith. For this imperial opportunity, God raised up the Student Volunteer Movement, to help the Church, and to help the boards grapple with the tremendous problems of the opening world. People had been praying that the world might be opened, and it was opened. Then they began to pray that God would raise up men who would go forth to the work. The Student Volunteer Movement was the answer to that prayer. As I think of the origin of this great Movement twenty-five years ago, I cannot but feel, in the words of Mordecai to Esther: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

The founders of the Student Volunteer Movement were prominent among those who saw the significance of the new era and realized what must be done adequately to meet it. With splendid zeal and courage they went up and down the land proclaiming the new crusade in the colleges and universities of the country. At first they encountered much indifference and some opposition. Even among the boards there were those who looked askance at the zealous young prophets. Such men as Dr. Warneck of Germany, Dr. John Nevius of China, Dr. John Gillespie of my own Board, and Dr. Gracey of Rochester, while recognizing the possibilities for good, could not conceal their misgivings. The inter-denominational spirit was not as strong as it is now, and there were fears that an independent movement, uncontrolled by the churches or by their boards, might run into vagaries of doctrine or method. But it soon became apparent that this thing was of God. After more than sixteen years' observation as a board secretary who has had opportunity to see the practical working of this Movement at close range, I can give unqualified testimony to the sanity and wisdom of the methods which have been adopted, and to the superbly constructive leadership which the Movement has enjoyed and which it still enjoys. The boards and societies of foreign missions of the United States and Canada have come to regard the Student Volunteer Movement as an indispensable auxiliary of large value and to have unqualified confidence in the men whom God is so wonderfully using as its leaders.

May I enumerate very briefly some of the things which the Student Volunteer Movement is doing for us and for the whole cause of Christ?

It is furnishing the boards with a large majority of their very best missionaries. Dr. Mott has made the statement that of the eight thousand foreign missionaries who have gone to the field from the United States and Canada, five thousand have been Student Volunteers. Of the one hundred new missionaries sent out this year by the Board which I represent, a large majority were Student Volunteers. As a result of the Student Volunteer Movement, our boards to-day are getting the picked men from the colleges and universities. We do not have to take commonplace men; we can get the best.

The Student Volunteer Movement has infused the missionary spirit into thousands of students who have stayed at home and become pastors, laymen and supporters of missions. This result alone has been of enormous value. It means a more intelligent and sympathetic home constituency. Some of our most influential pastors and some of our largest givers are men who came under the influence of the Student Volunteer Movement during their college days but who were not able to get to the field.

The Student Volunteer Movement has emphasized the essential unity of the people of God. It has understood that the new era

is not the time for a narrow sectarianism. It has insisted that in the presence of the supreme opportunity to which God has called us, we must stand shoulder to shoulder for the great work of the Kingdom of God.

The Student Volunteer Movement has emphasized the virile elements of our faith. It is not a timid apologetic. It does not stand on the defensive. It has declared the great central teachings of our holy faith: the sovereignty and fatherhood of God, the deity and atoning work of our Lord Jesus Christ, the regenerating and sanctifying power of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the necessity of faith and repentance, of salvation and service. It has proclaimed no emasculated message, but the sufficient gospel of the Divine Son of God. The Student Volunteer Movement has gone forth in absolute confidence that Jesus Christ is adequate to these new conditions, and that nothing else is adequate. These stupendous transformations call for more than human resources. Only God can deal with them, but God can. There are three words that stir my blood in hours when I might otherwise be discouraged: "HE IS ABLE,"—"able to save them to the uttermost that come unto God by him;" "able to subdue all things unto himself;" "able to make all grace abound;" "able to do exceeding abundantly above all that we ask or think." "Believe ye that I am able to do this? According to your faith, be it unto you."

The Student Volunteer Movement has summoned the Christian young men and women of our colleges to heroic service. It has made no offer of ease or money. In an age when young men are eager to acquire wealth, the Student Volunteer Movement only offers six or eight hundred dollars a year and room rent. In an age of luxurious self-indulgence, the Student Volunteer Movement promises loneliness and hard work. But if a man desires to make his life tell for humanity and for God, if he wants to face the big task of his generation and to do the big work of the world, the Student Volunteer Movement gives him that supreme privilege.

And it has shown the world anew in these latter days the inspiring example of absolute consecration. Again we have men and women who can say with Henry Martyn: "I am born for God only;" with Zinzendorf: "I have one passion, and that is Christ;" with James Calvert: "Where Christ commands and directs, I cheerfully go;" with David Brainerd: "It is no matter when or how Christ should send me, nor with what trials he should exercise me, if I may be prepared for his work and will;" with David Livingstone as he wrote in his journal on the next to the last birthday of his life: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee!"

I would that I had time to pay adequate tribute on behalf of the boards of the United States and Canada to the men and women who have already gone to the field. They are "the far-flung battle line" of the Church of God. I grant that the physical hardships of the missionary's life are not so great as they were a generation ago; but there are still privations to be endured and, as the newspaper despatches tell us from day to day, perils to be faced. I grant that missionaries are not perfect men. There are no perfect men, even among the critics of the missionary enterprise. But I believe that taking them as a class, foreign missionaries average higher than any other class I know, in education, in culture, in courage, and in absolute consecration to God and man. With devotion unflagging, with fortitude superb, they stand at their posts. As I sit in my office and read the letters that come to me from the ends of the earth, strange scenes often rise to my vision. A medical missionary in Persia refuses a palace and a princely income as personal physician to the Shah, saying: "I came to Persia to relieve the distresses of the poor in the name of Jesus." An educator in China declines the high salaried presidency of an imperial university, giving as his reason: "I want to translate the Bible and to preach the gospel and to train up Christian ministers." An old man in Syria rides horseback eight hours in a wintry storm to administer the communion in a mountain village. Another in Siam pushes his little boat up lonely rivers swarming with crocodiles, and tramps thru snake and tiger-infested jungles that he may preach Christ to people whom no one else seeks. Another in Laos forgets his threescore and ten years and makes a solitary six months' journey that he may take to other neglected towns the tidings of the gospel. Twenty-six days he is drenched with dew and rain, ten times he has to swim his pony across rivers, four days he wearily tramps because his horse is too jaded to bear him. A young

woman in India walks painfully from house to house under a blazing sun, but writes: "This is delightful work, it is good to be foot-sore in such a cause." A physician in Syria stands in a little gallery of a room containing about ten people, besides cows and goats; the mud floor reeking with dampness, the roof dripping tiny waterfalls of rain, the air heavy with smoke, the missionary herself racked with cough and flushed with fever; but tenderly treating two hundred patients a week and writing: "I am very thankful to record God's goodness to me; I do not believe that ever before in one person's life came such opportunities as I enjoy." A physician in Korea cleanses loathsome ulcers, opens the eyes of the blind and makes the lame to walk. A refined woman in China makes regular visits to a leper colony and lovingly ministers to repulsive sufferers with sightless eyes and rotting limbs, seeing the glory of the human soul even in them.

And then the scene changes, and a sick husband in Asiatic Turkey asks that the photograph of his wife and children may be hung close to his bed, that he may yearningly gaze into the faces of far-off dear ones whom he never expects to see again in the flesh. Alfred Marling, seventy miles from a physician, dies in the furnace of African fever, singing:

"How sweet the name of Jesus sounds!"

Mrs. William Jessup in a Syrian shed lines a rude box, places in it the still form of her child, sends it away for distant burial, and then goes back to her sick husband and tries to keep up a brave face and not let him know that her heart is breaking. Such missionaries have what James Lane Allen calls that "stark audacity of faith," that "burning spiritual heroism" which inspire men to wander thru the wilderness and snow and storm, the lonely banner of the Christ, and preaching the gospel of everlasting peace to those who had never known any peace on earth."

Why did they go? Why does the Student Volunteer Movement still call for volunteers from the students of the United States and Canada? Why? Because they have caught a vision, a vision of the world with its dire need, a vision of One who left his home in heaven, breathed the foul atmosphere of earth, came in contact with its sin and misery, staggered with bleeding feet thru the stony streets of Jerusalem, and gave up his life upon "the bitter Cross." They go because they have heard a voice—would that we might hear it to-day in this historic place—the voice of him who still speaks to his disciples: "As the Father hath sent me into the world, so send I you into the world;" "other sheep I have that are not of this fold, them also I must bring;" and then in that clear, categorical imperative: "Go ye into the world and preach the gospel to the whole creation." And the Student Volunteers have responded: "Yea, Lord, thou knowest that I love thee" "Here am I; send me!" What do they reck of trying climate, physical hardships, or the doubts and fears which some express? The average Volunteer would meet their criticism as Richard Watson Gilder represents a converted pagan speaking of Jesus when his faith had been sneeringly called in question:

"If Jesus Christ is a man,

And only a man, I say

That of all mankind, I cleave to him,

And to him will I cleave alway.

"If Jesus Christ is God,

And the only God, I swear

I will follow him thru heaven and hell,

The earth, the sea and the air."

To a like consecration this memorable occasion now summons us. It is an era of unprecedented opportunity. Think not that the work is near completion. It has been only begun. We talk with thanksgiving of a Japanese church of seventy-five thousand members, but there are fifty-three million people in Japan. We rejoice that there are now two hundred and sixty-two thousand Christian communicants in China, but there are four hundred and forty-six million people in China. We praise God that thruout the non-Christian world there is now a Christian community of over six million souls, but what are they among one thousand millions? The urgent call is for more men and women who will catch the vision of our Lord and the vision of the world, who will hear the summons of their risen Redeemer and their fellow-men and go forth as the Student Volunteers who have already gone, some of whom, like Horace Pitkin and Courtlandt Hodge and Eleanor Chestnut, have sealed their testimony with their blood. As we think of them

to-day, shall we not make our own the immortal words of Lincoln at Gettysburg: "We should here be dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion, that we were highly resolved that the dead shall not have died in vain."

"And who knoweth whether thou art not come to the Kingdom for such a time as this?"

The New Testament Teaching on Conversion

By James M. Campbell, D.D.

Every religion professes to be able to make man over. The distinctive feature of a *divine* religion is that it is competent to make good that claim. It can produce abundant evidence of being able to take a man at his worst and turn him into "another man"—not merely a *better* man—an improved edition of the old man, but a *DIFFERENT* man; a man whom nobody would identify as the same man, a man with whom all old things have passed away and all things have become new.

In the Old Testament this distinctive mark of divine religion is to be traced. There we see not only a power making for righteousness, but a Presence working for redemption—a Presence which can give to beaten, sin-stained men the comforting assurance, "Tho your sins be as scarlet, they shall be white as snow; tho they be red like crimson, they shall be as wool" (Isa. 1:18). This revelation of a Redeeming Presence reaches its highest watermark in such words as these, "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and they shall be my people, and I will be their God." Ezk. 11:14,20.

Judged by our advanced standards, some of the Old Testament saints present rather sorry figures of men made over. They often resemble two men rolled into one—men possessed of a strong, fleshly nature into which has been mixed a spark of divine fire. Yet, in spite of the fact that they often lived upon a low, ethical plane, they kept struggling upwards; giving evidence by this inward struggle that they were men whose hearts God had touched; and notwithstanding imperfections, many over which they mourned, standing, with regard to morality, head and shoulders above their fellows, like Saul among the people.

When we come to the New Testament this evidence of a divine religion grows still more clear. Christianity is emphatically a converting religion, and hence a Missionary religion. It distinctively aims at producing a radical change in the lives of men. It is not content with seeking human improvement, it seeks human regeneration; it seeks to make the tree good that the fruit may be good.

Turning to the New Testament records, which are largely the records of a great movement of moral transformation, we find:

1. *A recognition of the fact or reality of conversion.* Take, for instance, Paul's declaration to his Corinthian converts, "Such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of God." *Such* were some of you: namely, fornicators, thieves, drunkards, extortioners; *but* ye have been made over." They had experienced not merely development, but change; change that went down to the roots of things, change within and without, change which turned them into other men thru and thru. Moreover, their conversion stood the test of time. It was permanent; and not only that, it was progressive. They grew in grace. Altho far from perfect, the stream of their lives had taken an upward course. Sometimes it ran crooked, sometimes it ran muddy, but it made for the ocean, and it deepened and widened as it flowed on.

The entire history of Christianity shows that conversion has ever been a fact and a reality in actual life and experience. So clearly, and so abundantly is it testified to in the pages of Scripture and in Christian biography that Professor James is warranted in saying that "nothing could be more stupid than to bar out such phenomena." In the face of fact, denial is silenced—as it was in the case of the cripple healed by Peter and John at the beautiful gate of the temple; for the onlookers "seeing the man that was healed standing with them, could say nothing against it."

2. *In the New Testament, conversion is described as a vital, rather than a mechanical change—a thing of life, rather than a*

thing of automatic action. Adopting the language of to-day we would say that conversion is described as a biological change resulting from the creation of a new life center. It has its beginning in a new birth; its continuance in a new life, its expression and culmination in a new character.

At first flash it might seem as if Paul's figure of adoption, which in his system of thought takes the place of the new birth, were an exception; but to his mind the legal process of child-placing was connected with a new spirit—the spirit of adoption, whereby the child calls upon the Father, and lines out the privileges and duties of the new relationship into which he has come.

More in harmony with our modern thought is Paul's figure of the old man and the new; the old man that is to die, and the new man who is to be born; the old man who is to be put off, and the new man who is to be put on; the old man who is to be crucified, and the new man who, after God's ideal, is to be created in righteousness and true holiness.

Tennyson evidently had Paul's figure in mind when he wrote:

"And oh for a man to arise in me
That the man I am may cease to be.

This heart cry, Christianity meets by turning a man where life is marred and misshapen into another man; making him, morally speaking, a new creation, altogether unlike what he was before.

3. *The New Testament makes conversion consist in the possession of a new life, to wit, the life of Christ.* Man is represented as being dead; dead morally; "dead in trespasses and in sins." He has no life in himself. The new life does not spring up spontaneously as the growth of something already in his nature. It is something implanted. No one is converted until Christ becomes the life of his life. Regarding all Christians it can be said, "You hath he quickened; or made alive," defining his mission Christ said, "I am come that ye might have life." As the Second Adam he is "a life-giving spirit." His touch has still its ancient life-giving power. Dead souls come into contact with him and they begin to live. A story, which is also a parable, tells that there was a common mallow by the road side, which being touched by Mahomet's garment as he passed it, was changed into a geranium. In the same way lives are changed and beautified by the transforming touch of Christ.

In this change divine and human activity are united. Man touches Christ and is touched by him; he opens his heart to Christ, and Christ enters in and possesses him; he works out his own salvation, and Christ works in him to will and to work for his good pleasure. There is no "substitution of God's activities for man's" (said Henry W. Clark), but rather the quickening and directing of man's activities by God.

In conversion the human side of this great change is brought into view; regeneration the divine side. The exhortation, "Repent and be converted," implies self action; it implies that man is responsible for his own conversion, inasmuch as he can turn to God, as the flower to the sun. And if he turns to God, the sunshine of God's love will vivify his soul; if he surrenders himself to God and keeps his heart open to him at every step of the way, God will do the rest.

Before the life of Christ—once given for men, now given to men, can become operative, it must be received. The way in which it is received is by faith. Faith is the recess between divine fulness and human emptiness; it is the means by which the objective fact of the gospel becomes a subjective experience. In making faith the conditions of salvation there is nothing arbitrary. God did not select this as one of a number of possible ways in which the treasures of his grace could be communicated to impoverished souls. It was the only way. For what is faith in Christ but the reception of Christ as the soul's true life? As many as received him, to them gave he the right to become children of God, even to them that believe in his name" (John 1:12). "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16). "These" (things) "are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30). That divine life should be so communicated is in harmony with the laws of mind accepted by our newest psychology.

4. *Being a voluntary change conversion is also a conscious change.* It does not take place in the sub-conscious, but in the con-

scious, intelligent, volitional self. It is something of which the subject is aware; for it is something in which he has a hand. The workingman at the Mission, who said that he knew when he was converted for he happened to be there when it took place, struck the nail on the head.

But even if we do not know *when* it has taken place, we may know, and will know, *that* it has taken place. Like the blind beggar who was cured by Jesus, planting our feet upon a bit of solid standing ground in the midst of a quicksand of doubt, we can say, "One thing I know; whereas once I was blind, now I see." The certainty that is based upon experience cannot be shaken, even although the experience itself cannot be explained. When a thing has become part of our very self we hold on to it in the face of all questioning and denial. No artillery of doubt can ever dislodge from their place of security those who can say, "We know that we have passed from death unto life because we love the brethren." The possession of this inward witness supercedes the need of every other.

It is this that makes the way of salvation open to the simplest. By the door of experience all may enter. It does not need much truth to save a soul. Of a simple-minded catechumen it was said:

"He wore the cowl, he kissed the cross,
He handled book and beads,
The friars plied his stupid head
With litanies and creeds.
'Twas vain! Though lines and lines they taught
He could learn only three:
I love the Lord, I trust the Lord,
I hope the Lord to see."

With this simplest creed he entered the Kingdom which belongs to the childlike.

5. *Conversion is also a necessary change.* "Ye must be born again." "Except ye turn ye shall not enter into the Kingdom of heaven," not after death merely, but here and now.

All Christians are twice born. They are born of the flesh and of the Spirit. "That which is born of the flesh and that which is born of the Spirit is spirit." There is, therefore, no reason to marvel at the words of Jesus, "Ye must be born anew;" or, as the marginal reading has it, "Ye must be born from above"; for they are in perfect harmony with the necessities of the case.

With some this spirit-birth is sharp and sudden, with others it is a gradual thing. Happily, the Scriptures do not present any fixed and definite form of conversion. They make religion as large and free as life itself, they make the natural life the mould of the spiritual life; they give to no form of conversion a patent royal; they show that while the Christian life is essentially one, it may be expressed in a great variety of ways.

Infinite harm has been wrought by contending for some special form of conversion as against all others. Sudden, emotional, dramatic conversions, such as that of Saul of Tarsus, have generally been taken as models to which all others are to be conformed, instead of belonging to a very exceptional type. We are beginning to recognize the possibility of a twice-born life having its genesis in holy nurture or educational evangelism, and growing in a natural way in grace and fruitfulness under his education and training. To demand one type for all is hurtful in the extreme. John Bunyan was wiser. He made Pilgrim go to the Celestial City thru the Slough of Despond; but Christiana and the children found a shorter and easier way.

Here, if anywhere, we ought to be non-conformists; lifting over protest against any special brand of conversion, and protect from the violence of the traditional evangelist those shy and sensitive souls who would naturally come into the Kingdom along the educational way.

And yet we must remember that the educational way is not the only way. We need the clarion call to repentance. We need revivals. We need an aggressive evangelism. We need a gospel that is the power of God unto salvation for the worst of men. We need a creative force that can make men new; and thus make all things new.

Dr. Wilbur Chapman uttered a wise word when he said, "Evangelism is not a method but a spirit; the evangelistic spirit should pervade the whole of our Christian work. Teachers and preachers should keep pressing for a verdict; they should seek to move the will to action; by motives the highest and the deepest they should

seek to persuade men to be reconciled to God. Believing in the recoverability of human nature at its worst and lowest; believing in the power of the cross to melt the flintiest heart; believing that the natural man can be changed into a spiritual man, whose animal nature can be conquered and put to spiritual uses; believing that from the holy birth will come holy character; that from inward change will come outward reformation; that from personal salvation will come social service; that from the new man will come the new social order of which we dream and for which we pray, they should persistently and distinctively labor for conversions. Not satisfied with merely helping man, they should seek to save them; not satisfied with a better social growth, they should seek a new social growth, thus bringing to fulfillment the vision of the ancient seer of a time when, "Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree." Which being translated into its practical ethical equivalents, means: instead of evil, shall come up good; instead of falsehood shall come up truth; instead of impurity shall come up chastity; instead of cruelty shall come up kindness; instead of hatred shall come up love; and instead of selfishness shall come up charity; "and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:13).

Sierra Madre, Cal.

The Proposed Amendments to the Constitution

By C. E. W. Dobbs, D.D.

Perhaps a look backward may not be altogether unprofitable. It is proposed to add two amendments to our national constitution. Many think they have at last hit upon something that will make the United States Senate more respectable. It is proposed that the Senators be elected by direct vote of the people, rather than by the legislatures as provided for in the constitution. It is also proposed to amend the venerable political charter, so as to limit the presidency to one term of six years, forever barring the incumbent's re-election. Every well informed man knows neither of the propositions is any new thing under the sun. Both were broached and thoroly discust in the constitutional convention of 1787. It may be well to recall something of that discussion. The members of that convention came together under different delegated powers; the greatest number with more or less definite instructions from their several States. There were jealousies in those good, old days. Delaware expressly instructed that its representatives should agree to no system which should take away from the States the equality of suffrage enjoyed under the Articles of Confederation. One of the saddest scenes in the convention was provoked by the jealousies of the smaller States. Mr. Redford, delegate from Delaware, became so excited in debate that he vehemently exclaimed, "Will you crush the smaller States? Sooner than be ruined there are foreign powers who will take us by the hand!" Mr. Madison, of Virginia, and Mr. King, of Massachusetts, promptly rebuked the intemperate zeal of the speaker, the latter saying, "I am concerned for what fell from the gentleman from Delaware. 'Take a foreign power by the hand!' I am sorry he said it, and I hope he is able to excuse it to himself on the score of passion. Whatever may be my distress I never will court a foreign power to assist in relieving myself from it." And the convention adjourned to afford a season wherein members might calm their excited feelings. At a subsequent meeting Mr. Madison calmly said, "I hope the warmth of the gentleman from Delaware will never induce him to yield to his own suggestion of seeking for foreign aid!"

Indeed, the creating of the Senate appeared to be the greatest barrier in the way of the patriots. Many were the offered methods. It was seen that a second house was necessary to "check the turbulence of the more democratic body," as a New York delegate declared. Mr. Roosevelt would have met scant approval in that convention for his cry of "let the people rule." That was the very thing many of the statesmen feared. All agreed that the first branch of the Congress ought to be "elected by the people of the several States, that being the democratic branch of the government, and as such immediately vested in the people." Mr. Gerry, of Massachusetts, thought the Senate should be so constituted as to guard the "great mercantile interests and of stockholders; they will be better represented if the State legislatures choose the members!" Perhaps he had prophetic ken. Mr. Madison wisht to have the Senators elected for seven years, and insisted that "this branch must be a check on

the democracy; it therefore cannot be made too strong." Mr. Hamilton was of opinion that "however generally the maxim that the voice of the people is the voice of God has been quoted and believed, it is not true in fact; the people are turbulent and changing; they seldom judge or determine right." He wisht the Senate to be composed of the rich who serve thru life or good behavior. Others avowed this view. Judge Ellsworth was certain that the "State legislatures were more competent to make a judicious choice than the people at large." Mr. Madison said: "The man who is possessed of wealth, who lolls on his sofa, or rolls in his carriage, cannot judge of the wants or feelings of the day laborer." At the same time he urged that "landholders ought to have a share in the government, to support these invaluable interests, and to balance and check the other." Hence he favored the idea of so constituting the Senate as to "protect the minority of the opulent against the majority." Mr. Morris, of Pennsylvania, thought "the second branch ought to be composed of men of great and establisht property—an aristocracy—and to make them completely independent they must be chosen for life. Such an aristocratic body will keep down the turbulency of democracy!" I do not know which Morris this was; there were two of that name from Pennsylvania—Gouverneur and Robert. Thus they debated almost every possible phase of the question, and final decision fell upon the plan as embodied in the constitution, each State to have two Senators, and the Senators to be elected by the State legislatures.

There was almost equal difference of views as to the executive. Luther Martin, of Maryland, one of the ablest debaters in the convention, says that "there was a party who attempted to have the president appointed during good behavior, without any limitation as to time, and not being able to succeed in that attempt, they then endeavored to have him re-eligible without any restraint." It was objected that the choice of a president to continue in office during good behavior would be "at once rendering our system an elective monarchy; and that if the president was to be re-eligible without any interval of disqualification, it would amount nearly to the same thing, since with the powers that the president was to enjoy, and the interests and influence with which they will be attended, he will be almost absolutely certain of being elected from time to time, as long as he lives." I quote from an address made by Mr. Martin before the Maryland Legislature, in which he opposed the ratification of the constitution he had helped to make. Indeed, the bugbear of "monarchy" constantly stalked before the convention. Mr. Gerry thought that "perhaps a limited monarchy would be the best government if we could organize it by creating a house of peers," tho he added, "but that cannot be done." Mr. Hamilton frequently expressed himself as favoring the monarchical system. Mr. Randolph, of Virginia, favored "an executive of three persons—the States to be divided into three sections, each section furnishing one." Benjamin Franklin, of Pennsylvania, favored a single executive, but moved that he "shall receive no salary, stipend or emolument for the devotion of his time to the public service, but that his expenses should be paid!" It is hard to say whether the philosopher was in earnest or not. To his credit it is recorded that in the midst of one of the most intemperate debates of the sessions Franklin rose and solemnly said, "As a sparrow does not fall without divine permission, can we suppose that governments can be erected without his will? We shall, I am afraid, be disgraced thru little party views. I move that we have prayers every morning." And that from Ben Franklin!

There arose considerable discussion over the proposition to give a negative veto on legislation to the executive. Mr. Wilson, of Pennsylvania, favored giving such negative to the president in conjunction with the judicial department. Mr. King vehemently opposed the interference of the judiciary—"they may be biassed in their interpretation." Indeed there was no small party opposed to permitting the judiciary to override thru "interpretation" any legislation by the national congress. Mr. Gerry was in favor of having "the president appointed by the State executives." He feared trusting the national legislature with such appointment, for an executive "so appointed will have his partiality in favor of those who appointed him."

Having settled upon a single executive, the question recurred as to his term of office. Many wisht him to be elected for seven or six years, without being eligible for re-election. Indeed, almost to the final action adopting the constitution some such arrangement

was favored by the majority. Mr. Hamilton was earnest in his opposition to such limitations. Said he: "It is admitted that you cannot have a good executive upon a democratic plan. See the excellency of the British executive—he is placed above temptation; he can have no distinct interests from the public welfare. Nothing short of such an executive can be efficient. Let me assure you that an executive is less dangerous to the liberties of the people when in office during life than for seven years." Nevertheless the assembled statesmen refused to follow his leading. Mr. Gerry declared that "the American people have the greatest aversion to monarchy, and the nearer our government approaches to it the less chance have we for their approbation." He favored four years as the presidential term. "Demagogues are the great pests of our government, and have occasioned most of our distresses. If four years are insufficient, a future convention may lengthen the time."

After these and other phases of the question had been quite fully debated a committee of five was appointed to draft the constitution in accordance with the principles which had been agreed upon. That committee reported August 6, 1787. The report embodied the present arrangement for the Senate, each State legislature to elect two Senators, each Senator having one vote. Article Ten as reported was as follows: "The executive power of the United States shall be vested in a single person. His style shall be, 'The President of the United States of America'; and his title shall be, 'His Excellency.' He shall be elected by ballot by the legislature (Congress). He shall hold his office during the term of seven years; but shall not be elected a second time."

The debates were resumed, and not till September 17, more than a month after the draft had been submitted, was the constitution finally adopted, which substantially retained the provision as to the Senate, but the article referring to the presidency was almost entirely reconstructed. It declared that the president should be elected for a term of four years, not a word being said about future eligibility. And so it stands to this good year of grace, 1912. This backward glance should teach us the wisdom of going slowly in amending the venerable document. Our fathers patriotically and with statesmanlike thought discuss the principles embodied in it, and well may we think long and seriously before we lay hands on their work. To say the least, the proposed amendment to elect the Senators by general suffrage of the several States is of questionable value to prevent the evils complained of. Have the Senators chosen on the primary election methods, as provided for in some States, been of a higher order of either patriotism or intelligence than those who have come into the Senate thru the old method? And why should we deliberately ordain that the country shall forever deprive itself of the executive service of a patriotic and able president who has once filled the chair? Surely we can continue to trust the enlightened citizenry of our beloved country. When we come to the time that we cannot so trust them no constitutional provisions will stand a moment before the will of the people.

Key West, Fla.



Reckless Exegesis

By Rev. Thomas E. Sherman.

How often in life we find truth running counter to desire. How often we find people insisting on substituting desire and theory for truths which can be demonstrated. There are times when theories and plans, as men would have them, are substituted for the plain teachings of God in Scripture; or for truths which may not be so plain to superficial thought, but are the logical sequences to the plainer declarations of the Word which have preceded them. Are not men apt to make the interpretation of the Bible a mere matter of opinion, instead of a plain and certain teaching, where certainty can be attained by consistent testing? Failure to find what God says in his word on certain subjects is largely the reason for the multiplicity of divisions and sects in the Christian world. It is the lack of consistent search which would give balance to our finding, as God has put the balance of truth in his word to be discovered.

The Bible was not given to the world to prove men's theories, nor yet to sustain their philosophies. Theories come and go. The philosophies of yesterday are shelved for the philosophies of to-day. What men are asserting so loudly as the theory and the philosophy of to-day, which contains absolute truth upon which many are willing to stake life and destiny, will be replaced by another in the course of a few years. So it has been. So it will be. But

the Bible was given as a revelation of truth from God, with Jesus Christ as the central truth, the honest, consistent acceptance of whom will lead to the discovery of the remainder of the truths of Scripture in their proper relationship. For while the Bible is truth in history, poetry, prophecy and fulfillment, with its many authors and books, it is unique in its symmetry and unity. And as we read it as a beautiful story, ever pointing to Jesus Christ as its central thought and the culmination of God's plan for the world, still the Bible is the merest outline of God's plan and program of the ages—the ages that have been, the age that is and the ages that shall be. Then let us not spoil it all for ourselves by basing it all on one stray thought which is out of harmony with the divine revealed plan.

Now, let us look for a concrete example of marring carelessness. God says (II. Pet. 1:20). Knowing this first, that no prophecy of Scripture is of private interpretation—is not isolated from all God has given elsewhere—but is a revelation from God, as he moved men to speak and write by his Holy Spirit. But as we have been studying the seven parables in Matt. thirteenth chapter, we need not go beyond the so-called orthodox churches to find reckless comments which are put into the hands of the teachers of the various churches to teach to all classes and ages. It is not the purpose of this article to give an exposition of the parables cited; but to call attention to some of the discrepancies in the doctrine they are commonly made to teach.

There should be no difficulty in understanding the first two parables, for our Lord himself explains them. Yet, in the face of his explanation we have some remarkable statements in comments upon the second parable. The first two parables lay the foundation for the right interpretation of the remaining five. For Jesus gives in the first two the terms and the explanation of the terms he uses. The sower of the good seed is the Son of man. The sower of the tares is the devil. The good seed are the children of the kingdom; but the tares (darnel) are the children of the evil one. *The Field is the World*. The harvest is the end of the age; and the reapers are the angels. Verses 37-38. But in the face of our Lord's explanation of his own words, a prominent commentator says, "Primarily the field is the church." *Ekklasia* (Greek for church), is never translated world, could not mean world from its very composition; but the called out from the world into Christ. Who can improve on our Lord's explanation of his own words? But let us note another thing taught in the second parable. The wheat and the tares shall grow together until the end of the age; and in the light of this teaching the whole world may become evangelized, but will never all be regenerated by the gospel.

But when we turn to the parable of the leaven, expositors say, "The leaven is the gospel." Is that so? Let us look for the points in common between the two, the leaven and the gospel. What would the leaven do if its action was not arrested? It would destroy the best meal ever made. Is that true of the gospel? The only thing the cook needs to do to get the transformation she desires from the action of the leaven is to put it into the meal. The leaven does the rest. Is that true of the gospel? What struggles and trials and labors every Christian experiences is willing to accept and keep in line with God's will. It must be eternal vigilance on the part of the one who presents the gospel and the one who receives it, if satisfactory results are obtained. Commentators make the meal represent evil humanity which needs to be transformed by the gospel, while it is evident that the meal is the only absolutely good part used by the cook. Leaven contains the elements of decay which must be arrested. Commentators say that the whole world will become transformed by the gospel, as taught by the parable of the leaven. Jesus says, "The good and the evil shall continue together until the end. The world is to be evangelized; but many will reject the gospel. The first parable presents this fact by the stony ground, the wayside and the thorny ground. What community, city or village has been completely transformed by the gospel as the leaven transforms the meal? Had the Apostles remained in Jerusalem until the whole city was transformed by the gospel, they would have been there yet. Christ says, in substance, "All are to have the gospel offered, at least that is his command; but many will reject it."

Now, let us ask a few questions. If leaven means the gospel, why was leaven forbidden, even to be kept in the house of the Jew, during the feast of the passover? If the passover typified Christ, who is our passover (I. Cor. 5:7. For even Christ our passover is

sacrificed for us), then the lamb and the bread must typify something in the character of Jesus, the lamb of God and our passover. But I. Cor. 5:8 goes on to say, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Nowhere outside of this parable does leaven typify good, but evil. Then would a good teacher use a term which is the antithesis of itself, reversing its usual meaning and that without a word of comment? Would he then proceed to use that same term to represent the false doctrine and hypocrisy of the Pharisees, as he does in Matt. 16:6-12, emphasizing the need of vigilance against this evil, and using the term leaven to represent it? Then if the action of leaven has no points in common with the action of the gospel, evidently Jesus did not intend to represent the conflict of evil and the gospel in the human heart by it.

Now let us look for points in common between leaven and evil. The baker need put forth no further effort to transform the dough after he puts in the leaven. Does evil and false doctrine permeate the individual life and churches after it has once been received? It takes Jesus Christ, the Holy Spirit, the best gospel environment and the hearty co-operation of the individual to keep the individual from reverting to sinful life—the life antagonistic to the mind of Christ. Professing Christendom is split into a thousand pieces by conflicting teaching, false teaching and false living. Neither the gospel nor the true exponents of the gospel, nor Jesus Christ himself, ever put forth any effort to have it so; but it is so in spite of them. Professing Christendom counts to-day, with the Christian church nearly two thousand years old, only 500,000,000 Christians. This includes the millions of the unspeakable Russians—oppressive, ignorant and bloodthirsty. It includes all who were born into the Roman Church, who have not died or been excommunicated. It includes all nominal members of Protestant churches; but it does not include those not members of any denomination who may be Christians. These statements may provoke criticism; but let us be fair. The fault is not that of the gospel, nor yet of Christ; but is the result of the selfishness and disobedience of the Christian church in failing to evangelize the world. And would it not be fair to put the cause of that failure to false teaching, false reasoning about carrying the gospel to every creature and the assumption of many that all is well as it is, notwithstanding our Lord's command to go and make disciples of all nations? If it were not for the permeating of evil, and if it were true that the gospel transforms without effort, we could easily tell who are the saved and the lost, who the false and the true, and just who are included in the covenant of grace. But as it is, only God himself knows.

Still another point of discrepancy. In the parable of the hid treasure, the majority of expositors say that the treasure represents Christ, and the buyer of the field is the sinner who is seeking Christ. All this is stated in the face of Christ's declaration that the field is the world. The above interpretation would mean that the sinner has to buy the world to get Jesus as his Savior, and that Christ has to be included in the purchase. In the sight of God what does any sinner possess with which he could make such a purchase? Is Christ hid? or has he been revealed as the Savior of the world? What does God say in his word about the purchase? Peter, in addressing primarily converted Jews, but secondarily all Christians, says, "Forasmuch as ye know that ye were not redeemed with corruptable things, as silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (I. Pet. 1:18-19). "For God so loved the world, that he gave his only begotten Son. (John 3:16).

But what is the treasure? God, speaking to Israel says (Ex. 19:5), "Now, therefore, if ye will obey my voice and keep my covenant, ye shall be a peculiar treasure unto me above all people. And, what was under the law a condition, under grace was freely given. (I. Pet. 2:9). But the lost tribes are hidden in the field (Jer. 31:5-12). A part of this quotation is, "Behold, I will bring them from the North Country, and gather them from the coasts of the earth, and with them the blind and the lame. A great company shall return thither. They shall come with weeping and with supplication will I lead them. * * * Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him as a shepherd does his flock. For the Lord hath redeemed Jacob—unregenerate Israel—and ransomed him from the hand that was stronger than he. There-

fore they shall come and sing in the heights of Zion, and shall flow together to the goodness of the Lord * * * and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Lastly, the parable of the pearl is almost everywhere made to mean that the merchantman is the seeking sinner, and the pearl that was sought and purchased is Christ. All of these statements are made in the face of the fact that Christ purchased the redemption of the whole world with his own blood. When did it come to pass that the sinner had to purchase his own salvation? Was that before the Reformation in the beginning of the sale of indulgences? In the name of reason, what has the sinner to sell that would buy Christ? Is Christ for sale? or is he a free gift to any who will receive him? Is this to be so in the face of such declarations as these, "Being justified freely by his grace, thru the redemption that is in Christ Jesus. (Rom. 3:24). Ye are bought with a price; ye are not your own; glorify God, therefore, in your body. (I. Cor. 6:19-20).

Then Christ must be the buyer. What did he buy that a pearl could represent? The pearl was select and one body. "For as the body is one and has many members, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (I Cor. 12:12-13). This is the church, the *ekklesia*, the called out from the world into the body of regenerate believers. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify it, having cleansed by the washing of water with the word" (Eph. 5:26-27). Other similar references might be given; but to the open mind this is sufficient. Sinners can purchase nothing of their salvation. The purchase has been made by the Son of God. He purchased covenanted Israel, the treasure hid. He purchased the pearl of great price, his church, and if we are regenerated by his blood, we are included in the pearl of great price. The pearl is made through suffering. So, too, is the true church.

Williamsburg, Iowa.



Girded With Humility

A COMMUNION SUNDAY MEDITATION.

By Rev. Charles Francis Potter.

In a city of Northern Africa, fifteen hundred years ago, there lived an exceedingly wicked youth, plunged in the dissipation of the city. He became converted to Christianity and did more than any man of his time to strengthen the church of Christ. The wicked city of Hippo was soon destroyed by vandals from the North, and there remains nothing of it to-day save a few ruins, near Bona, in Algeria; but the words of the converted sinner have defied time. And of those words of his perhaps the most famous are these: "Well-nigh the whole substance of the Christian discipline is humility." This testimony of the sainted Augustine, with his forty years of faithful Christian life, is worthy of our attention.

Saint Augustine's is not the only testimony on this line. Said Tennyson, if we may trust the memoirs by his son, "My idea of heaven is the perpetual ministry of one soul to another." His keen poetic instinct had laid bare one of the deepest truths of the soul. Read Longfellow's "King Robert of Sicily," and Lowell's "Vision of Sir Launfal," and you will find humility preached with rare power. Read the "Legend of Saint Martin's Cloak." Read, but stay! if you would find this great truth best depicted, read your Bible. Let us turn the pages of the blessed Book and find there what this virtue really is.

Here is a strange figure from the Mediterranean coast-lands, the prophet Micah, and he is lifting up his voice against the burden of the bloody sacrifices, and crying what then was rank heresy, but now is classic: "O man, what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?" And here, as we turn the pages, comes that wonderful poet, Isaiah the Second, and in majestic, solemn tones he extols the humble man: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

The wise men of Proverbs read us their maxims and clever sayings, the accumulated wisdom of centuries, and we hear: "Surely God scoffeth at the scoffers, but he giveth grace unto the lowly," and "pride goeth before destruction and a haughty spirit before a

fall," and "the fear of Jehovah is the instruction of wisdom and before honor goeth humility."

The great king of Babylon stands before us vaunting his proud power. He is silent in banishment for a while, and then creeps back to his throne a humble monarch, his pride gone, while his lips repeat, "Now I, Nebuchadnezzar, praise and extol and honor the king of heaven; for all his works are truth, and his ways justice; and those that walk in pride he is able to abase."

There came before us two mothers, a thousand years apart, but singing both of them songs of gladness because their God Jehovah has given them a child. Both their songs lie before us, wonderfully preserved thru the ages, and both praise the virtue of humility. Hannah, the mother of Samuel, sings, "There is none holy as Jehovah; for there is none beside thee—neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogance come out of your mouth." Ten centuries pass and Mary of Nazareth sings for us, "He hath showed strength with his arm; he hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree."

But when we would know what humility is we must seek Jesus Christ. If I wish to paint a great masterpiece with Jesus Christ as the subject, if I wish to paint him in that pose of his which I considered the most significant, I would not paint him a babe in the manger with adoring Magi round about. Nor would I show him standing in the Jordan with the heavens opened and a dove descending upon his head. My picture would not represent him stilling the waves of Galilee, raising the dead Lazarus, nor ascending into heaven from Olivet. I would not even choose the heart-shaking scene on Golgotha. My canvas would show him on his knees before Judas Iscariot, washing with loving hands the feet of the traitor. The other disciples would be standing round with questioning eyes. At one side of the room would be the table spread with the Pass-over meal, soon to be eaten, and to become the example for a long, unending series of suppers, such as we celebrate every communion Sunday. But the supper table would be in the background, and the center of interest would be Jesus Christ the Son of God performing a servant's task for Judas Iscariot, the typical sinner of the world. And the name of the picture would be, "Girded With Humility," and under it would be written these four sayings of Jesus: "I am in the midst of you as he that serveth." "The Son of Man came not to be ministered unto, but to minister." "Take my yoke upon you and learn of me; for I am meek and lowly." "Blessed are the meek, for they shall inherit the earth."

Those disciples whose feet he was washing had just been quarreling as to which of them would be greatest in the kingdom of heaven. Imagine it. A teacher walking along the evening streets of Jerusalem, threading his way thru the holiday crowd, for Pass-over Week had come to be a sort of Old Home Week at Jerusalem. As he went perhaps he was wondering which of those who grudgingly gave him room to pass would be crying loudest on the morrow, "Crucify him." Sorrow must have filled his heart, for he was on his way to the last meal he would eat with his disciples. Disappointment was in his heart, too, maybe, for behind him were the twelve to whom he had preached many a sermon on love and self-denial, and lo, as their words came to him now, they were wrangling as to who should have the highest seats when the new kingdom should be established. They had not learned the lesson of unselfishness, these pupils of the great Teacher.

Well, he thought, as he entered the upper room of future fame, I must read them again this lesson of humility, and it shall be an object-lesson that they cannot forget. So before his wondering disciples he took off his garments, and, taking a towel, deftly tied it about his loins. Thus he stood before them in a costume they had seen worn many a time, for in such fashion were garbed the slaves in the households all over the land, who washed the dusty feet of guests as soon as they entered the house. These disciples had often had their feet washed by such slaves. But how was this? Here was their Lord and Master, the coming king, the long-awaited Messiah of the Jews, the One who had called himself the very Son of God, down on his knees before them, with a basin of water, washing their feet!

They begin to be ashamed, and Peter boldly declares, as his turn comes, that Christ shall never wash his feet. The kneeling figure speaks a short sentence, and lo, the imperious Peter is begging him

to wash not only his feet, but also his hands and his head.

The quiet, towel-girded slave is gone, and before them on a couch lies their Master. When he opens his lips to speak they listen intently, for it is dawning upon them that they are actors in a great drama. John leans forward in his eagerness to catch every precious word. John only, of all the Gospel writers, dared to record the rebuke of that scene, for he saw its depth of meaning. The words that the quiet rabbi was speaking were these: "Know ye what I have done to you? . . . Ye call me teacher . . . and Lord; and ye say, well, for so I am. If I then (and he was speaking slowly and impressively), if I then, the Lord and Teacher, have washed your feet, . . . ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Truly, indeed, I say unto you, a servant is not greater than his Lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

The shaft went home. The disciples remembered well the lesson they had learned in their shame. Years afterward, in his correspondence, Peter showed that the lesson was still fresh in his mind, for he said, "Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble." The lesson in humility preceded the last supper. Thus it should ever be. Only the humble and contrite can enter into fullest communion with their Lord.

When William Howard Taft, our President, was delivering lectures at Yale a few years ago on "Four Aspects of Civic Duty," he emphasized the importance of a young college graduate's being humble and not holding himself above the dirtiest laborer who votes at the polls, if the young man wishes to exert his influence in politics. The lesson taught in the Yale classroom to a crowd of self-important college seniors was an echo of that acted before the twelve self-seekers that night of the betrayal at Jerusalem.

Not only individually, but as a people, must we learn to be humble. This nation needs to learn humility, before it can be truly a Christian land. There was once a people proud beyond telling, who dwelt in the plain of Shinar. They built them a city and in the city a sky-scraping tower. The tower became their pride and boast, and in their haughtiness they forgot God, and, so the story goes, he "came down to see the city and the tower which the children of men builded." In his displeasure at their vanity he scattered them over the face of the earth, and confused their language. In this way did the Hebrews explain the variety of languages upon the earth, but the story is more than that. A deep moral lesson lies in this tale of the overthrow of the proud and haughty.

Should the great God above come down to-day to see the city and the towers which the children of men have builded, we should not find him on the city's proud avenue gaping with astonishment at our thirty and forty and sixty story buildings, but we should discover him over on the East Side, looking at the reeking garrets where men and women live like animals, and the babies—do not live, for they cannot. Then, I think, he would summon the Christians of the city, and, without one word of explanation, gird himself with a towel, and begin to wash his modern disciples' feet.

But he would find the ten faithful ones who had not bowed the knee to Baal, for the world is beginning to catch some of the Christ spirit of service. Men are looking for towels wherewith to gird themselves, and perform humble services for mankind. The Y.M.C.A., the Salvation Army, the Student Volunteers, the Settlement Workers, are doing some grand things in this line. It is time, and high time, that the Church of Christ paid more attention to such social service.

These lowly labors have been sneeringly stigmatized as "soap, soup and salvation" methods, but if we find a wreck of a man in the gutter, or an apology for a woman in the brothel, apply the soap and supply the soup, we shall be more apt to get a satisfactory reply to our salvation suggestions. Many a Christian passes thru the slum section of his city with a hurried pace and a turned-up nose, and has hardly a glance for the squalid people about him. Many a Christian lady would be ill at ease to find herself in such a district, and would be horror-stricken to have the grimy, pleading baby hand of a tenement tot clutching at her immaculate dress skirt. And yet the man whose name these Christian people proudly bear and whose precepts they pretend to follow was well-known in the alleys and slums of the Palestine cities, consorted with publicans

and sinners, healed hideous wretches, took dirty little children in his arms, and spoke kindly with almost his last breath to a thief undergoing punishment. Yea, the Master of men, the Son of God, washed the dusty feet of the cringing coward whom he knew would betray him that very night. Thus is humility a sister of love.

In such ways must we learn the lesson of humility and learn it well before we are able fully to enter into communion with our Lord. We must be willing to lay aside our clothes of false culture and bright-colored pride, gird our loins with the towel of humility and become "meek and lowly of heart" in the service of God's lowliest children before we can "find rest unto our souls" at the communion table of our Lord. Wait—what means this crumb of wheaten bread, this sip of the juice of the grape, but this, that the Lord of life himself laid off his regal robes of heavenly purple and donned the dusty garb of earth that he might serve and save mankind. This he did, altho he knew that that same ungrateful mankind would scoff at him, that the feet he washed would spurn him, that those whom he humbled himself to save would crucify him.

Do you know a man who has caught the spirit of the gospel of humility? Is there among your friends one who has girded himself with humility to serve the lowly of earth? Mark him well, for his is the life most blessed, because most like Christ's. He will not only inherit everything of earth that is worth while, but also when he sees his Master face to face, and enjoys sweet communion with him, he will find, I think, that the beautiful white robe they bring to him will prove to be his own towel of humility, transformed and glorified by years of faithful, humble service.

Mattapan, Mass.

The Man Who Cares

By Charles H. Small, D.D.

We hear a great deal in these days concerning the man who "does not care a farthing about the state of his soul." He is a typical man representing a large class. "Nature tried to conceal him by calling him Smith." We are interested in this man, or these men, and solicitous for their soul's welfare. We ought to use every effort to make them care. It is a very large and important work of the church.

But there is another man in whom we ought to be very greatly interested, the man who does care a farthing; yea, more, for the state of his soul. He has expressed a concern, he has joined the church more than likely, and has promised to attend the services and share in the work of the church. We are glad to believe that there are a very large number of these men. Look over the church rolls and you will find their names. But if you look over the congregations will you always find them there? The man who does not care does not attend church, he does not want to, he is not expected to. He supports the church, but for himself he doesn't care a blank for it—that is the way he puts it. The man, however, who does care does attend church, doesn't he? He is expected to, isn't he? Can it be said that he is fulfilling his covenant vows if he only attends occasionally? Can it be said that he really cares for his soul when he attends church fairly regularly in the winter once a day, but seldom in the summer? When he spends Sunday in his hammock or easy chair at his summer cottage? Or is out in his motor boat or off in his auto? It is the man who is supposed to care for his soul that we are thinking about. Can it be said that he has a very deep concern for his spiritual welfare when he has little part in the real activities of the church, even tho he is in his pew more often than not? Perhaps one's interest ought not to be measured by one's church attendance, but the man who does not care is very sure that if he did care he ought to attend church and be interested in its work. It is natural for us to question whether a man cares very deeply for the state of his soul when apparently he manifests little interest in it.

Contemplating the man who does not care we find that he is interested in the things of the world, he wants to lay up much goods for himself, he is seeking to increase his capital. Now the man who cares will want to increase his spiritual capital. The economist tells us that capital is "an aggregation of goods used to promote the production of other goods." A man's spiritual capital is that aggregation of qualities that will promote the production—not of goods, but of goodness: the highest type and efficiency of manhood and woman-

hood. The increase of this capital will be the concern of the man who cares.

President Henry C. King, of Oberlin, tells of a senior in college who wrote an essay on the subject, "Is Goodness Interesting?" President King remarks: "Well, goodness knows that goodness is not interesting if goodness is simply negative—cutting certain things off and emptying certain things out. It should mean taking on mighty enthusiasms, mighty indignations, enlisting in great causes, throwing oneself into the triumphant purposes of God." The man who cares will seek this kind of goodness. The man in business who would make a success and increase his capital must put his energy into it; he cannot do things by halves. So the man who would increase his spiritual capital must put his whole soul into it. Is he doing this when he seemingly neglects the means of spiritual enrichment? When he has little or no part in Christian activity? Who are those who really care for the state of their souls?

The Lord said to those servants who had increased their capital, the man with the two talents and the man with five talents, "Well done, good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord." This is a blessed promise for the man who cares. His may be but an average life with small capital, but if it is a brave, unselfish, faithful life, it will be his privilege to do his portion of God's work in heaven and to enter into the joy of his Lord. The business man who engages in a new enterprise, who invests his capital, wants to know whether it will bring returns. The man who cares and shows his concern for the state of his soul need have no doubt of the most glorious returns for all his interest and efforts.

Jamestown, N.Y.

The Bible and Faith

By John A. Simpson.

A familiar source of argument for the existence of the Creator, the Creator-God, and Providence, is the Bible and its teachings. No other book has ever enjoyed the circulation or the influence of the Bible. I need not pause to heap encomiums upon it. There have been many sacred books, but the Bible is in a class alone. It is a monumental testimony to the faith of the human race in one God. In poetry, prophecy and doctrine, it voices the instinct for worship, and the natural hope of immortality. In history it is eloquent of faith and law and goodness. The Bible is no accident; it means much.

But the Bible is used many times in very illogical fashion to prove the existence of a Creator or of God. It is a common thing to argue, either directly or in effect, that the Bible is true because it is the word of God, and that there is a God because the Bible says so. This sort of circular reasoning gets one no place. First of all the Bible must be looked upon as a literature to be tried by all the tests that are applied to writings ancient and modern. To assert that the Bible is true because it so represents itself is to discard all sensible rules of evidence. It is the old case of a man's trying to lift himself by tugging at his bootstraps. At what times were the various books of the Bible written? By what men were they composed? What evidences, internal and external, do we find of their trustworthiness? These are pertinent questions. After we have found competent evidence along these lines we shall be in position to deal with the testimony of the Scriptures themselves as to theological doctrines. I am aware that many persons distrust the course which is here suggested, but this is the principle upon which they themselves act in every other relation of life; and surely we cannot object, if the Scriptures are true, to their submitting to every possible historical and practical test. Common sense demands this of us.

A reasonable limitation upon the length of this paper would prevent my entering (even were I capable of doing so) upon an exhaustive consideration of this phase of the matter under discussion. But it is no small comfort to the Christian believer that the Scriptures stand so well the tests to which scientific investigation puts them. It is undeniable that we look upon the Bible in a way different from that with which our forefathers viewed it. To them it was an oracle. To us it is a record. They considered it a clear-cut revelation from heaven. We accept it as a religious literature. To them it was altogether supernatural. To us it is largely a product of humanity. Yet these antitheses can be carried too far. The so-called modern view of the Scriptures found ex-

pression centuries ago, but it is now more widely accepted than formerly.

Here a pressing question arises: Does this modern view of the Scriptures operate against belief in God? This query can doubtless be better answered a century hence, but if we are to judge the future by the past, I should suspect (and I am glad that this agrees with the judgment of many), that faith is not weakened by this situation. It is weakened in some minds, to be sure, but it must be remembered that in the old days unbelief was frequent, and a few generations ago infidelity was fashionable in both England and France. Candor compels one to admit that much of the boasted faith of the older days was simply the acquiescence of the ignorant multitude in the representations of the priests. The educated classes were in large measure unbelieving. There is a historical relation between ignorance and orthodoxy. It is easier for an intelligent man to believe in God to-day than it was in the palmiest age of Athenian wisdom or the proudest epoch of Roman power. And when we recall the comparatively recent period of the inquisition, the common corruption of the priesthood, and the immorality of the ecclesiastical system, a condition that persisted through centuries, we cannot but conclude that a free Bible, a free school, and a free church are promising for faith. With our present conception of the Bible and religion, faith may be less forcible with the superstitious, but it is more enduring with the practical. It may be less compelling with the ignorant, but it is more effective with the wise. It seems to make mankind more brotherly. It seems to seat God less in the distance, and to represent him more in humanity. It may put a trifle less emphasis upon the hereafter, but it certainly aims to make a more moral and a happier now. It may ask less frequently, How will you die? but it surely inquires more often, How do you live? There are many indications that, compared with the past, this is the golden age of faith.

Not only is the Bible more widely circulated to-day than at any previous period, but a larger proportion of the world's inhabitants are affected by it. There is more actual study of the Bible now than at any past time. Truly the Bible is a sacred literature, a powerful aid to morality, and a friend to faith.

For Conscience' Sake

A Tale of Modern Ireland

BY

ALEXANDER CORKEY

Author of "The Victory of Allan Rutledge," "The Testing Fire," "The Truth About Ireland."

CHAPTER XXI.—AN IRISHMAN OF CHIVALRY.

An hour later, when the hapless Jennie Mullan revived, she found herself lying in bed in the very room in which Hugh Mullan had solemnly promised her dying mother that he would be a faithful husband to her as long as he lived. The memories of her dreams of happiness in those days and the awful desolation in which she now found herself proved too much and she broke out in heart-rending sobs, which quickly drew her sister, Maggie Calhoun, from an adjoining room.

"Are you awake, Jennie?" said her sister tenderly. "Don't cry now. Lie still and rest. I will get you a cup of tea."

Some refreshment and the kindly ministrations of her sister brought Jennie out of her hopelessness, and she began to talk of returning to Belfast to continue her search for her babies. She told Maggie Calhoun the whole history of her case during the previous week, and the sudden turn affairs had taken when Hugh evidently had submitted absolutely to his Church. Maggie Calhoun persuaded her to remain for a whole day with her, as she was so weak that she could scarcely stand and decided that they would both go to the city early the next morning.

The next day was Saturday, always a busy day with a Protestant minister, and Rev. Ernest Sloane was in his study. His large parish in Belfast kept him busy with parochial work thru the week, and the preparation of his sermons was sometimes unavoidably postponed until the very last of the week. It was so in this case, and the minister was somewhat annoyed when a call came for him at the front door. Responding somewhat unwillingly he asked that his

visitors be shown into the reception room and he prepared hurriedly to meet them, inwardly hoping that a moment would suffice for the interview. On coming downstairs he found two young women awaiting him, and he noted at once the awful misery depicted on the younger one's face. The elder of the two introduced herself at once.

"I am Mrs. Maggie Calhoun," she began, "and this is my sister, Mrs. Jennie Mullan. You have met her before, but I am not surprised that you did not recognize her. She has had some terrible trouble the past few days. We called to see you to ask you to help us."

Rev. Ernest Sloane looked again closely at the younger sister, and said to himself, "Can this be Mrs. Mullan? When I saw her a few weeks ago she was a bright, fair-faced girl. What a fearful change."

"I am at your service," he answered after a brief pause, during which he was recovering from his surprise at Jennie's appearance. "I remember Mrs. Mullan very well, now that I have looked at her more closely, but tell me what has happened."

All this time Jennie was sitting with downcast eyes, making figures on the carpet with her umbrella, and the minister feared she was entirely distraught. Maggie Calhoun related, as coherently as she could, the terrible experiences of Hugh Mullan's wife, adding as she finished her story, "It's an awful thing, Mr. Sloane. They were as happy as a married couple could be until the priests interfered. It was this new marriage law of the Pope that made all the trouble."

The minister was now deeply moved. He well knew of the *Ne Temere* decree and had protested, in common with all the Protestant ministers and many Irish Catholics, against the antiquated formula being revived in the twentieth century in Ireland, but when he found the decree working ruin and havoc in the home of one of his members, robbing a mother of her children and a wife of her husband, his indignation arose, and he determined to see that justice was accorded to the deeply wronged wife and mother, no matter what the results might be to himself.

Stepping to the telephone he summoned to his manse one of the leading lawyers in the city of Belfast and laid the case before him. The lawyer stated that the first thing to do was to find the erring husband, and detectives were at once employed to find out the whereabouts of Hugh Mullan. The minister comforted, as best he could, the weeping and desolate mother, and told her that he hoped soon to bring back to her the stolen babes, and also express a desire to see the husband reunited with the wife.

"The man has committed a crime against the laws of the land," said the lawyer, "in deserting his wife in this cruel way, and taking the children from her. As soon as he is found we can arrest him and bring him into court."

The minister hoped that a resort to legal measures would not be necessary, and awaited the result of an interview between Hugh Mullan and his wife. A week past by. Jennie Mullan and Maggie Calhoun were joined by Belle Audrey, who had heard of the climax of Jennie's misfortunes, and the three women stopped at the Royal Hotel and continued day after day searching for Hugh Mullan. At last one day, by accident, Jennie Mullan met her husband on a side street. She ran to meet him, crying out, "Hugh, Hugh, where are my babies?" Greatly astonished to meet his wife, Hugh Mullan started and was turning away, but she caught him and asked again, in tears, "Where are my babies, Hugh? Won't you tell me where my babies are?" The man seemed moved for a moment at the mother's agony and said, "Go to Father Oldway at Ardoyle Monastery. He knows where they are."

The wife released her hold on her husband and he quickly disappeared, but a ray of hope had entered the mother's heart. Accompanied by her sister and Belle Audrey, she at once visited the monastery and met Father Oldway. He received her alone, the others remaining outside the gate, and told her that until she was married to Hugh Mullan she had no claim on the children, and advised her to make no further trouble. When Belle Audrey ascertained the result of Jennie's interview with the priest she was highly indignant, and decided to write at once to John McMurtry to come to Belfast.

When Rev. Ernest Sloane heard of the result of the interview with the husband and the priest he decided to appeal to the public. The next Sabbath his church was crowded, as usual, and in the

audience, near the front, sat Maggie Calhoun and Belle Audrey, and between them the broken and desolate mother, Jennie Mullan. She was assisted down the aisle by her two friends, and everyone wondered who the frail girl was, as she wore a thick black veil.

The services proceeded as usual until Rev. Ernest Sloane arose to preach the sermon. His people noticed an animation, unusual even for him, in the way he announced his text, which was taken from the Gospel of Matthew, the second chapter and the eighteenth verse, "In Rama was there a voice heard, lamentation and weeping, Rachel weeping for her children, and would not be comforted, because they are not."

After speaking about the cruelty of Herod, whose desire to uphold his own power led him to slaughter the innocents, the preacher suddenly ceased, and, after a solemn pause, thundered, "But to-day I have not come to accuse this ancient murderer, not to weep with these mothers in Rama. We have a murderer of domestic happiness to accuse here in Belfast. We have a weeping mother, bereft of her children by a foul decree of the Pope of Rome, who is right in our midst, and she cannot be comforted because her children have been stolen from her breast."

The preacher then proceeded to relate the full history of Jennie Mullan. He told briefly of the courtship, the marriage, the happy home, the coming of the two children, and also the plans to emigrate to America, where freedom was more than a name. He then explained the fatal *Ne Temere* decree, telling how the words '*Ne Temere*' meant 'not rashly,' and the decree was called by this name because these Latin words began the ancient relic of medieval darkness which was enacted back in the sixteenth century.

"I do not deny to the Roman Catholic Church the name of Christian," continued the minister, "and my fight to-day is not *against* my Irish Catholic fellow-citizens, but *for* them. I recognize, as one of our leading divines has said, that the Roman Catholic Church retains the doctrine of the Incarnation, which is a life-giving doctrine. They teach the atonement. They believe in the forgiveness of sins, in the resurrection of the body, and in eternal life and judgment to come. But," he continued, raising his voice until it rolled over the congregation like the voice of many waters, "the Church holds a mass of rubbish also in its faith and teachings. She teaches the atonement, but she puts the mass between faith and the completed sacrifice on Calvary. She holds the doctrine of the Trinity, but in actual practice she teaches men to pray to Mary, Joseph and the Saints, rather than to the Father. She believes in forgiveness of sins, but she puts auricular confession and priestly absolution between the penitent and pardon. Thus she puts herself between earth and heaven, and the unmarried priest between the human race and salvation."

"But I am not here to-day," Rev. Ernest Sloane continued, in a lower tone of voice, "to find fault with the doctrine of the Catholic Church. I am here to denounce the imposition on Ireland of this *Ne Temere* decree by the Pope of Rome. This decree is a danger to the commonwealth, because it strikes at the home. This decree challenges the supremacy of British law." Here the preacher dramatically flourished a paper in his hands and exclaimed, in louder tones, "I hold in my hands a marriage certificate bearing the seal of the British Empire, and recording the marriage of Hugh Mullan and Jennie Willard. This Papal decree says this marriage certificate is a farce and British law a fraud."

The effect of these words on the immense congregation was electrical. The men sat straight in their seats, and every eye was fastened on the speaker. "This decree," he went on, "insults every Protestant church and vilifies every Protestant marriage ceremony. Hugh Mullan to-day could be married, according to this decree, and his Church would bless his union, for it absolves him from his marriage to Jennie Willard."

"Shall we allow such a decree to remain in force in our country and give the protection of the law to men who seek in this way to insult and degrade the home and the commonwealth?" he demanded.

The preacher then related how Germany refused to allow the decree to be put in force within the borders of the German Empire. Had the Pope attempted to force this ancient instrument of torture on the German people, exclaimed the minister, "every bishop of the Catholic Church would have been declared an outlaw, for the government of Germany allows no alien power to dictate laws to them."

The preacher then related how Austria also repudiated *Ne*

Temere, and related the defeats of the Roman hierarchy in recent times in France, Italy, Portugal and Spain. "Even the States of South America, Columbia, Peru, Venezuela, Ecuador, Brazil and Chili!" he cried, "have thrown off the bondage of this antique ecclesiastical tyranny, and in these lands, as in the glorious Republic of the United States, there is government of the people, by the people, and for the people."

Here again the preacher paused. "But some of you," he began once more, "do not yet understand the force and meaning of this decree. John Henry Newman tells us, in his 'Grammar of Assent,' that intellectual ideas cannot compete in effectiveness with the experience of concrete facts." I call your attention again to the workings of this decree in our own congregation. Mrs. Jennie Mullan is one of our own members. She is a young woman only twenty years of age, but a woman of strong, upright character. Her minister, who married her, writes to me: 'Neither before nor after her marriage up to the present time have I personally known or heard of anything against her character.' She was asked to sin against her soul, to deny the validity of her Protestant marriage, as the Ne Temere decree asserts, to proclaim herself a common woman and her children illegitimate. Acting in obedience to this Ne Temere decree her husband and the priest demanded this of her. They desired her to be married by a priest, but, true to her conscience, she refused. You have all heard of Mrs. Welch, the daughter of John Knox. She went to petition King James that her exiled husband might be allowed to return to Scotland to breathe his native air, as his health was threatened by his exile. His Majesty informed her that if she would persuade her husband to submit to the bishops he would allow him to return to Scotland. 'Please, Your Majesty,' said the woman, lifting up her apron and holding it toward the King, 'I would rather keep his head there.'

"Jennie Mullan was promist peace if she would submit to the priests and to the Ne Temere decree, but she had the spirit of Mrs. Welch, and when her conscience told her she was a married woman in the sight of God and her Church she refused to believe she was a common woman and that her children were illegitimate. What has been her punishment? More terrible than drowning, as was the former custom; more dreadful than burning at the stake, as was the fate of many a martyr. To-day, because she refused to lie to God and sin against her own conscience, this member of our church is enduring the agony of a living death. Her children have been torn from her breast. Her husband has been changed from a man into a brutal bigot, whose awful cruelty is a blot on common manhood, her home is gone, and she is with us this morning a helpless wreck, with hope gone and life blasted.

"I hold here," continued the speaker, amid breathless silence, "a picture of Mrs. Mullan clasping her baby to her breast with a mother's love." As he said this Rev. Ernest Sloane held out in front of him a large photograph of Jennie Mullan and her baby.

"Look to-day at this same mother, after her children have been torn from her breast. In this photograph you can see she is happy, strong and glad. See her now in the awful martyrdom to which Ne Temere has condemned her."

He pointed to Jennie Mullan in her seat and asked her to rise. The unfortunate mother, helped by Belle Audrey and her sister, rose feebly in her place and threw back her veil. Tears were rolling down her cheeks, her face was pale as death, her features were distorted as in a death-struggle. Many of the people remembered her as a beautiful, rosy-cheeked girl-wife who had worshiped with them a few months previously. An audible sigh was heard all over the church. This slight token of sympathy was too much for the broken-hearted, desolate mother. With a cry of anguish she sank back to her seat, and would have fallen to the floor had she not been supported by the arms of her two companions. Her loud sobs filled the large church, and her whole frame shook with uncontrollable emotion. Tears were in every eye. The minister himself stood silent, with the photograph by his side, tears coursing down his cheeks. Strong men wept, and women buried their faces in their handkerchiefs. Seeing that Jennie Mullan could endure no more, Maggie Calhoun arose and accompanied by Belle Audrey, she assisted Jennie down the aisle. A strong man, sitting near them jumped up and took hold of the staggering woman's other arm, while Belle Audrey, with downcast face, followed behind. When she had passed out of the rear door, the woman's sobs could still be heard amid the hush of the breathless congregation. There

was a pause, and then Rev. Ernest Sloane laid down the photograph on the pulpit desk, and raised his right hand. "In Rama was there a voice heard," he repeated, with terrible emphasis, "lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

There was another pause, and once more the preacher raised his right hand, now clenched in his earnestness. "Who is this cruel Herod who has made our mothers weep? What dastard hand has stabbed this mother-heart? It is this monstrous Ne Temere decree as it is enforced to-day in Belfast by the priests of our Catholic church. Shall we suffer it? Is it the part of Christian men to stand by and see a home defiled, robbed, destroyed by this law of an alien power?

"Have you ever heard of the incident in Henry Ward Beecher's Plymouth church in America in the old slave days?" the minister continued, speaking in low, eager tones. "A poor slave woman stood in front of the people one Sabbath morning, clasping her little colored child to her breast, and cried, 'I want to keep my child, I want to keep my child.' And every member of that audience cried, 'Why cannot that mother keep her child?' 'She is a slave woman. She cannot keep her child,' answered Mr. Beecher. And the whole congregation shouted, 'She shall keep her child. The whole heart of America was moved with the cry of that mother-heart. There was a terrible war; money was poured out like water; fields and rivers were crimsoned with human blood, but to-day, all over America every mother, white and black, has the right to keep her child. Has poor Ireland sunk so low," the minister's voice had a tremble as he spoke, "that right here in Belfast a mother cannot keep her child. Must that broken mother-heart go weeping to the grave? Can she not be comforted by the recovery of her children? Men and women of Belfast and Ireland, it is for you to say. Without your consent no alien power can rob an Irish mother of her children. I appeal to my fellow-countrymen, Catholics and Protestants, ought not this woman to have her child?"

"Once to every man and nation
Comes the moment to decide
In the strife 'twixt truth and falsehood,
For the good or evil side.
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right,
And that choice goes on forever
'Twixt that darkness and that light."

"I am persuaded that Ireland will stand on the side of right and justice. I know that the answer will be, 'The woman shall have her child, let the cost be what it may.'"

The minister ceased. The closing Psalm was sung, and the benediction pronounced. Silently the people wended their way homeward, but in every face there was a look of determination, and in every heart an echo to the preacher's words, "The woman shall have her child."

The publication of Rev. Ernest Sloane's sermon in the leading paper of Belfast the following Monday, aroused the city to intense excitement. The name of Jennie Mullan was on every tongue, and the story of her wrongs was discussed at every fireside. Comments on the case filled the newspapers during the days that followed, and the indignation of the people was apparent on every hand. Memorials on the case were sent to the Lord Lieutenant of Ireland, and the case was brought up in the Imperial Parliament in London. But, in spite of all this publicity, Jennie Mullan remained bereft of her babies. Her husband remained in hiding, and every effort on the part of Rev. Ernest Sloane was unavailing. Apparently no one knew where the children were except Father Oldway, and he refused to tell, and it seemed impossible to compel him to make known the hiding place of the infants.

Jennie Mullan refused to leave Belfast. Walking from street to street; enquiring here and there; looking into the face of every baby she past as she walked along, she could not be comforted. She traversed Belfast from end to end. Her figure became known to thousands. Tens of thousands desired to help her, and prayers went up to the God of heaven that the mother might get her children back into her arms again, but the search of mother and friends was vain, and the prayers remained unanswered.

(To be continued.)



Around Grandmother's Chair

Playing Auto

"Let's tie four big rocking-chairs together and play auto," said Carl.

"Yes," said Katie, and soon the four great rockers in the rooms were dragged out to the middle of the front parlor and tied firmly together. Then Katie's go-cart was turned up on end, so that one wheel stuck up above an arm of one of the front rockers, and then Katie put on her hat and tied it down with her sister's big veil, and they they all seated themselves in the big rocking-chair automobile.

"I'll be 'choker,'" said Carl, "'cause I thought of the game first."

"The wheel is my doll's go-cart, so I ought to be that," said Katie.

"No, I ought to be 'shofer,' 'cause I'm the oldest," said Ben.

Now I am sorry to say there came near being a fierce quarrel right then and there. Perhaps there would have been, but a little neighbor boy came in and, "for manner's sake," as little Katie said, they let him be chauffeur. Then such a lot of fun as they had. They rocked and pranced and "honked," as little Carl called it, for he was the "honker." Now, as it rocked, this new kind of an automobile worked itself forward until it reached an image of Mercury, near the end of the room, and threw it over, breaking it all to pieces. The children were now thoroughly frightened, and they alighted from their auto to inspect the fragments.

"Now we'll catch it," said Ben ruefully.

"Let's run and hide," suggested Carl, and the children all ran upstairs and hid under the bed, in the best spare room, for it so happened that these little folks had been left in the house, in the cook's care, while the older members of the family had gone out automobiling in earnest.

The cook felt she was imposed on, and so left the children to entertain themselves as best they could.

The mother liked to have had a spasm when she saw her broken statue, but they had brought grandma home with them, and she smoothed things over by promising her daughter a new Mercury. "They are such little darlings," said she. "How do you expect them to entertain themselves for two or three hours without anyone to look after them?"

Then, with a "whoop-a-ha! Hurrah!" the children left their hiding place and fled downstairs into their grandma's arms. "Cause we never have any trouble when grandma's here," persisted Katie. "She keeps all the boog-a-boos and drefful fings away from us. Three cheers for gran'mas!" and it rang out loud and shrill.

A. E. C. MASKELL.

Our Post-Office

CRABBING.

Islip, Long Island, Aug. 10, 1912.

Dear Grandma: I am a boy, nine years old. I read your letters every week. Will you have me for a grandchild? I am spending the summer here; it is a very nice place, and I have lots of fun. I like to go in the water when it is not too cold. We get lots of crabs here. Do you like crabs, Grandma? Please print my letter and I will be another loving grandchild.

Darius B. Storms.

I am pleased to print your letter and to own another little grandson. Crab meat is pretty good, and I fancy you are pretty fond of it. If you go crabbing you want to look out for your toes, or Master Crab may give them a pinch.

THE "CITY OF ELMS."

New Haven, Conn., Aug. 3, 1912.

Dear Grandma: Have you room for me? I can crowd in any-

where, and will not take up too much of a place. This is a very pretty city. We have so many trees and flowers. It is quite lively in the winter, when college is open. I am going to Bridgeport next week. My cousin lives there. I am going to stay until school opens. I hope you have had a nice vacation. Has it been very warm in New York? I will close now, hoping to hear from you soon.

Your grandchild,
Margaret T. Conant.

We have had some very warm days here, but taking it all together we have had a cool summer, Grandma thinks. I have had the pleasure of visiting your "city of elms," as it is called, and I know how pretty it is. I thank you for your good wish for me, and I trust you will enjoy your visit to Bridgeport.



New Boots Town.

A dainty little maiden
Went sailing out one day,
With bare feet white, and ribbons blue.
To New Boots Town, they say.
She went into a colored ship.
With sails all red and brown,
And happy was the little maid
Who sailed for New Boots Town.

And when the dainty little maid
Arrived in New Boots street,
She asked politely for the store,
Which sold the shoes most neat.
And when she had been fitted there
She sailed for home once more,
And very proud, indeed, was she
Of the new boots she wore.

WHO CAN GUESS?

Brooklyn, N.Y., Aug. 5, 1912.

Dear Grandma: We take your paper. I have never written to you before, but I think I can be your grandchild, as I come round your Chair every week. I like to read the letters. I like to make out riddles, and maybe some of the grandchildren can guess this one:

I'm your faithful friend indeed,
Always offering what you need;
If you wish to see me look
In the garden or the brook.
For the wretch who knows not me
There are depths of misery;
Anguish, too, and bitter tears
For those who keep me many years.

From your loving grandchild, Madeline Anthony.

Thank you for the riddle. I am sure my children will put their thinking caps right on, and I will print the name of the first one to guess it.

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCH.]

Some Summer Books

It is a pity that books should forever be trying to teach us things, and yet in all probability, that self-conscious style of literature will always be written, and will always find readers. What a pity that the authors won't take some few fundamental things for granted. Life itself does, and what greater teacher than life? Such an enormous number of books is published every day, and most of them of just the sort to which I take exception, that we really cease to wonder where are the few bits of real literature that used to happen from time to time, and we deduce with melancholy certitude, that they have been smothered in the general mass of inefficient productions, like a bird in a hay-mow.

Perhaps the principles of modern realism, slowly sifting down into these masses of ill-digested material, may eventually save us from the horrible literary fate which seems to be falling to our lot.

Unfortunately, living in an intellectual age, we yet cling to our pretensions of being able to produce literature. But we interpret life thru such a tangle of innovations, that its wee small voice is apt to be lost in the confusion. The aeroplane, the wireless, the latest theory in chemistry, any one of a myriad of untried and unfamiliar things, must decide the turning-point in the latest novel.

Unfortunately, flying has not yet become a universal experience. Its mystery, with the prying curiosity of our age, we refuse to regard as such, and we mount the daring heroine of the latest romance on her flimsy steed, and away she shoots into the unfamiliar experience, with all the nonchalance of the Young Lady Across the Way.

Shakespeare—there was a man with no burden of new-fangled notions. He was a product of the age when a man's sturdy legs would carry him to the farthest horizon—a mode of locomotion familiar since the world began—when the idea of the horse and chariot of the ancient Egyptians had not been much improved—when no improvement on the sailing ship had as yet been suggested—when the meaning of physical violence had not yet been obscured by any complicated methods of producing it—when, in short, the artist was at liberty to leave a few details of the machinery of his piece to the imagination of the audience. When we arrive at a point where we will allow the laws of the Medes and Persians to sink into their proper place in our perspective, and will consent to regard the afore-mentioned gentlemen as mere human beings, when, "Midnight, a Thousand Feet Above the Sea," will give as personal a thrill as did "A Darke Woode" in Elizabethan days; then, and only then, can we free our imagination. It is coming! The dramatic age already shows its gray dawning. Patience! The time will come when art will once more raise its still, small voice above the tumult, and the old world, like the children of the Montessori school, will burst into literature.

"Wind on the Heath," by Essex Smith, is a delightful recrudescence of George Borrow, owing doubtless to the success of Sanchia, and her friend of the caravan. "Wind on the Heath," however, goes not at all into the problems of life, and takes for granted a great many things which were a source of much tribulation to poor Sanchia. Neither has it the cautious spirit of "Romany Rye;" there is nothing of the school-man in Tristram Chase. Born of Gypsy stock, he takes to the road, as simply as did Mr. Penterlengro, and gratefully absorbs whatever life gives him, regardless of consequences. Consequences of course arrive, but without the deepest note of tragedy. Life goes on too fast for that, and at the end of the story Tristram and Clem go forth to an untrodden world—an untrodden world behind.

The book teems with the supernatural—sometimes veiled in charlatanism of the cleverest type, but most insistent, and wholly serious in connection with Tristram's love affairs.

There is great beauty in the novel—wild, untamed beauty—and a passionate intensity that seems borne of the mysteries of Gypsy life. It is well worth reading, and very well worth understanding.

Lovers of Alice Brown's stories of New England life, will be tremendously drawn to Mrs. Dragonmis' tales of a Greek Island. The provincial is ever the same, whether he be found in the gloomy wastes of winter hillsides, or against a background of purple sea and smiling sky. Whatever be his creed or nation, he is ever to be

found in hopeless tragedies of the most trivial origin, or lost in a helpless maze at the bewildering echoes of the world, which sound in the unfamiliar conditions of the younger generation.

These little sketches of Greek peasant life, are peculiarly warm and sympathetic; bits of the patch work of life dyed in the primitive stains of human passions, flung against a background of the most exquisite landscapes imaginable.

Mrs. Dragonmis prefaces her book with an appeal to the reader for leniency toward the English of a foreigner. A needless precaution, for never did language more seriously clothe the thought of the author than in this case. The soul of the artist can bend any instrument to its will, and if Mrs. Dragonmis can achieve such purity of style in English, we can only wonder what her Greek must be. Long residence in England, coupled with her race sympathy for the people among whom she now makes her home, have peculiarly fitted her to interpret their lives to the Anglo-Saxon mind.

From the point of view of color in landscape, these tales are most refreshing. The nature description rivals that of Pierre Loti, and is far more happily relieved by incident than are most of his lyric word pictures. There is a riot of color in the picture of the peasant women sorting lemons in the brilliant shade. Yet in the contemplation of its glowing exuberance of beauty, we are never tricked into forgetting that these are real women, and that behind their beautiful, stolid faces lies many a heartache, many an inarticulate triumph.

"Polly of the Hospital Staff" is an entertaining story of how a small child's personality leavened the atmosphere of an entire hospital. It reminds one of Mary Cary, in spirit and intention. The picture of happy-go-lucky child life—just touched with the tragedy of illness, is very charming and winsome.

"Polly of the Hospital Staff" is a dear little book to wile away a lazy hour in the hammock, and an excellent one to stimulate the imagination of the small daughter of fourteen or so, who dearly loves a good story.

"Wind on the Heath, John Lane Co., by Essex Smith. Price, \$1.25 net; by postage, \$1.37.

"Tales from a Greek Island," by Julia D. Dragonmis; Houghton, Mifflin. Price, \$1.35 net.

"Polly of the Hospital Staff, by Emma C. Dowd; Houghton, Mifflin. Price \$1.00 net.

HELEN FILLEBROWN-DEXTER.



On Making a Garden

We have received from McBride, Nast and Company some selections from their "House and Garden-Making Books." This is an absolutely unique series of handbooks for the home-maker and amateur gardener. They are printed on heavy wove paper, profusely illustrated, with pictures and diagrams that "show how" and are an inspiration in themselves. The books contain about seventy-two pages, 4¼ by 6½ inches, and are bound uniformly in linen boards. The titles of the books are "Making a Rose Garden," "Making a Lawn," "Making a Tennis Court," "Making Paths and Driveways," "Making a Poultry House," "Making a Rock Garden," "Making a Garden to Bloom this Year," and "Making the Grounds Attractive with Shrubbery." The publisher has in preparation "Making a Garage," "Making a Fireplace," "Making a Perennial Border," "Making a Water Garden," "Making a Hotbed and Coldframe," "Making Built-in Bookcases" and "Making a Naturalized Bulb Garden," and other titles to be announced later. The volumes which we have received are "Making a Rose Garden," "Making a Garden to Bloom this Year," "Making the Grounds Attractive with Shrubbery" and "Making a Tennis Court." These books are decidedly practical in their nature. They begin with describing the best kinds of flowers or shrubbery to use, and then take up the selection of the grounds and the most effective way of grouping the flowers or shrubs. We are given information on the general care to be given to the garden and also as to the shrubs that bloom early and late in the season. All of these books are as practical as a manual or a nautical almanac, and are written so delightfully that anyone who has a plot of ground ten feet square will want to begin gardening at once. The little book, "Making a Garden to Bloom this Year," is very valuable to those who are moving into a new house and want to have flowers and shrubs in bloom immediately. "Making a Rose Garden" is interesting for two reasons: In the first place, it shows how easy it is to grow handsome roses, and, secondly, how they can be planted most effectively. The books themselves are very pretty and are filled with beautiful photo-

graphs of flowers and shrubs. "Making a Tennis Court" is full of practical information upon all kinds of courts: dirt courts, grass courts, ash courts, and even in-door courts. The closing chapter is on the care of courts. These are all published by McBride, Nast & Co., New York, at the price of 50 cents, with 5 cents additional for postage.

"Amateur Gardencraft," by Eben E. Rexford, is on a much more extensive scale than the little hand books mentioned above. All makers of gardens are familiar with Mr. Rexford's charming books. The present volume is almost indispensable to the owner of a house in the country. It begins by telling all about the lawn, how to make it, how to take care of it and what shrubs are best to set out around the house. There is a chapter on the kinds of vines which may be run over porches and used as a screen or trained up the chimney, and then the book passes to the flower garden with a description of what to use for borders; also a garden for annuals and a bulb garden. And then it speaks about the raising of gladiolus and lillies, etc. There is a most interesting passage on arbors, summer houses, pergolas and other garden features. The book concludes with a chapter on how to work in the garden. It is a dangerous book for people who do not want to work out of doors, for it cannot be read without instilling enthusiasm about the making of a flower garden. The book is rendered exceedingly attractive by the fact that on almost every other page there is a beautiful photograph plate in green tints, of houses covered with vines; of flower gardens; or arbors and walks; and of all kinds of enticing spots. It is published by J. B. Lippincott Co., Philadelphia, and sells for \$1.50 net.

International Lesson September 1, 1912

The Death of John the Baptist. (Temperance Lesson.) Mark 6:14-29.

GOLDEN TEXT: Be thou faithful unto death and I will give thee the crown of life. Rev. 2:10.

Chronologically, this lesson belongs after next Sunday's lesson. It was late in March or early in April, A.D. 29, that John the Baptist, who had been confined a year in the fortress and castle of Macherus, was beheaded by Herod's order. Jesus, at the time, was preaching and healing in Galilee. A year later the Savior himself was to die.

Herod Antipas, the murderer of John the Baptist, was the son of Herod the Great, who slew the innocents at Bethlehem. Of Herod Antipas Dr. John Watson wrote: "Of all the contemptible wretches of Scripture—not excluding Judas, who is in some ways a great problem—Herod Antipas is the greatest—a little, petty, disgraceful Nero, asking John of England, a bundle of petty vices."

As "tetrarch" Herod Antipas was the

ruler of a fourth part of a larger province. Like his father, he was noted principally for his disgustingly corrupt and sinful life. Divorcing his first wife, an Arabian princess, he married Herodias, his niece, and wife of his half brother, Herod Philip I. It was under the influence of Herodias, as our lesson narrative explains, that he caused John the Baptist to be beheaded for the latter's fearless denunciation of his wicked life. When shortly after this Herod's territory was invaded and he himself defeated in battle by King Aretas, the angry father of the divorced princess, this defeat was by the common people attributed to Herod's treatment of John the Baptist. Later Herod sought to increase his power and to gain the title of king by a visit to Rome, but the Emperor Caligula instead ordered his banishment. His wife Herodias accompanied him voluntarily into exile. It was to Herod Antipas that Pilate sent Jesus during his trial.

It is not difficult to apply to-day's lesson as an argument in favor of temperance, this being Temperance Sunday. It was social drinking and generally intemperate surroundings that led Herod to suddenly commit the crime he had heretofore refused to do. When wine is in, wit is out. It is not a hard task to picture the sinful, voluptuous revel at which, inflamed with passion, Herod sold his soul for a dance. Herodias, "when a convenient day was come," laid for Herod the trap of wine and licentiousness into which he fell. His lame excuse for his bloody deed was an unholy oath. His real reason for his crime was fear of the sneers of his half-drunken guests. So, while the name of Herod has been ignominious for nineteen centuries, that of his heroic victim has come down to us covered with glory.

"Herod Antipas," writes one commentator, "stands before us as a warning. He had real gifts, high place, great power, large opportunities. But he had bad principles and he let temptation overcome him. He weakened his will. He walked in the downward path till it was difficult for him to do right. Note (1) that in his struggle to obey his conscience he had no fixed principles that could give him the victory. (2) The company in which he permitted himself to be made him afraid or ashamed to do what he knew was right. (3) Moderate drinking weakened his will, and made him do rash and foolish things."

There is such a sharp distinction between the character of John the Baptist and that of Herod that the moral is obvious. John never compromised with evil and was sublimely courageous. Herod, morally weak and vacillating, was a coward. John won an eternal crown. What defense could Herod offer before the judgment bar of God?

"Can you tell me, my boy," said the intelligent instructor, according to a writer in the Baltimore "American," "why the race is not always to the swift?" "Yes'm," said the small boy promptly. "It's because sometimes their tires bust."

Backward, turn backward, O time, in your flight,
And give us a maiden dressed proper and right.

We are so weary of switches and rats
Billie Burke clusters and peach-basket hats.
Wads of jute hair, in a horrible pile—
Stacked on their heads to the height of a mile.

Something is wrong with the maidens, we fear—

Give us the girls as they used to appear.
Give us the girls we once knew of yore,
Whose curls did not come from the hair-dressing store;

Maidens who dressed with a sensible view,
And just as Dame Nature intended them to.

Feminine style's getting fiercer each year;
O give us the girls as they used to appear.

—Exchange.

Mrs. Sutton advertized for a woman to do general housework, and in answer, a colored girl called, announcing that she had come for the position.

"Are you a good cook?" asked Mrs. Sutton.

"No, indeed, I don't cook," was the reply.

"Are you a good laundress?"

"I wouldn't do washin' and ironin'; it's too hard on the hands."

"Can you sweep?" asked Mrs. Sutton.

"No," was the positive answer. "I'm not strong enough."

"Well," said the lady of the house, quite exasperated, "may I ask what you can do?"

"I dusts," came the placid reply.—*Everybody's Magazine*.

A LITTLE BOY'S COMPOSITION.

Said the teacher of composition: "Now, children, don't attempt any flights of fancy. Don't try to imitate the things you have heard, but just be yourselves and write what is really in you." As a result of this advice, one little boy turned in the following composition: "I ain't goin' to attempt no flits of fancy; I'm just goin' to write what's in me; and I got a heart, a liver, two lungs, and some other things like that; then I got a stummick, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy and my dinner."

"Were you seasick crossing the ocean, 'Pat'?" "Oi was turrible sick comin' over, but nivver a qualm did Oi hov goin' back." "Really? How do you account for that?" "Sure and Oi nivver wint back, yure honor."—*Harper's Weekly*.

Gentleman (who has just picked up a sovereign to tramp who claimed it): "But how can you prove it belongs to you?"

Tramp: "Why, guv-nor, you can see for yerself—I've got a 'ole in me pocket!"—*Tit-Bits*.

"They say that alcohol will clean silver up nicely," remarked the man who acquires facts.

"It will," agreed the red-nosed individual; "it cleaned up all my silver."—*Tatler*.

The Homekeeper and Housekeeper

We Want to Know

By Edith R. McComas.

The modern discussion of maids—servantissimus in general—is rapidly assuming proportions which will admit of our having a huge, encyclopedic collection, which we may consult alphabetically when dashed by any problem.

If we need advice, say on the subject of “afternoons off,” instead of permanently injuring all the neighborial auditory organs we will merely turn to “A,” paragraph “o.” About “wages,” or “washing,” bang the volume with a resounding thud to the left and look under “W.” If we find our grandmother’s best teacup in pieces under the woodpile, there will be no necessity for a rise in temperature. What boots the result if we cannot turn the well-thumbed pages under “C” and find listed paragraph “b” (broken china)?

Hardly a woman’s magazine is running to-day whose editor does not betray us all by asking, along about page 19, for contributions on domestic problems, solved and unsolved. The type is carefully chosen. Not too large lest the editor be overwhelmed. Not too small lest it escape observation. But it’s there; and it’s a sign we’re all beginning to realize we’re “up against it.”

As the president of a State federation of women said the other day: “The fool woman has got to solve her problem. She must either put up or shut up.” I venture to say many a woman in the quiet of her home, far from the madding crowd of magazine contributors, is thinking the same thing. She is saying to herself, “If I can’t walk I won’t talk.” And she is quietly, let us hope, studying her own servant.

I once heard Ida Tarbell say to an assemblage of club women that if she could solve any phase of the American Servant Problem she would feel she had served her country. This is also a straw which shows how feminine patriotism is blowing. We, some of us, are sick of backyard discussions and tirades at bridge parties. We no longer care to hear what “she said” or “they said,” or even what “I said.” We know there’s nothing in it. We feel there’s a hidden worm somewhere around the rosebush, and we want to drag him out and sprinkle him, even as Miss Tarbell did once, with kerosene! So we’re glad that everybody’s writing on the subject. We know that when the whole mass gets annoyed we can buy a subscription copy.

We hope, however, the editors won’t forget to put in the letter “J” when they begin to proofread. We particularly want to look up what there is under *Justia*. We’re not well informed about it. What we want to know is, if you put us in Bridget’s shoes and Bridget in ours, how would we feel, think, act, look, work and obey; and how would Bridget feel, think, act, look, plan and order. We want to know the correlating germ that will make us just to Bridget

and Bridget loving to us. Loving? Yes, indeed. The modern house-mistress needs love tho she may not admit it. The cold calcium light of science is all very well, but a little rose color—after the worms are gone—is like an old broom, more serviceable for corners.—*Congregationalist*.

A Shower of Fruit

By Mrs. J. W. Wheeler.

“My, don’t they look great!”

Mrs. Blank was below stairs selecting a jar of fruit from the hanging shelf. Her pastor’s twelve-year-old and the hopeful of her own home had been there sometime, this particular Saturday morning, absorbed in electrical experiments, the results of which would some day startle the world and reduce Edison and Marconi to insignificance.

“What kind do you like best?” she asked, “we’ll have it for lunch.”

“Raspberry jam,” was the prompt reply.

Mrs. Blank happened to have raspberry jam, a good supply of it, and as she took it from the shelf she remarked quite casually—the boy’s exclamation had started a quick line of thought, and inwardly she was berating herself for a very negligent parishioner.—“I suppose it’s your mother’s favorite, too.”

“Well, she likes it pretty well, but I guess she likes grape better. Pa thinks plum the best yet, Ma says he never knows when to stop on plum sauce.”

Here were family secrets, truly; she resolved to make use of them; and the following Tuesday, Benevolent Society day, Mrs. Blank had her little speech ready.

“As you know, ladies, our pastor’s wife has been ill nearly three months. Think what it means to be laid aside *these* three months, the busiest of the fruit season. As far as I know, the family have nothing laid in but rhubarb and strawberries, now why cannot we give them a fruit shower?” The hum of approval grew to genuine applause. “No, don’t give me the credit of the idea, I stumbled upon it by the merest accident, and at the same time discovered that the family are partial to plum sauce, and raspberry and grape jam.”

The ladies arranged what each should donate, to insure a good variety, and fixed the tax at one quart of sauce, one pint of sour products, and one tumbler of jelly, which was not hard upon the individual; and it was further agreed that a raid should be made upon the neglected mending of the parsonage, the Beneficents would go supplied with darning yarn and whatever they thought might be needed, and their workbags.

The day fixed upon, a day of Indian summer was magnificent. Maggie, the maid, had been let into the secret and had secreted a big pile of mending, and induced the convalescent to spend the afternoon upon the broad piazza. She was there when the Beneficents made their descent, ascent, rather, and when she saw her dining table covered with all kinds of fruit she was just “tearfully thankful,” as one described it.

A busy two hours followed, the “first

lady” being allowed to suggest, only. What a relief it is to see a big pile of mending, stockings and underclothes, in complete repair?

The Beneficents, too, had a surprise in store for them in the form of an enormous tub of sherbet, with a generous box of wafers to go with it, the very thing for a piazza party. They did not discover the donor for a long time, but it proved to be one of the bachelors who had no women to help, but who was in heart sympathy with their “shower.”

A weary angler stole furtively into a fishmonger’s shop and with a sigh threw his empty creel on the counter.

“Put a few fish in that,” he said. “Put ‘em up as if they had been caught to-day.”

“Certainly, sir. How many?”

“Hm. Better make it three or four trout. It’s best not to take home too many. People get so incredulous.”

“Quite so, sir,” agreed the fishmonger. “But—er—wouldn’t you rather have salmon?”

“Salmon? Why salmon?”

“Well, sir—er—your wife called this evening, and I was to try and make you take home salmon because she likes it better than any other fish.”—*Everybody’s Magazine*.

WELL PEOPLE TOO

Wise Doctor Gives Postum to Convalescents.

A wise doctor tries to give nature its best chance by saving the little strength of the already exhausted patient, and building up wasted energy with simple but powerful nourishment.

“Five years ago,” writes a doctor, “I commenced to use Postum in my own family instead of coffee.” (It’s a well-known fact that tea is just as injurious as coffee, because it contains *caffeine*, the same drug found in coffee.) “I was so well pleased with the results that I had two grocers place it in stock, guaranteeing its sale.

“I then commenced to recommend it to my patients in place of coffee, as a nutritious beverage. The consequence is, every store in town is now selling it, as it has become a household necessity in many homes.

“I’m sure I prescribe Postum as often as any one remedy in the *Materia Medica*—in almost every case of indigestion and nervousness I treat, and with the best results.

“When I once introduce it into a family, it is quite sure to remain. I shall continue to use it and prescribe it in families where I practice.

“In convalescence from pneumonia, typhoid fever and other cases, I give it as a liquid, easily absorbed diet. You may use my letter as a reference any way you see fit.” Name given by Postum Co., Battle Creek, Mich.

Read “The Road to Wellville” in pkgs. “There’s a reason.”

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

Christian Endeavor

Topic for Sunday, September 1.

The Christian Virtues. IX. Hopefulness.

Rom. 5:1-5, 8:24-28.

Scripture References.

Monday, August 26.—Hope's ancestry (Rom. 5:1-5). Tuesday, August 27.—Faith and hope (Rom. 4:16-22). Wednesday, August 28.—The glorious hope (Tit. 2:11-14). Thursday, August 29.—Love's hopefulness (1 Cor. 13:4-7). Friday, August 30.—Hope's comfort (1 Thess. 4:13-18). Saturday, August 31.—The living hope (1 Pet. 1:1-5).

A COMMON BLESSING.

"Hope springs eternal in the human breast; Man never is, but always to be blest."

God has implanted the divine spark of hope in every human breast. Thales says, truly, "Hope is the only good which is common to all men," and Shakespeare wrote, "The miserable have no other medicine but only hope!" There is a hope of faith and a hope of experience. If you make a promise to do something in the future, and a friend believes that promise, that is a hope of faith, or a hope of believing. If you make good on that promise and do all you bargained to do, your friend's hope has now passed to a hope of experience, for experience worketh hope. Says W. B. Lower: "There is no word more beautiful than hope. Its influence upon mankind is impossible to overestimate. As it has waxed or waned, society has risen or declined. Hope has a powerful influence upon mankind. With what firmness and composure does many a man endure calamity and meet death! This hope begets joy in the bosom of its possessors. Other hopes often fail. We have seen those striving for wealth, power, fame, pleasure, flushed with hope, only to become the victims of disappointment and mortification. This hope of glory to be attained by and by prevents us from complaining of the affliction of life and makes us look upon them as even now preparing us for that glorious state. No one can be hopeful who is sinful. Sin is despair. Hope tends to work itself out. We labor for what we hope for. You cannot be full of hope if you are half full of doubt. All roots look much alike, but the flowers show what the plant is. Hope is the flower of life.

OUR GREATEST GOOD.

The thing we can spare least of all is hope. Where there is no hope there is no endeavor. Hope is the companion who travels with us on the journey of life and who urges us on. A hopeful mind is a balm for any trial. How many a poor, friendless, guilty convict is abandoned by all but hope. Hope lingers when friends have left us prisoner.

Hope enters the poor man's hut as well as the palaces of the mighty. Faith and hope, tho distinct, are vitally united. They come from the same source, are sustained by the same evidence and are exercised on the same realities. Faith is the perceiving, hope the anticipating faculty. Faith is founded on what is in the Bible; hope on what is in heaven. Hope is in life like the life preservers which hang useless around a vessel until the hour of danger comes; then each man takes down his hope and with it

under his arms strikes out for the land. Hope is an active grace; it is called a lively hope. Hope of a crop makes the husbandman sow his seed; hope of a victory makes the soldier fight; hope of eternal reward makes every sinner vigorously pursue that glory. Pandora was sent in good faith to bless man. She was furnished with a box into which every god had put some blessing. She opened the box incautiously and all the blessings escaped, hope excepted.

Prayer Meeting

Topic for Sunday, September 1.

Missions.

DEGENERATE SECTS.

The Mormon Church, no longer able to rule as heretofore, thru the mediums of ignorance and fear, seems now to be offering a creed of pleasure and license to hold its young people. Its dance halls, which children scarce in their teens are urged to patronize, largely conducted by the church (the dances are frequently opened with prayer) are ruining hundreds yearly, and while the toll of souls is most appalling, one can but recall those conditions which presaged the destruction of Babylon and the fall of the Roman Empire, and wonder if by Divine guidance the heads of the Mormon Church are not compassing its eventful downfall.

Another feature most encouraging is the way that all alien to the Mormon faith are working together. One missionary told the writer that a woman came to him and begged that she might be allowed to teach in his Sabbath-school. "I am a Roman Catholic," she said, "but there are many things we both believe. Let me teach those things; the others I will leave alone." In another town a Jew was one of the most liberal subscribers to the missionaries' salary. "Even a Jew is a Gentile in this country," he said when questioned.

It is true that the work of Evangelical churches are doing in Utah does not loom large in figures so far as concerns their growth numerically, but the work they are doing is none the less of incalculable value. One needs but visit those towns to which no Christian church has sent its missionary to appreciate this. As a rule, moral laxity, ignorance, and the oppressions of the Mormon Church are greater in such towns, few caring, fewer daring, to protest against existing conditions. Fair-minded Mormons are willing to and do admit that the repressive effect of a Christian missionary or teacher in a community is a positive factor for good in and to that community; our workers exercise a power much greater, perhaps, than even they themselves suspect.

The missionary is frequently the one man in the community who cannot be frightened or starved out. He knows no fear in his Master's service, and as practically all his salary comes from outside, they cannot hurt him financially. The value to the community of a man who will fearlessly and openly attack any and every evil, no matter by whom conceived, is in-

calculable, and the community will eventually recognize the value, and respect the man. It was the missionary and the teachers in our church schools who put sudden end to the effort to conduct religious (Mormon) instruction class in public schools. Who else would have dared or cared to protest? The Mormon Church enlists our workers in the cause of temperance, or for any other moral issue they would force, and they fight with them shoulder to shoulder, but they know full well the fight would be face to face were they to try to force any evil upon the community. Truly our being there "saves them from many things." And if this be so, can there be any question as to what is our duty? We know not what may be God's plan of salvation for this people; we know not when or how; we only know that his Kingdom will surely come.

Probably the most encouraging feature in connection with the work of the Christian Church in Utah to-day, is the undoubted spirit of liberalism that has developed in the Mormon Church itself. The younger generation does not hesitate to criticize the priesthood or even the church. Many refuse to tithe, and, save that they

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FRANK J. BOYER, Publisher, Reading, Pa

may not advance in the church, those who refuse go unpunished. The church hesitates to discipline as formerly, for fear of losing even a nominal adherent; it is for the first time in some degree upon the defensive.

Do not misinterpret this. The "Church of Latter Day Saints" is far and away from having its back to the wall. It still has astute leaders, enormous power, financial and political, and a tremendous following, but it is the fact, nevertheless, that there is now within its own membership a spirit of unrest that is causing great uneasiness.

Summer Food

By Annie M. Toohey.

The safest way to eat any kind of meat, whether fresh or salted, during the summer is to prepare it either for frying with potatoes or in salads, blended with clean, ripe vegetables. To the victim of dyspepsia or a defective supply of essential gastric juice, all kinds of unsalted sea food is dangerous at this season—even the freshly caught species of the finny tribe. Possibilities of dangerous ptomaine poisoning may arise, however, at any season from eating fish whose decaying or unsanitary conditions are concealed for commercial purposes by alleged preserving or freezing processes.

There also lurks a danger in combining at one's meal fish and ice cream or sweetmeats of any kind, or oversweet fruits.

Clams should be lain whole, after being shelled, for at least one hour in ice cold salty water, away from the sun's rays, before eating either raw or cooked.

How a Black Bear Fishes

The little black bear that I'm going to tell you about was a first rate fisherman, or rather a fisher-bear. He was a small black bear, and was catching fish for his supper. He made a fine picture as he lay face down on a rotten log that lay across a narrow stream. He was catching baby trout and another bright-sided fish with his open paw.

He would thrust his forearm into the water, and hold it perfectly still until the fish were not afraid to come near his paw. The fish would gather about it, because they loved the smell of the oil in the bear's paw. When sure of a fistful he would withdraw his arm from the water with his silver-looking supper held fast in his paw, and lay the fish carefully down. He then ate them with enjoyment, and rolling over with a sidewise tilt, thrust in his arm again, deeper this time, and brought up another fistful, which he ate and enjoyed all alone.

But the third time he brought up his paw with no fish in its grip, and raising his head, looked from side to side. He saw no one, but must have gotten the dreaded human scent, for with a shuffle he backed from his log, and trotted away to the forest, to find his mother, most likely.—*St. Louis Christian Advocate.*

"Mrs. Newritch has put a beautifully carved sun dial in her Italian garden."

"Yes?"

"And she has arranged to have it electrically lighted at night so she can tell the time at all hours."—*Cleveland Plain Dealer.*

The apple of many a young man's eye is a peach.—*June Lippincott's.*

Good old Desire for Information gets blamed for a lot of the sins of Morbid Curiosity.

Departing Guest: "I'd gladly give you a tip, waiter, but I find I've only cabfare left."

Waiter (benignly): "Ah, sir, you don't appreciate the beneficial effect of a good after-dinner walk."—*Judge.*

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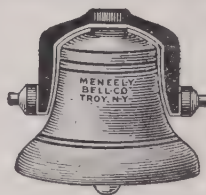
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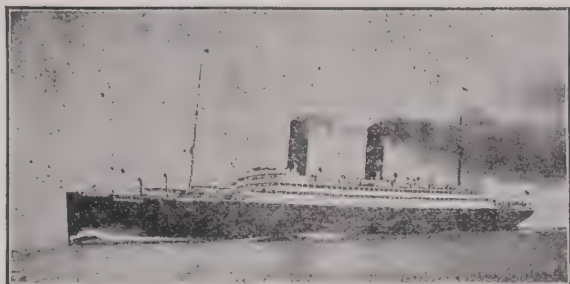


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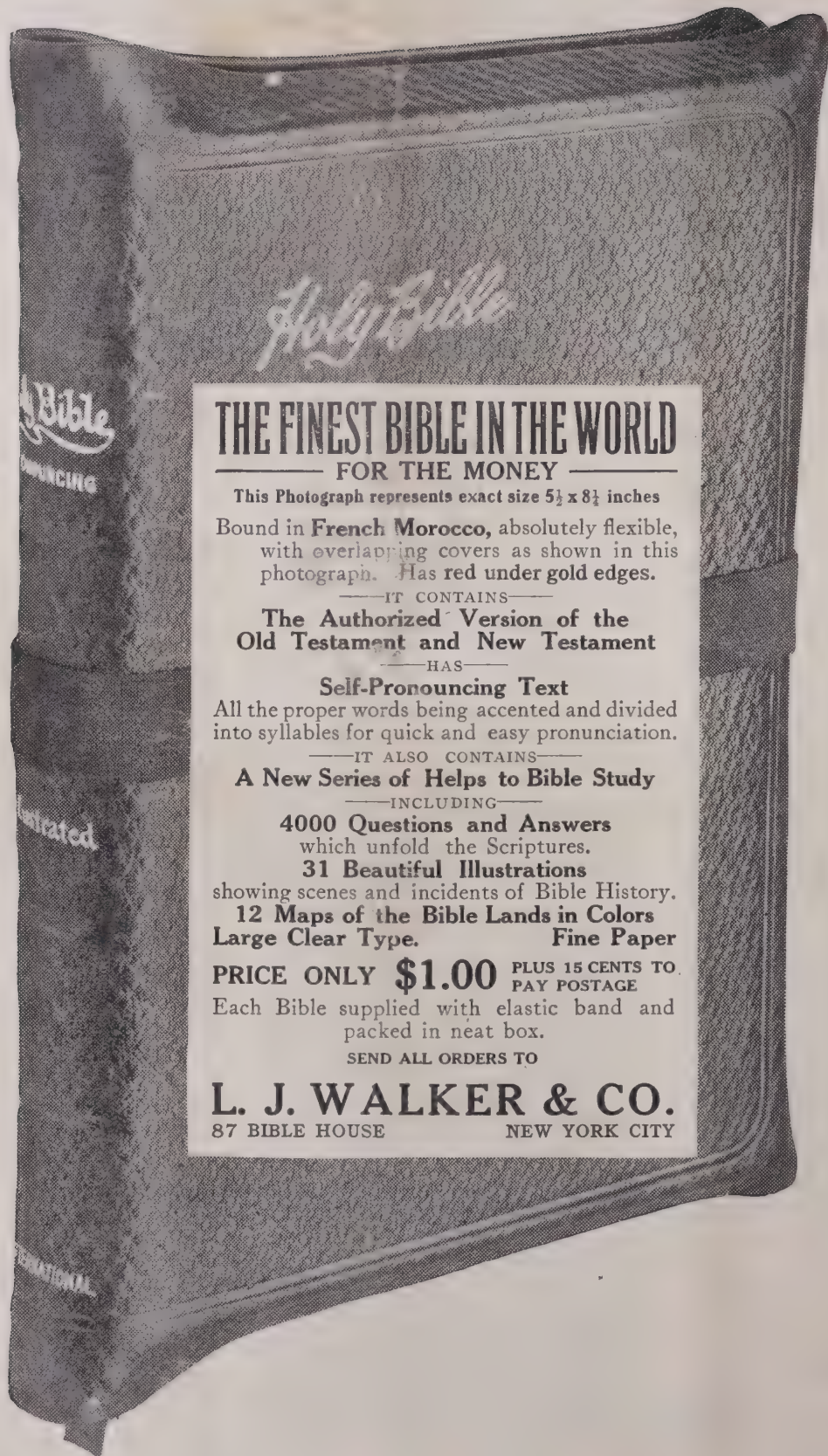
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NEW YORK OBSERVER

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WHOEVER hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. It is not for nothing that he has in him these sympathies with some principles and repugnance to others. He, with all his capacities, and aspirations, and beliefs, is not an accident, but a product of the time. He must remember that while he is a descendant of the past he is a parent of the future, and that his thoughts are as children born to him, which he may not carelessly let die. Not as adventitious therefore will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter. Knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at—well; if not—well also; though not so well.—Herbert Spencer.

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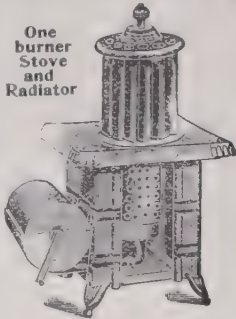
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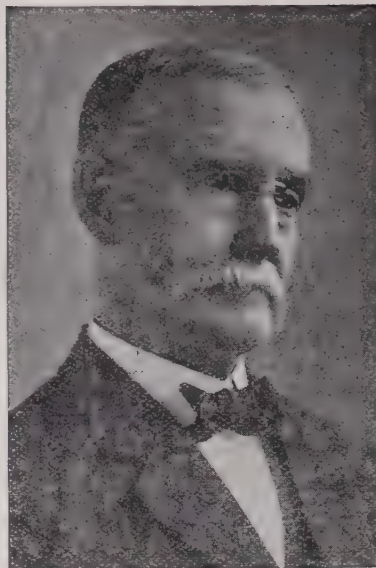
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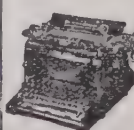
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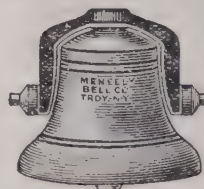
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Number 2379.

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For Terms See Prospectus, Page 384

Turkey Rejects Italy's Terms.

According to dispatches to the Paris "Matin" a virtual deadlock has been reached in the unofficial peace "conversations" between Turkish and Italian delegates in Switzerland. Italy will not admit any discussion of her seizure of Libya, in Tripolitania, and has refused all propositions to leave part of the interior or of the coast of Cyrenaica to Turkey. She asks as a condition of signing a treaty of peace that Turkey withdraw her forces from Libya. Italy agrees not to require recognition by Turkey of the Italian occupation of Tripolitania. She will also accept the religious authority of the Sultan of Turkey. She is prepared to pay a large indemnity to Turkey, and is ready to evacuate the islands in the Aegean Sea and make other concessions. Turkey, on the other hand, declares that these proposals are insufficient. Turkish public opinion would not accept the cession of Libya against a sum of money, it is argued, while the acceptance by Italy of the religious authority of the Sultan in Tripolitania is no concession, since the Mussulmans of that country, in spite of the Italians, always recognize him as head of the faith. Nor is the evacuation of the islands in the Aegean Sea regarded as a concession, because the Powers will not allow Italy to keep them. For these reasons Turkey is waiting for Italy to find some other scheme.

To Welcome Naval Men.

Mayor Gaynor has named a committee of three hundred of the leading citizens of New York to receive and entertain the 30,000 officers and enlisted men of the 120 ships of all classes of the United States Navy that are to assemble in the Hudson River from the foot of West Twenty-fourth street northward October 12. The fleet will be the largest ever mobilized in American waters. The mobilization of a year ago will be small in comparison with it. The officers and crews of the fleet that was in the North River a year ago went away saying they never, in any other port, had the great time they did in New York. The Mayor and others want to make this occasion even more enjoyable for them. The committee will not make its arrangements until definite information is obtained from the Navy Department as to the length of time the vessels will remain here. There will be in line thirty-two battleships, four

armored cruisers, four cruisers, twenty special type vessels, eight fuel ships, twenty-six destroyers, seventeen torpedoboats and nine submarines.

The Nogis' Tragic End.

The civilized world was shocked by the news cabled from Tokio on September 13 that General Count Maresuke NogI, Supreme Military Councillor of the Empire, and his wife, the Countess NogI, committed suicide that night, in accordance with the ancient Japanese custom, as their final tribute to their departed Emperor and friend, Mutsuhito. The General cut his throat with a short sword and the Countess committed hara-kiri. Following the Samurai custom, the couple had carefully prepared their plans for killing themselves, and they timed them so that they would be coincident with the departure forever from Tokio of the dead Emperor. General NogI and the Countess had attended the funeral services of Mutsuhito at the palace, and it was expected that they would proceed to Aoyama with the cortege. Instead, however, at the conclusion of the ceremony at the palace they withdrew to their modest home in Akasaka, a suburb of Tokio, and there began their final preparations for death. As a gun announced the start of the funeral car of Mutsuhito the devoted couple stabbed themselves and died in a few minutes.

Philippines' Banner Year.

The United States Bureau of Insular Affairs has received full reports of commerce of the Philippine Islands for the fiscal year ending June 30, 1912. The total exports from the islands were \$50,319,836. The maximum exports for any year prior to American occupation was \$25,671,322 for 1889, and the largest for any previous year during American occupation was \$39,864,169 for 1910. Copra, hemp, sugar and tobacco, in the order named, were the leading exports. The total imports into the islands amounted to \$54,549,980. Of these \$20,604,155 represent shipments of American goods from the United States. These figures are greater than for any previous year. Prior to American occupation the greatest imports for any year were for 1872, amounting to \$23,027,505. The total foreign trade of the islands, \$105,000,000, was twenty-five per cent. more than for any preceding year, and was considerably more than double that for the most prosperous year prior to American occupation. The purchases from the United States were more than fifty times the average annual purchases prior to American occupation, and were four times the purchases from the United States in the years under American occupation prior

to the passage of the Tariff Act providing for practically free trade with the islands in 1909.



Would Veto Cuban Loan. Washington has not heard, the State Department says, that Cuba contemplates borrowing \$11,000,000 to complete paving and sewer improvements in Havana. Under treaty Cuba must consult the United States before making any obligations with revenues of the republic as security. Opinion of officials in Washington is that the United States would object to Cuba borrowing another dollar. According to reports on file in the State Department Cuba is in poor financial straits. Many complaints have been received by the State Department of late concerning the Cuban treasury. Only a few days ago a complaint was filed by manufacturers in this country and American and Spanish merchants in Havana that the Cuban treasury is depleted and that the salaries of the government employees are three months in arrears. Gomez, according to these complaints, is compelling the foreign manufacturers and merchants doing business in the island to pay the deficiencies. Two weeks ago, according to reports filed at Washington, several foreign merchants in Cuba were forced to hand over several thousand dollars to Cuban officials under threat of reprisal. This reprisal comes in the nature of lost licenses, increased taxation and higher customs duties. The Administration in Washington is not satisfied with conditions generally in Cuba, and before or soon after the elections in Cuba, November 6, the United States will demand an opening of the books of the Cuban government.



Still Fighting Smith. Governor Wilson, the Democratic Presidential candidate, did an unusual and politically daring act when he issued an appeal to the people of New Jersey, urging that James Smith, jr., former United States Senator and deposed Democratic boss of the State, be defeated for the Senatorial nomination in the primary on September 24. His election, the Governor declared, would be "the most fatal step backward" that the Democratic party of New Jersey could possibly take. The Governor asserts he does not believe Smith is sincere in his acceptance of the new kind of politics that has been introduced into New Jersey. He refers to Smith's candidacy as "of particularly sinister import," and asserts that should Smith win in the primary contest it would mean his restoration to political leadership in New Jersey, which would lead to a renewal of the old order of things politically in the State. "Mr. Smith could not and would not lend himself to any program of genuinely progressive legislation," Governor Wilson declared.



Mormons and Massachusetts. "Massachusetts is under the dominion of a Mormon king who has his throne at Salt Lake City, and the all-powerful Senator of this State would refuse to give a constituent the documents bearing on the Smoot case if he were asked to do so," declared ex-Senator Frank J. Cannon, of Utah, in an address before a gathering of Boston ministers. Cries of "Shame!" greeted the speaker. "Well, what are you going to do about it?" demanded Cannon. "I can tell you that we have right in this country a Mohammedan harem, and we want the political parties in this country to cease being connected with this Mormon kingdom. Now, as little as you may know it, this Mormon king controls the legislation of Massachusetts, for when anything is wanted to be done against Mormonism Senator Reed Smoot has control here. A Mormon elder comes here to Boston in the disguise of a musician, but gets close to a young woman attending a school in this city where music is taught. That girl is inveigled away from her home, is baptized in that Mormon Church and becomes the fourth wife

of a well known man in Utah—a high priest of the Mormon Church. The young girl finds that she has disgraced herself by her action and has broken her mother's heart and is ashamed to come back."



Turkish Port Bombarded. The Italian fleet has bombarded Scala-nuova, a seaport in the vicinity of Smyrna, Asiatic Turkey, according to a dispatch received in London by a news agency. This news does not bear out the assertions from Constantinople and in a less positive form from Chiasso, Switzerland, that a peace agreement had been signed. Advices from Chiasso are that feeling is running high in Italy regarding the ultimate disposition of the Aegean Islands, which have been occupied by Italian troops in the war with Turkey. The agitation was initiated by delegates from the islands and by Greek emissaries, and is receiving the support of the Socialists and other extremists. It is insistently demanded that the "islands shall not be returned to Turkish brutalities and revenge." The Italian government is urged to insure for the islands an autonomous government. Advances have been made to Ricciotti Garibaldi, the only surviving son of the Italian patriot, to organize and lead a body of "red shirt volunteers" to maintain the independence of the islands if Italy, for the sake of peace, abandons them. So far Garibaldi has refused to entertain such an idea.



Anti-toxin for Measles. In Washington, D.C., with every hope for success, the scientists of the United States Hygienic Laboratory are now engaged in seeking an anti-toxin or preventive of measles, which annually claims a heavy toll among infants and children in the United States. The research is based on the success of a recent experiment with monkeys conducted by Dr. John F. Anderson and Dr. Joseph Goldberg by which the scientists for the first time in medical history actually inoculated a small colony of the animals with the disease. Taking this as a basis, the anti-toxin is to be developed, altho the measles germ is so minute as to be undiscoverable even under the most powerful microscope. The medical profession is watching the progress of the experiments with the greatest interest. With the exception of diphtheria and croup, measles is the most dangerous and deadly scourge to youth. According to the Census Bureau's figures, taken from the "registered area" in the United States, in which approximately half of the population lives, the number of deaths among children in 1910 from diphtheria and croup combined was 11,512, while measles exacted a toll of 6,598, or 12.3 lives in every 100,000 persons.



Sun Yat-sen is Popular. Dispatches from Pekin say that Dr. Sun Yat-sen is received with great ovations everywhere he goes, and his popularity is unbounded even here in the north, where republican ideals were supposed to find little favor. He is being fêted by organizations and individuals day after day. When he took a trip to Kalgan residents turned out all along the route, making his progress a triumphal procession. The city of Kalgan was decorated and ablaze with lights. A reception committee met him and gave him assurances of regard and loyalty. The greatest interest is taken in the recent public speeches and doings of Dr. Sun Yat-sen. It is hoped that this movement will lead to a way out of the present difficulties, which are perplexing. The leaders of the Tung Men Hui are arriving and the Cabinet will be reformed. A determined stand against the Advisory Council, which is blamed for the loan troubles, will be taken. The government will modify the conditions it has hitherto insisted upon in the matter of a loan. The Advisory Council is considered to be responsible for the non-payment of troops. It is liable to be ignored by the government if it rejects further

proposals. The government will then confer with the five-power group.

The Maine Election.

The three leading political parties all seem to find crumbs of comfort in the Maine election of September 9. The result for Governor was: Haines (Rep.), 70,928; Plaisted (Dem.), 67,905; Haines's plurality, 3,032. Plaisted's plurality in 1910 was 8,753. While this reversed the verdict of 1910, when Plaisted was elected Governor, the figures show a decrease of 2,800 in the Republican vote from that of the State election of 1908, or a loss of four per cent., while the Democrats increased their vote by 1,830 over that in the State election four years ago, the Democratic gain being two and a half per cent. Complete unofficial legislative returns show a Republican majority of twenty-two on joint ballot in the Legislature. The Progressive party helped to elect Haines, but will vote for Roosevelt electors in November. This splitting of the Republican vote, the Democrats confidently expect, will give the State to Wilson.

Seventy Years a Teacher.

Men work hard and live long, rational lives in the City of Brotherly Love. On September 9 Dr. Zephaniah Hopper, professor of political economy, the oldest school instructor in the United States and probably in the world, in the Central High School, started his seventy-first year as a teacher in the schools of Philadelphia. Dr. Hopper, who is eighty-eight, has been an instructor in the Central High School for fifty-five years. On several occasions he has been requested to accept the position of Superintendent of Schools and of principal of the High School, but always has declined with the simple explanation that he would rather "remain a private in the ranks." "I suppose when you look at me," said Dr. Hopper, "you say to yourselves, 'There's that man Hopper again. I wonder what keeps him going.' I will answer you. I feel as if I could keep on going indefinitely. I attribute my years and strength to two things—outdoor life and temperance in all things."

German Socialists Meet.

The greatest political gathering in point of numbers and in many respects the most important of the year was begun at Chemnitz, Saxony, September 15, when the Social Democrats gathered for their annual general meeting. Officers will be elected, party differences adjusted and the plan of campaign for the year mapped out. Present indications are that the meeting will be marked by many contests, for the number of resolutions to come before the delegates is much greater than on any previous occasion, and more than twoscore of them propose changes in the party statutes and by-laws. Back of them lies a movement to take from the present leaders of the organization a great part of the power now vested in them by enlarging certain important committees and otherwise restricting the dominant faction in its conduct of party affairs. The enrolled membership of the party is nearly 1,000,000. Of this number more than 130,000 are women. Every third voter who went to the polls at last January's election cast a Social Democratic ticket. The party, with 110 seats in the Reichstag, has relegated to second place the Clericals, for years the strongest party represented. It has, moreover, 225 delegates in the diets of the various German States.

Believe Loan a Failure.

It is believed in financial circles in Pekin that the independent loan to China of \$50,000,000 recently negotiated in London by the representative of Lloyds Bank and the Chinese Minister there, like several of its predecessors, will not be concluded. The Chinese officials realize that they cannot deal outside the six-power group of financiers, and the government is expected to resume negotiations with the so-called banking sextet, com-

posed of bankers in the United States, Great Britain, France, Germany, Russia and Japan, immediately. The Chinese, however, still refuse to entertain the idea of permitting foreign supervision over the expenditure of loans, and are hoping to discover a more acceptable substitute for such demand. New York members of the International Banking Syndicate have been skeptical as to the success of the Lloyds Chinese loan, and have all along expressed the opinion that the negotiations between the Chinese Republic and the six-power group of bankers will eventually be renewed.

Editorial

Not Immortality, But Resurrection

One of the most striking sermons of the year was recently preached by a well known London minister on the striking text, "If it had not been for Jesus—" In the course of the sermon he showed what good and gain the world might have cherished had not Jesus come, but he also showed how even these good things had been made new and transfigured by the coming of Jesus Christ. There are times when a serious soul cannot help asking this same question in regard to immortality: "If it had not been for Jesus—?" "If Christ had not risen from the dead—?" What promise and prophecy of the future life should we have had, what glory and gladness of it should we have missed?

If Christ had not risen we should still have had the doctrine of immortality; that is, the persistence of personality after what we call death. All the ancient world believed in immortality. It was a household word before Christ came. The Greek poetry is full of it. Both Homer and Virgil take their readers thru the world of the departed. The Egyptian Book of the Dead is almost a geography of the world of spirits. We should have had immortality, but we should not have had *resurrection*. For Christ gave us not immortality, but resurrection. That is, we pass from pain to power, from darkness into some great light, from sorrows to supernal joys, from tears to laughter, from deserts to gardens, from glory unto glory. It is not simply that we pass into another life, but that that life transcends this life as light transcends gloom. When Achilles gets his immortality he sighs for earth again. Better to be a scullion in the world of flowers and sunshine than a king in the world of the dead. But when Christ came, to die became gain, immortality became a great hope and expectation. It was heaven after earth. It was resurrection with glory.

If Christ had not risen, we should have still had the doctrine that soul can recognize soul in the world of the dead. There is immortality and there is remembrance. When Ulysses descends into Hades he recognizes all the heroes as one by one they come toward him out of the great gloom. Socrates was sure he should see Plato again, as Plato knew he should somewhere meet his friends of earth. But there is no trace in any pre-Christian literature of that superb faith in reconstructed loves that bursts from the lips of the apostle who had been with Jesus. After Christ is risen from the dead immortality means not simply that pale shade shall know other shades in the dim woods of Hades, but that the severed loves of earth shall all again be bound together; that golden bonds shall not again be broken; that angel faces, long since lost, shall smile again; that the family is immortal as well as the individual; on earth the broken arch, in heaven the perfect round.

If Christ had not risen we should still have had a conception of immortality which is a sweet surcease from pain, a dreamy sleep in some Elysian fields, a lotus-eating in some Latmus of flowers where brooks are musical and there is murmuring of bees. For the heathen poets are full of these things. The heaven of the Koran is this. Much more of our

orthodox conception of heaven as this place of summer dreams and beauty has come from the heathen poets than from the New Testament. We should have had all this if Christ had not come, but if it had not been for him we should not have had that which makes death glorious, that is a coronation of faithful life here with more life to use in more glorious deeds, a lifting up of man to take part in the councils of the eternal, a fulfilment of service in vaster fields, a reward of a morning star, a rulership over nations, a partnership in the divine emprise of creating the new heavens and the new worlds. If Christ had not risen Tennyson could never have written:

"Until we doubt not that for one so true
There must be other nobler work to do
Than when he fought at Waterloo,
And Victor he must ever be."

If Christ had not risen we should have had hints here and there that the ultimate destiny of life is in the presence of the gods. In all the mythologies, especially the old Scandinavian and Saxon stories, man upon death goes into the presence of the deities. But even here it is the *hero* whom the Valkyria carry to Valhalla. Siegfried shall meet his noble father there. The *people* have no place in the castles of the gods. But when Christ comes all this is changed forever. Immortality becomes ultimate oneness with God even as Christ is one. The oneness may be begun even here, and becomes one of the strongest pledges of our resurrection. Paul is glad to die because he shall be with Christ again in a real and abiding union. The saints shall reign with Christ forever and ever. His name shall be written upon their foreheads. They shall see him face to face. They shall be *like* him. This is the Christian resurrection, and far transcends mere immortality.

Finally, if Christ had not risen from the dead we should have this quite universal recognition of a world beyond this world, even of the soul's everlasting life, but nowhere, until Christ comes, is immortality used as a source of power in this world. We do not refer to doctrines of rewards and punishments, for there are glimmerings of that doctrine in heathendom, but the doctrine that the consciousness of our immortality should lift us here and now into the eternal life. After Christ it became the power of the endless life. If we are sons of God let us live the eternal life now, in the midst of time. We are brothers of the *risen* Lord; therefore we may rise now into the resurrection life, and order all our doings on the heavenly plain. The practise of immortality on earth is the issue of the doctrine since Christ came. The writings of Paul are all aglow with this call to present resurrection because the promise is upon us in Christ Jesus. One searches in vain for this compelling truth in all the literature of the endless life before that Easter morn in the garden.



The Triumphant Christ

The religious problems that are seeking a solution in the old world are far-reaching and of an astounding character. The nations of the earth are certainly in commotion; every believer in the ultimate success of the kingdom of Christ must consider these questions as related to the coming of the Lord and his triumph over all the earth. Perhaps the most important of these problems has come forward in Japan, the nation that has thrown off its grave clothes and come forth from the tomb of ages. There has been a veritable resurrection of the Japanese people. With their success in war there has come a corresponding success in commercial life. With it all many of the traits and beliefs of the people have undergone a change which involves their morals. The leading men of the nation, with farsighted statesmanship, look on these changes with much alarm, for they realize that no people can survive a lowering of the moral fibre even tho their material development may indicate great success.

The old religions are passing; but a religion of some kind is necessary to energize the spiritual and moral life of Japan. These statesmen believe that the enduring quality of national life must be religious. They therefore suggest that representatives of the three dominating religions of that country shall come together and seek to evolve a religion that shall conserve the moral welfare of the people. This is an astounding confession in view of much of the recent English and American philosophy which seems to think that religion is not necessary for a nation's life. However, while the thought and belief of the Japanese desire this outcome of their conferences, Christianity in the meantime is moving quietly and silently on to the conquest of Japan. It is coming into its own as it did in the Roman Empire three centuries after the birth of Christ. Out of these entangling alliances the religion of the Nazarene must control and become victorious.

While the Japanese are thus engaged in solving this question the Chinese have been stirred by an order of the director of education in the new republic. This is nothing less than the non-recognition of Confucianism in the schools and universities of that land. Confucius has heretofore been worshiped by the students; he has been their patron saint, and to ignore him was to destroy the very foundation of Chinese thought and worship. So profoundly did this order touch the conscience of the people that a convention was held at Canton to protest against so sweeping a change. One of the speakers at this conference made the striking confession that Confucianism was not a religion, but a philosophy; that while it might be right to exclude all religions from a school curriculum, it would be disastrous to shut out the influence of one who was simply a teacher of virtue and knowledge. Strange admission! And if Confucius is not a religious teacher, who is to direct this republic in paths of righteousness and peace save the world's great teacher, Jesus Christ the righteous?

While in Asia these ancient nations are considering of prime importance the question of religion, a new awakening has come to the French people along the same line. It has been the boast of official France that religion was dead—not enough of a factor to be considered in any way. So bitter has been this hostility that on occasions when religious services have been held in churches in connection with a funeral the representatives of France who were present refused to enter the sacred edifice. This opposition has had an effect upon the Catholic churches, where the attendance had fallen off to an alarming extent. Now, however, comes the tidings that a reaction has set in. Missions are being largely patronized in the rural districts and the churches in the cities are often crowded on the Sabbath. Greater tolerance is shown by the officers of the State, and even France has come to realize that the philosophy of Rousseau and Voltaire is not sufficient to uplift the moral life of the people and bring lasting success to the nation itself.

This growing respect for religion has been met by the Vatican in a spirit of peace and love. Heretofore the Roman Catholic Church and royalty have been one and the same. The Church was intense in its devotion to everything that had to do with the restoration of the throne. No doubt the knowledge of this fact had much to do with the opposition of democracy to the Church. The Pope recently received in audience one of the leading French bishops, who was instructed "to unite all Catholics on the ground of religion alone"; and it is understood that secret instructions were sent to all other bishops not to ally themselves with the cause of royalty. While this declaration has alarmed the royalists, it has brought unfeigned pleasure to these people of France who, while loyal to the republic, were likewise devoted to the Church.

Such a movement was to have been expected, and it has been unfortunate that Protestantism in France was not able,

because of its weakness in numbers and unreliability in faith, to take advantage of the splendid opportunities placed in its way. There must be a religion of some kind; even Rome will furnish it, if all other churches fail. God cannot everlastingly be dethroned, and the arousing of the spiritual conscience of men assures us of the power of the living Christ. He is not dead; he is King of kings. Glorious, is it not, that the world seems to be desirous of one thing, and that is—

"To crown him Lord of all."



An Interesting Letter from Dr. Stoddard

[Of all persons connected with the "New York Observer" for the last quarter of a century none have been more sincerely respected and more deeply beloved than the late Dr. Cuyler and Dr. Charles Augustus Stoddard, the latter of whom was the sole editor of the paper from 1885 to 1902, since which time he has written numerous articles and letters for it. Dr. Cuyler never was an editor, but his writings were always read with great interest. His writings were nearly all confined to the three papers, "The Observer," "The Evangelist" and THE CHRISTIAN WORK, for which he wrote over four thousand articles. Dr. Stoddard was fortunate and wise when, at the age of threescore and ten, he placed the burden of carrying on the paper upon the younger and able shoulders of the late Dr. Devins, and at the same time continued writing for it. We hope to have frequent letters from him hereafter. We have just received the following from him, which explains itself:]

A BIT OF EDITORIAL BIOGRAPHY.

300 West Seventy-fifth street, New York.

My Dear Dr. Hallock: In April, 1885, the Rev. Samuel Irenaeus Prime, D.D., completed forty-five years of editorial work, which was celebrated in the editorial rooms of the "New York Observer" on Park Row by a social gathering of the entire working force of the establishment. On that occasion Dr. Prime thanked his associates for their kindness in joining to honor the occasion, and gave a genial and interesting sketch of his connection and labors with the paper, its founders and makers. He closed his address, which was afterward printed in full, with these impressive words, which, as they have been misquoted, and perhaps misunderstood as suggesting that Dr. Prime founded the paper, ought to be reprinted here:

"We old men, my brother and I, have served our time and are fairly entitled to our discharge. The younger men are well prepared to take our places. Let us all be faithful to the end, and, for one, I ask no better epitaph than each of us may earn: 'HE HELPED TO MAKE THE NEW YORK OBSERVER.'" Three months later, July 18, 1885, after a brief illness, Dr. Prime entered into rest, and his brother did not long survive. Of those whom he called "younger men" all are gone save myself, and we committed the "Observer" to other owners when we reached threescore and ten years, in the year 1902.

Sincerely yours,

CHARLES AUGUSTUS STODDARD.



Editorial Notes

"The disposal of the dead in America is cared for by 25,000 undertakers. This gives one undertaker to each 3,400 of our population. There were 1,320,000 deaths in the United States during 1908. A fair estimate for 1911 would be 1,500,000 deaths, which allows an average of 44.1 funerals to each undertaker," writes Quincy L. Dowd, a Congregational minister, in the New York "Independent." But why inquire into burial costs? Because it is the poor who die in largest numbers, out of all proportion to their share? No; for the rich man also dies, and is buried at a lavish price. Because the amount annually expended on funerals is an enormous death tax levied on family incomes? No; for annual fire losses amount to nearly \$250,000,000, while burial costs estimated at \$100 for each of 500,000 adult funerals, and \$25 each for the 1,000,000 burials of children, reach a total of but \$75,000,000. Still, these undertaking charges are staggering, partly because, as the proverb has it, 'The poverty of the poor is their destruction,' and partly because their present charges are confessedly exorbitant; also because funeral charges often show extortions suffered by those ordering a burial when forced to make terms with liverymen, ceme-

tery associations and ecclesiastics under what is known as 'the jug-handle-bargain' method, all due to the fact that the undertaking trade is unstandardized and without municipal control. The above statements are borne out by what several prominent casket manufacturing and undertaking firms have published, proving that serious abuses exist in the management of burials.



Extended investigations into burial costs prove that ordinarily undertakers' prices are double what they should be; that carriage hire for funerals in many cities is at double rates; that cemetery exactions for 'perpetual' care amount to a 'hold up'; and that industrial insurance too often lends itself not only to foolish burial display, but also to collusion between undertakers and agents of insurance companies. The Christian Church has it for one of its first duties to Christianize burial rites and costs. As things are, burial is paganized. While undertakers and ostentatious social sentiment are thus busily engaged to augment what is counted indispensable to a decent funeral, it lies on the conscience of the Church as part of her social service to simplify burial; for the best conducted burial is still a health-exposing and home-breaking calamity, the best that can be said of it. Here is a task for ministerial unions and church conferences to fulfil, viz., a thoro survey of burial conditions, that so they may exert intelligent influence to substitute in place of chaotic and cruel mismanagement of burial its standardization under municipal control. According to Dr. Edersheim, in the days of St. Paul "wasteful expenditure at funerals was so great as to involve in serious difficulties the poor, who would not be outdone by their neighbors. At last a needed reform was introduced by Rabbi Gamaliel, who left directions that he was to be buried in simple linen garments. In recognition of this a cup is to this day emptied to his memory at funeral meals. His grandson limited even the number of grave clothes to one dress. Would that a Christian 'Gamaliel,' some great teacher revered of many followers, might start a like fashion by his own example."



The editor has received the following letter, which he is glad to give a place in the columns of the paper:

"I recently read an article in the 'Alabama Christian Advocate' relating to the white slave traffic in girls. The writer, who was the superintendent of the Rescue Home for Girls in Atlanta, says that it is a very serious menace to our Southern towns. There is no doubt in my mind from what I can learn that conditions are not any better in the Northern cities. In a Christian land, and in the twentieth century since Christ's coming, this is being allowed! And with so little molestation! It is surely an appalling situation. How can we as a Christian nation allow such evils? Certainly if there were some sneaking scoundrels trying to lure our girls into some place to kill them, having already killed many of them, we would rise in vengeance and put a stop to it. Which is worse: To kill at once, or to cause to live a life of shame and misery and finally kill? May the Lord awaken us to our duty and responsibility as Christian citizens concerning this evil as well as some other great evils."

Here is touched a great growing peril which, like a disease, menaces our cities. A disease which, unlike most diseases, is viewed with indifference, no stringent measures being taken to stamp it out, or at least to prevent its insidious advance. An inadequate law covers this crime, and practically the same penalty exists for its discouragement as for spitting on the floor. A condition exists in which a pure, womanly girl, full of enthusiasm and confidence, coming to our large cities, can be lured by a pleasant "helpful" man or woman to a fate worse than death, and can be kept a prisoner with no hope of ever escaping; for these jailers are cunning and vigilant, and, often having the connivance of the police, can securely snare their prey. No wonder that many of the victims commit suicide, and others, realizing the uselessness of struggle, become hardened to the life. And this ruination of the promise of a useful life is a "misdemeanor" in the eyes of the law! Surely this is a pressing human question and deserves the most serious consideration of all those who love purity and womanly virtue.



Is it the duty of every Christian to press the question of religion on those with whom he comes into contact? Dr. Lyman Abbott's opinion was asked on the point, and he replies in "The Outlook." The reply is a strong negative. It is the duty of every

Christian to live a Christian life, but that does not mean the assumption to be the spiritual director of our neighbors. Private conversation is even more difficult than public speech. To speak to comparative strangers about religion requires tact, sympathy and colloquial skill. Dr. Abbott says that the Gospel records show that even Jesus rarely obtruded the subject of personal religion upon any individual in personal conversation. He waited till a question was put to him, and his religious conversation at the dinner table grew naturally and easily out of some incident. Let the Christian with no special conversational gift be the best Christian he can in his walk of life, and in that walk he will be commending his religion. Dr. Abbott wishes religion were less taboo in ordinary social conversation. Perhaps it might be were there not so much indiscretion of overzealous people in breaking violently through the reserve of those who do not "wear their heart upon their sleeve," but are none the less sincerely religious. And, then, there is too much of a disposition on the part of religious talkers to dogmatize and force their views down the throats of those with whom they talk, and reticence on religion is the best defense against such people. Dr. Abbott further objects to putting compulsion on people to pray in public, for public prayer is a gift not possessed by all. We agree with him entirely in this.

It is not surprising that the more foresighted and enlightened of Japanese statesmen should be deeply concerned as to the effect upon the morals of their people of the tremendous changes that have been wrought in their land in the last half century. There has been nothing like it recorded in history, and the past offers but slight hints of what may be the consequences. From being an isolated nation Japan has entered on intimate relations with most of the great nations of the world. From being weak it has become strong. From complete ignorance of the civilization of the West it has passed with amazing rapidity to the study and the practise thereof with a degree of success entirely without precedent. It has abandoned its old form of government and replaced it with another, very different, but differing in a way the Occident cannot understand and the effects of which even the leaders in Japan cannot predict. Especially the conscience of the people, amid these swift and bewildering modifications, has undergone a change which the keenest observers describe very differently, but the extent and importance of which all recognize. Most pregnant with incalculable results is the change in the sources and in the influence of that marvelous discipline which all the world has seen, and many have dreaded. In the remarkable letter to "The Times" of London the situation is reviewed succinctly and the efforts of Japanese statesmen to meet it are summarized. The most suggestive fact in the situation is that the attitude of the mass of Japanese toward their Emperor has greatly changed, while the conduct of the new Emperor, so far, is such as to promote rather than check further change. It is suggested, and reasonably, that the reverence of the people for their Emperor and for his will as expressed by himself or as interpreted by his Ministers has become less strong and persistent and very much less definite and less influential on their actions. To meet this tendency some of the leaders, with that curious habit the Japanese have shown of studying a puzzling problem, imagined a systematic conference of representatives of the three religions of the country, to devise, if possible, some means of implanting and vitalizing an efficient religious sentiment in the people. Nothing very tangible has come from this movement, but nothing could really have been expected in so short a time. Results, if attainable at all, must come very slowly. That they will come and will have considerable value is not an unreasonable expectation.

It would not be easy to over-praise the village local preacher. Earnest, hard-working, devoted, he toils to give his best to his hearers, and partly because he does not offer that which has cost him nothing, and partly, also, because he speaks in the tongue of those who hear him, and from the same plane as that on which they live and labor, his ministry is not unsuccessful. But in common with more accomplished orators, he sometimes allows ambitious metaphors to lead him astray. "We see the prickings of the thorn, but we do not see the honey which the thorn brings with it," said one good man, preaching patience under every-day troubles. A more elaborate effort was that of the worthy evangelist who de-

clared "It is all of divine mercy that the ax of the vine dresser has not yet swept us away to brighten the roarings of eternal destruction." Mere nervousness probably explained the statement "When thou passest thru the waters thou shalt not be burned," but it was the attempt to be ornamental which accounted for the assertion: "We may paint the sepulchre with all the colors known to the artist, throw over it all our culture and enthusiasm, and still it is true that inwardly it is full of dead men's bones." The man meant better than he said who urged that "We should not only teach ragged children, but also the ragged souls of men and women." Other picturesque statements may be noted: "Saul was a man who had found the honey in the teeth of his adversary." "A magnificent stream, down which a band of men marched in goodly array." In apprehension of sinful habits, "Such conduct polishes your vices and darkens your windows"; and concerning boys, "It will be a joyful day when we bring all our rough diamonds into their full foliage." "A very poetical preacher," was the appreciative description of the village worthy who called upon his hearers to "stand and see the mighty ocean stretching a thousand miles beyond your vision"; to "look at the crooked paths to be made smooth"; and "draw down the fragments of the rainbow." One of the same school talked of "the Turk slaying the blood of the Greek in passes sacred to poetry, art and fame," and prophesied that "the reapers would shout 'Harvest Home' on the topstone of the temple. Without irreverence, one may be sometimes aware of unconscious humor in prayers. "Unloose his stammering tongue" was hardly complimentary to the preacher from the neighboring town who was to speak immediately after that supplication. Sheer simplicity probably accounted for the use of the phrase: "Please give our requests thy immediate attention," and probably for the even more surprising conclusion: "We will not now detain thee longer, but get on with the meeting."

In these progressive days the distance between Socialism and practical help for the poor would seem to be very short, and quite a tempest in a teacup was roused the other day in the Vatican. Cardinal Cassetta, the venerable and pious Roman Bishop of Frascati and protector of the American Franciscan nuns, built the magnificent general house on the top of the Janiculum. He is the richest of the cardinals of the Curia, owning vast properties in the environs of the Eternal City, which he has lately divided up to a large extent into lots and presented to his peasants, providing them at the same time with funds for building little houses for their families and shelters for their livestock. The funds are to be administered by the local authorities. This exhibition of generosity, instead of winning for the Cardinal applause and approbation, brought down upon him all kinds of abuse from the neighboring proprietors—the charge that he was encouraging Socialism being the least of their accusations. Reports of their annoyance even reached the ear of the Pontiff, who became somewhat alarmed at hearing that one of the Cardinals had turned Socialist. So he sent for Cardinal Cassetta and asked him to give an account of his doings. When Pius X. heard the true version of affairs, however, he embraced the Cardinal, with tears in his eyes, crying: "Your Eminence, your theories are those of Christ, and I bless with all my heart you and your enterprise in favor of the workers of the earth." It would seem that Pius X. desires to go down to posterity as a building Pope, as ever since his pontificate began he has never ceased to have building projects on hand, while his predecessors were content with things as they were.

Attempts have been made to perpetuate the differences of political doctrine which sprang into existence at the very beginning of our national life. It was said of Alexander Hamilton that he was contending for power, and that his supreme purpose was to make the Union great and glorious. Thomas Jefferson, on the other hand, it was asserted, was striving for liberty, and his foremost aim was to make every citizen strong and free. Efforts are put forth to show that in our day the same line of cleavage may be drawn between two of the great parties. This appears to be a futile undertaking. Hamilton and Jefferson were both right, though the true position does not lie at the extreme of either man's position. The purpose of each can be served without conflict with the other. The federal government can be strengthened without impairing the rights of the States which compose the Union, and the central-

ization of power can exist without unjustly limiting the liberties of the individual. One thing is uppermost in all the political discussions of the day—an irrepressible determination to dignify the people with enlarged civic, social and political responsibilities and functions. That is a wholesome thing, and the age will not recede from the advance thus indicated, no matter who wins or loses in the national contest next fall.

At the first National Newspaper Conference problems were presented and discussed which have perhaps never before been broached in public meeting by responsible American journalists. The question of the influence of advertisers upon the conduct of great newspapers was frankly debated. While it was admitted by experienced newspaper publishers that large advertising revenues enable them to spend more money for news and to secure better editorial service, it was denied that advertisers caused the coloring of news. Other members of the conference, however, took the ground that the proper course for a great newspaper was to make circulation profitable and to regard advertising as a mere by-product. Still others raised the question whether the newspaper could play its due part in social advance if it were run simply as a business proposition. The consensus of opinion seemed to be that the ethical standards of modern journalism are neither higher nor lower than those of society in general. Two radical propositions were advanced,—one for an endowed newspaper, and another for publicly-owned newspapers in every city, the latter scheme having a concrete illustration in the Municipal News of Los Angeles. Before adjourning, the conference adopted resolutions requesting the University of Wisconsin to call a second conference next summer.

The mail from China brings word of an interesting controversy that is going on in some of the cities of the new republic. It is the result of an announcement made by Chung Wing-Kwong, the Director of Education, that in future the public schools of China are not in any way to recognize Confucius as the patron saint of education. This order was part of the movement toward general reform that the government authorities are pushing with a rapidity that is alarming not only to the conservative Chinese, but to some of the more cautious of the progressives. First of all, there was a protest by some of the leading Chinese of Hong Kong. Several of them sent an appeal to Chung Wing-Kwong, and pointed out the mistake which, in their opinion, he was making in not allowing Confucius to be worshiped by the students. This, however, was but the opening shot in the warfare. Soon after there was a large gathering of the members of the Assembly in Canton, who apparently were united in their wish that such a course should be resisted. The speeches made were of the ordinary character, except that one of the speakers, Yuan Yik-chow, argued that as Confucianism was not a "religion," therefore it was wrong for the Director of Education to class Confucius with the founders of religion, and so exclude him from his rightful place in the schools and colleges of the province. The argument was that all "religions" should be excluded, for this was the trend of all enlightened nations; more and more the governments of these enlightened countries were excluding religion from the sphere of national education and priests from interfering therein. But it was an insult to class Confucianism with these religions, for Confucius had nothing to do with inducing men to worship the gods. His influence was all on the side of virtue and knowledge; therefore his influence should be extolled and the sphere of his influence enlarged.

Few scientific controversies since that which arose over the promulgation of the Darwinian theory have excited more interest than that precipitated by Prof. E. A. Schaefer, president of the British Association for the Advancement of Science, who, in his inaugural address, took the ground that the production of life or living matter out of non-living matter in the laboratory was not so remote as had been believed. Sir Ray Lankester, ex-president of the British Association, and several other scientists indorsed his views. Then came Alfred Russell Wallace, the ninety-year-old colleague of Darwin, taking issue with Professor Schaefer's theory. In the interview Dr. Wallace said: "All that the chemist can do is to experiment with dead matter. He cannot subject living matter, continuing to live, to his chemical processes. Therefore all he gets is the production of dead matter, and he says that it is

the same as living matter. In chemistry only certain things will produce certain results. In life the most diverse things will produce the same results. One man may feed entirely on animal food, another entirely on vegetable matter. The machinery is the same, yet this machinery, so differently fed, produces identical results in muscle, skin, nerve and tissues." Professor Schaefer, on his side, has pointed out that movements in oil, mercury and other conceded lifeless substances closely resembled movements of living matter in the lower scales, and held that all these movements conform "with the general laws of matter." It is in accordance with these laws that he formulated the theory that life is a condition which appears when matter reaches a certain stage of complexity in a course of evolution. A necessary part of his belief is that life itself is a result of evolution. He held that life did not appear at some past time, never to appear again, but that it is continually appearing, and that there are now in nature organisms on the border line of the inanimate in the process of approaching manifestations of life.

Of making many leagues there is no end, but we like the idea of "The League of Live Dolls" described in "The Standard" by Mrs. Gladstone Solomon. The idea was to educate little girls in "mother love" and the treatment of babies—with a view to their after-life. She once collected twenty-one little girls and let them pronounce judgment on her plan. It was received rapturously. They were to form a league called "The League of Live Dolls." Each member would be presented with a charming China character doll (with no hair, and dimples). She must first, however, promise to treat it as much as possible as if it were a real baby. She would be taught that her baby should be washed all over every day, and its eyes must be washed every day; she would be told how dangerous it is to feed an infant on ham or herrings, or anything but milk food; how her child should spend most of the first nine months of its life lying down, and not be tied into a chair with its heavy little head hanging down. She would be taught that every moment spent in the open air made her baby stronger, and how good it is to have the window open at night. She would not only learn these things, she would practise them until she never could forget. She would attend "mothers' meetings," at which some motherly woman (perhaps sometimes a real hospital nurse) would tell her quite simply why fresh air and cleanliness, sensible food and sufficient rest are so good for her baby—and incidentally for herself. Then there would be health visitors who would call unexpectedly on members of the League, and if a member's baby was found in the coal scuttle, or in a cupboard, or otherwise neglected, then that member might fail to get a prize. For there were to be prizes for all well-kept babies. The "little mothers" were enchanted, and the experiment was a real success.

Sir James Barr, the Liverpool physician, the new president of the British Medical Association, speaking on the problem of the feeble-minded, said: "The medical profession had often joined forces with self-constituted moralists in denouncing the falling birth rate, and had called out for quantity regardless of quality. Physical degenerates should not be allowed to take any part in adding to the race. I know," he added, "that in the expression of these views I am coming into direct conflict with at least some of the churches, of which there are almost as many varieties as there are of human beings. The majority preach in favor of quantity rather than quality. They advocate a high birth rate regardless of the consequences, and boldly tell you that it is better to be born an imbecile than not to be born at all. They forget the saying of Jesus of Nazareth that it would have been well for this man if he had never been born. With the man-made morality of the church I can have no part. There must be a high racial morality based on utility and the greatest happiness, not merely of the individual, but of the race. Medical men, when they are consulted, as they often are, on questions of matrimony, incur a very serious responsibility when they encourage the mating of mental and physical weaklings. It is their duty not to pander to the selfish gratification of the individual, but to point out to everyone his positive and negative duties to the race. The feeble-minded are a growing incubus on the nation, and should be dealt with in the most humane manner; segregation would comport best with the general feeling of the community." The Home Secretary's Mental Deficiency

bill to make further and better provision for feeble-minded and other mentally defective persons has passed its second reading. Some object to it because it violates the principle of the liberty of the subject. On the other hand, its object is stated to be to put persons under appropriate control who at present are under inappropriate control.

Protestants marrying Catholics are no longer required to pledge themselves to rear their children in the Catholic faith. Neither will they be obliged to pledge themselves to refrain from interfering with the Catholic consort's performance of religious duties. Pope Pius has repealed that portion of the decree "Ne temere." Before this repeal non-Catholic parties refusing to obligate themselves to have all children resulting from the marriage baptized Catholics were unable to be married by a priest, for priests were forbidden to perform the ceremony under penalty of being suspended. If the couple were married by a Protestant minister the Catholic party was excommunicated. This enforced signing of the ante-nuptial agreement has always been a source of much dissatisfaction and unhappiness to Protestants marrying Catholics, and the repeal will be welcomed by many. According to the instructions contained in the repeal the non-Catholic party will be asked to sign the ante-nuptial promises, as was previously the custom, but in the case of a refusal the priest may perform the marriage notwithstanding the refusal. The Court of Appeals of St. Louis recently decided that these promises had no legal force. Pope Pius's action is sure to create a stir in the Catholic circles thruout the country.

The growing realization of the importance of promoting the idea of universal peace between nations is evidenced by the many foundations that are being established for this purpose. Our attention has been called to the "Garton Foundation for Promoting the study of International Polity" which Sir Richard Garton, of Haslemere, England, has provided the means to establish. The aim of the fund is to create a body of public opinion in favor of peace and arbitration, Mr. Norman Angell's arguments being taken as the basis of the crusade. It is proposed (1) to stimulate public interest in the subject by means of lectures and debates; (2) to endow scholarships, found prizes and form libraries, with a view to encouraging the study of the subject in colleges, schools, etc.; and (3) to make the foundation a center for co-ordinating all similar efforts, and to co-operate with foreign organizations. During the autumn and winter courses of six lectures will be given in the more important provincial centers. Mr. Norman Angell himself will deliver the sixth in each course, and will answer questions put by persons who have attended three or more lectures. Polity study circles have already been formed in several towns. The same interest is being shown in America as in England, and plans are contemplated by our peace societies and Foundations that will make the coming year an epoch-making year.

The social conscience of our day, the growing passion for brotherhood, has been awakened in our rural districts, and a practical scheme for the investigation of the problems and possibilities of rural communities from the point of the church and its work is suggested in a pamphlet which is being circulated by George Frederick Wells. The failure of the rural churches has no doubt been in many cases due to the absence of any facilities for diversion and ordinary entertainment. Rural life is usually an unequal conflict with nature, and if there is no relief from the grind, no clubs, nothing being done in the way of social welfare, the churches feel the effect of this deadening influence. There is no vitality in them, the minister only half-heartedly administering to the spiritual requirements of his flock, and often abandonment of the church follows, or at least the services are only intermittent. Under these conditions a community that might be made intensely religious is becoming increasingly irreligious. The only way that the churches can maintain their hold on the people is to make the interest of the church related to every other interest of life, and it is extremely encouraging to know that such a work is proceeding in various quarters.

The Shakespeare-Bacon controversy is given renewed vitality by Sir Edwin Durning-Lawrence, who bases his proof of the

Baconian theory on curious interpretations of old title pages. He declares that the only literature for which Shakespeare was responsible consisted of his small tradesman's accounts sent out weekly by his clerk, because Shakespeare was totally unable to write a single letter of his own name. He dabbles a little in ciphers, and is sure that certain numbers are of great import, as 287 and 399 turned backward to make 993 and 53. He also believes that Sir Hugh Evans, the Welsh parson, was introduced in "The Merry Wives of Windsor" so that he might mispronounce "c" as "g" and so call "hic" "hig" and "hoc" "hog" and thus produce key words. Sir Edwin's proof that Shakespeare did not write the plays, based largely on a fantastic application of meanings to old engraved title pages, a pursuit which might be continued indefinitely with thousands of old books, is, of course, no proof at all. As for his harsh criticism of the Droeshout engraving, that is ancient stuff, and of no significance. But his is a cheerful and interesting article, which adds to the gayety of the hour, and is worth reading if one has the leisure.

Editorial Brevities

Field Marshal von Moltke, like General Grant, was a man of few words. An exchange says that a bet was once made that in proposing a toast to the Kaiser he would not use more than eight or nine words. On this occasion, however, it so happened that for once he prefixed his usual phrase with the words "Meine Herren" ("Gentlemen"). The disconsolate loser of the bet sorrowfully remarked, "He's aging, is Moltke. He's getting garrulous."

The Massachusetts Institute of Technology will be the first educational institution in this country to teach aeronautics. It has been announced that during the coming college year the institute would establish a course in aeronautics in connection with the department of mechanical engineering. Albert Adams Merrill, a former secretary of the Boston Scientific Society, was announced as the lecturer. Educators connected with the institution said that the course would be established in an attempt to make the science of aviation safe.

A former mayor of Salem, Mass., Arthur Howard by name, described as a militant reformer and fiction writer, seems to be qualified to write works of philosophy, for only a genuine philosopher could say, as Mr. Howard is reported as saying of a recent little experience, "I never spent such a restful few days in my life as those I lately spent in jail. I had wholesome food regularly, plenty of sleep and plenty of exercise. When I got out I felt like a new man." But even a philosopher puts the emphasis on the getting out.

"The Engineering News" of August 29 prints the picture of a tank, 16.4 feet wide and 75.5 feet long, for disinfecting passenger coaches used on the Prussian State railways. A coach is rolled in on rails, the door is closed and hermetically sealed, a partial vacuum is produced, and steam pipes, boiling water at 120 degrees Fahrenheit, complete the process of killing all vermin. They cannot endure the temperature and reduced air pressure combined. A germicide such as formalin is introduced in vapor form to destroy all bacteria. Some device like this is needed to disinfect sleeping cars in this country.

That the period of adjustment to changed conditions is always trying is shown by the lament of many Jewish fathers who are bewailing the fact that they are in this country. The domestic relations between Jewish parents and their children have become widely different from those in the old country. There the father was the real head and adviser of his family, while here he has become practically the ill-treated servant of his "Americanized" children, who have tasted the sweetness of freedom, and, considering themselves all wise, refuse to be guided by those who brought them into the world. The result is that these Jewish boys and girls are estranging themselves from everything that bears the Jewish stamp and the father looking on helplessly grieves. It has become such a problem in the Jewish communities that many Jewish organizations are studying the situation in an endeavor to relieve the deplorable condition.

The Kingdom—The Religious World in Review

In the Interest of the Sustentation Fund.

In connection with the recent Bible conference at Winona Lake, Ind., a special denominational meeting was held in the Auditorium in the interest of the Ministerial Sustentation Fund. Rev. William J. Johnson, field representative, delivered the address. After an interesting and helpful discussion indicating a growing appreciation of this advance movement for the protection and support of the aged and disabled ministers of the Presbyterian Church the following resolutions were unanimously adopted:

"We, Presbyterian ministers and laymen, in conference at Winona Lake, Ind., August 30, 1912, do hereby resolve:

"1. That we recognize the splendid service rendered the Presbyterian Church and ministry by the Rev. John R. Sutherland, D.D., LL.D., the father of the Sustentation Fund, and the secretary from the beginning.

"2. That we recognize the self-sacrificing service of Rev. William N. Roberts, D.D., LL.D., who has acted as treasurer for six years without any remuneration.

"3. That we heartily commend the Fund to our brethren."

The Strong Arm Squads.

There are in the city of New York unique "strong arm squads," whose fame is gradually spreading as their effective work becomes known, altho they do not figure in the headlines of the daily papers, nor appear among those appointed by the civic authorities. There is, however, no clash between this force and that working under the Police Commissioner; indeed, they are on most friendly terms. Actuated by high religious principles, these "strong arm squads" go forth from the headquarters of the Evangelistic Committee of New York city each day and night to cope with sin and evil-doers. They carry no nightsticks or revolvers, no promise of immunity, except the immunity which Christ promist the dying thief on the cross. Their armament is the Word of God, their credentials the message which they bear from his Son. Clothed in the armor of God, they go fearlessly into the tough spots of the East and West Sides and bring the would-be gangman or gunman to the throne of God. Children and big boys, recruits for the gangs, amateur gunmen, leave the life they have led and become ushers and helpers in the tents of the committee. The ounce of prevention is a complete cure. Guns are handed in to the earnest evangelist, who shows the youth, by the help of the only "power higher up," the way to their salvation. The second generation, of which the police so much complain, turn from their allegiance to the gang to that power, transferring to him their loyalty.

Quiet and Efficient Work.

When the unbeliever on his soap box at the corner loses his listeners for the humble evangelist on his soap box on the next corner, and himself gives up and becomes a Christian, relegating his unbelief for belief in the true God, there is something to be said of the Evangelistic Committee, which year after year sends its fearless squads into the thick of the fight, not only to nip the would-be criminal in the bud, but to strike at the roots of unbelief and social unrest. Undenominational and interdenominational, the Evangelistic Committee is never in the slightest degree a proselyting body. The broad gospel to all, the love of Christ, and the advice to join the church of their choice, is the counsel given, and with it a personal

card to the pastor of the church they would naturally attend from its proximity; they are introduced and sent with the "God bless you, brother," and the hope of the committee for a renewed life in their chosen church home. Thus the "strong arm squads" work, quietly, efficiently, with the backing of the best classes of churches and laymen, boldly for the cause of God. At the open conferences, held each Monday at ten o'clock at the headquarters, reports of the "strong arm squads" are enlightening to persons interested in the upbuilding and regeneration of this great city. Admission is free, as to all services of the Evangelistic Committee. Headquarters and hall are at 541 Lexington avenue. Rev. Dr. Arthur J. Smith is the superintendent, Mr. John Nicholson the treasurer.

To Train Bible Teachers.

The coming of Professor John A. Wood to take up his new duties as head of the department of psychology and pedagogy in the Bible Teachers Training School of New York is an event to excite favorable comment in religious educational circles. Dean Butler, of the School of Education, University of Chicago, says of him: "I consider him

from every viewpoint one of the strongest men in the educational field within my acquaintance." Following a broad university training, and extended specialization in pedagogy, Professor Wood visited and studied conditions in many schools of America and Europe. This scholastic preparation has been ripened by his years as a teacher and superintendent of schools. His new work follows an unusually successful administration in the latter capacity at South Bend, Ind. Besides showing rare executive ability in that office, his strong Christian character and public spirit made a deep impression upon the community, as well as upon the several hundred teachers under his immediate supervision. That a man of Professor Wood's equipment should now be called to the department of pedagogy in such an institution is significant of the growing demand by the church for teachers of thorough pedagogical training, as well as knowledge of the Scriptures. Whatever the peculiar advantage of any system of Bible study, success must eventually rest with the teacher; and in

all other branches of learning students enjoy the guidance of specially trained instructors. Then, too, the Bible is banished from the public schools. It is therefore encouraging to find the church increasingly disposed to criticize the employment of the mere religious talker, general moralizer, or class entertainer, whether in the Sunday school or other place of religious instruction. It is a substantial gain to the cause of Christian education when a man of Professor Wood's experience takes up the work of training Bible teachers; and the school concerned is thereby following its settled principle that, while believing that the world has everything to gain from the diffusion of all new truth, it looks to the higher pedagogy rather than the higher criticism for its methods.

"The opportunity and the peril of the situation in China to-day," says the "Missionary Herald," "are both illustrated by the fact that in the city of Shanghai, one Sunday in March, Dr. Timothy Richard 'was asked to address an assemblage of over 2,000 persons, met to discuss a religion for China.' The day following he met the leaders of the four great religions: Christianity, Buddhism, Confucianism and Taoism to 'hear what they had to say.' No man in China is better qualified to meet such an emergency than Dr. Richard, a veteran missionary of the English Baptists, and head of the Christian Literature Society in China."



STRONG ARM SQUAD CONGREGATIONS.

Up-to-Date Points of View¹

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EDITORS CHRISTIAN WORK AND EVANGELIST:

**On Christian
Brotherhood.**

I heartily congratulate you on the addition and consolidation of "The New York Observer" with your splendid paper. The failure of so prominent a paper as "The Observer," even with so accomplished an editor as Dr. Devins, shows, as "The Outlook" says, that a conservative denominational paper cannot easily succeed in this progressive age. We need such an undenominational paper as THE CHRISTIAN WORK, and above all one that is liberal and progressive, as it is. The requirements of men to-day make it imperative that "the good old Gospel" shall be adapted to their needs, and shall be presented more rationally and more in accordance with the scientific methods and principles approved by experience and the highest wisdom. Christ so adapted the Gospel that it was indeed a message full of joy, and "the common people heard him gladly." St. Paul showed that the Gospel is rational and, above all, *practical*. Ministers to-day and all religious teachers need to follow their example and to be guided by the Spirit of Christ into all the truth. But we can be led more fully into the infinite truth of God only as we *put into practice* Christ's spirit and teaching—working for peace, justice, "good-will among men" and Christian brotherhood. And that is exactly what THE CHRISTIAN WORK is doing J. B. I.

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EDITORS CHRISTIAN WORK AND EVANGELIST:

**On the Holding
Back of Wages.**

Not to point out all the fallacies of the article under the title "The Church and the Social Unrest" in your issue of August 10, but to call attention only to one, is this letter written. Quoting from a recent sermon of Dr. Hillis' the author says: "Yes," said the head of a large country business to the writer, proposing, as requested by his mother, a boy for a situation; "yes, we'll take your boy, but as a fact of our experience not one in twenty will at all hold out in energy and interest until we can at all . . . fully pay him." In the closing paragraph of the article are these words: "Organized labor undoubtedly has a legitimate warrant and mission, but when its apostles . . . irrationally scream of 'robbery' and 'injustice' and demand, under penalty of their displeasure, that the Church shall second and applaud their unscientific demands, they are untrue to themselves and everybody else." The fallacy of the argument will appear when these two statements of the author are compared. When and how did employers of labor ever receive the right, human or divine, to hold back part of the wages of boy or man, which is obviously the fact in the case, when boy or man is not fully paid? It seems to me it is this holding back of wages earned by the nineteen of the twenty boys that have contributed to the growth of "the large country business" of the man in question, and it is the practice of such unethical treatment of employees that has made him dishonestly rich. It is just such practices as that that organized labor is justified in calling "robbery" and "injustice," and it is just such unethical treatment that working men call upon the Church to help them in redressing. When the Church fails to respond to that call she is untrue to herself and justifies the accusation sometimes made that she is not in sympathy with laboring people, as the writer of the article in question evidently is not.

M. C. W.

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**The Origin of
Sun Spots.**

Spots on the sun have long been a source of mystery, both as to their origin and their magnetic and meteorological influence upon the earth. In considering the origin of this interesting solar phenomenon it will be well to notice some of the well established characteristics of sun spots. Spots on the sun are confined chiefly to a zone extending about thirty-five degrees on each side of the solar equator. This fact is due possibly to the greater strain, pressure and agitation of the vast plastic mass of the sun near the equator, resulting from the centrifugal movement of the solar mass, while the pressure is

less toward the poles. The sun spots frequently appear and disappear with great suddenness. They sometimes have a twofold motion, one being due to the axial rotation of the sun, and the other being a proper motion of translation of their own. The spots frequently occur in groups. They remain visible for periods of time varying from a few minutes to several months. They vary also greatly in size, tho most of them are but telescopic. The solar spots pass thru three stages of existence—the period of birth, calm and of dissolution. They seem to belong to the actual surface of the sun, and appear to be openings in its surface rather than cyclonic areas in its atmosphere, or merely dark, flat spots on its surface. Proof of this is found in the notch-like appearance of the spots when observed upon the margin of the sun's disc. We would suggest as the origin of the spots on the sun that they are caused by the rise of immense bodies of gas, or bubbles, from the interior of the solar mass. As these bodies of gas burst forth from the surface they leave in the plastic, fiery matter of the surface a rounded and ragged orifice. This explanation of the origin of the solar phenomenon was suggested to me while observing a kettle of slowly boiling cornmeal mush. When the mass had become thick and plastic, bubbles constantly arose from within, and upon bursting at the surface left rounded openings, which gradually filled up and disappeared. And so it is conceivable that the sun, being in a similar thick and plastic condition at the surface, and being in an intensely heated state must be subject to the rise of gases from within, which upon bursting forth at the surface would leave rounded openings where the gas would make its escape. This explanation of the origin of sun spots accords well with the several observed characteristics of the solar phenomenon. G. H. B.

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EDITORS CHRISTIAN WORK AND EVANGELIST:

Your correspondent's argument against "Reckless Exegesis" Again. less Exegesis" would have greater weight with some of your readers if he had not himself given such flagrant examples of the evil complained of. He is quite right in insisting that "the field is the world" is the parable of the sower. Christ's own explanation of the parable is certainly to be preferred to that of any modern commentator. But in explaining the parable of the leaven, which Christ does not explain, he is less sound. It is plainly parallel in meaning with the companion parable, and especially that of the mustard seed, which immediately precedes it. In that "the field" is again the world, and the action of the man who sows the mustard seed is parallel to that of the man in the parable of the tares, who sowed "good seed in his field." Certainly God does not sow evil seed, or tares. That is the work of the evil one. The mustard seed, therefore, can only represent the good seed of the Gospel, sown in the world and becoming a great tree. Exactly parallel with this is the parable of the leaven. The woman compares to the sower, and the meal to the field. If, then, leaven be here the symbol of evil, we have the divine agency employed in imitating evil. It is "the kingdom of heaven" of which Jesus is speaking. To make this identical with the final triumph of evil in the world is certainly to reverse the ordinary laws of human thought and language, and to teach a gospel of despair. Because leaven is sometimes used as a symbol of evil does not prove that it is always so used. The context must decide. Our brother draws out the parallel between leaven and sin and the Gospel in an attempt to make the parable "stand on all fours," which is most certainly "reckless exegesis." The obvious comparison is between the silent, invisible, pervasive powers of leaven, and of Gospel truth. Of course the same thing may be said of evil—or in the phrase "the leaven of the Pharisees." But the reference to the kingdom of heaven here, and the parallelism with the other parables show clearly that leaven is here used as a symbol of truth. The use of a figure in one way does not require the same use always. The devil is described as a "roaring lion," but so also Christ is called "the lion of the tribe of Judah." This lion may fittingly represent either

¹This department is an open court, in which numbered alphabetically, for convenience, will be found original "Up-to-Date" items, short stories, news facts and opinions of our own and other people. We especially welcome letters, comments and opinions from any source, and upon any subject of real interest. The responsible source of information for each "Point" other than our own will be given, in every case. In the above these authorities are as follows: a, J. B. Irvine, Los Angeles, Cal.; b, Manfred C. Wright, pastor West Side Methodist Church, West Lafayette, Ind.; c, Rev. George H. Bennett, Newark, N.J.; d, W. S. Jerome.

a bad or a good person, because its qualities of courage and energy may belong to either. So heaven may be in its penetrating and pervasive nature a symbol of the evil that infests humanity, or as here, of the spreading and accumulating power of the Gospel.

W. S. J.

The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

Mr. Carnegie and the Foreign Students

A Remarkable Gathering at His New York Home.

The Optimist has the pleasure of occasionally writing a letter from New York to "The Congregationalist" of Boston. One of these letters had attracted so much general attention and dealt with matters in which everyone is greatly interested, that, with the permission of the editors of "The Congregationalist," he is using it here.

Perhaps New York has not witnessed quite so unique an event in recent years as that which took place at the home of Mr. Andrew Carnegie just before he sailed to Europe. A stranger entering the house that evening might have been quite puzzled to know just where he was. For he would have found himself suddenly placed in the midst of a great crowd of Chinese, Japanese, Turkish and Hindu youth. As a matter of fact, it was simply this: Mr. and Mrs. Carnegie had invited those students from the Orient who were studying in New York universities to spend an evening in their home. There were about a hundred of them—forty Chinese, forty Japanese, twelve Turks and the rest Hindus.

The way they came to be there is interesting. It occurred to Secretary Harry F. Edmonds, of the Intercollegiate Y.M.C.A., to bring together the Eastern students occasionally that they might become acquainted with one another and with some American students invited to meet them, and that they might also be brought under the best Christian influence of the city. Consequently a weekly Sunday night supper was inaugurated at Earl Hall, the Y.M.C.A. building of Columbia University, under Mr. Edmonds' leadership. At first there was a little stiffness about these suppers, the Chinese and Japanese not mingling easily. But after a time this all past away and the different nationalities began by choice to sit together around the table (at first the Chinese sat on one side of the table, the Japanese on the other). Friendships began to be formed between them. These suppers became so popular, and were so successful, that soon all the foreign students organized themselves into the Foreign Students' Club, with Mr. Agnede (an Ottoman) as president.

By this time a hundred and forty young people came to these suppers. During this past winter, on every other Sunday evening, the club has asked some distinguished man to be its guest and to tell them about world tendencies in religion, literature, science, art, politics, education and other great fields of human activity. These meetings have been intensely interesting, not only because of the addresses, but because of the questions afterward asked the speaker. The questions showed not only eagerness to know the best, but revealed the new ideals that are being born in the minds of these Eastern students residing in America. At the same time the courses in Bible study offered the club by the Y.M.C.A. have been largely attended, the boys being, on the whole, anxious to know just what Christianity teaches.

The plans which Mr. Edmonds has in mind for the coming year are interesting. For the Sunday evening talks there will be a presentation of the different fruits of Christianity, such as hospitals, settlements, organized charities, asylums, playgrounds, institutions of medical research, homes for working girls, Y.M.C. Associations of various kinds and model tenements, with a visit to the institution during the week following the address. Classes are to be formed in the Teachings of Jesus and Comparative Religions. Best of all, a house is being acquired where several of the students of the different nationalities can reside in one common home.

One of the things that is most desirable is that these Eastern students should see the inside of our American homes. Now and then during the year small groups of the boys were entertained in

the homes of Columbia professors and other friends of the club. Finally, one of the Sunday night speakers who had become intensely interested in these remarkable boys told Mr. and Mrs. Carnegie about them, and they kindly invited the whole club to spend an evening in their home, and also invited in several prominent Americans to meet them. No one who was present will ever forget the evening. The forty Chinese boys were mostly government students. During the Boxer outbreak about \$15,000,000 worth of American property was destroyed. The American government refused to take the indemnity belonging to it and returned it to the Chinese government. Twenty-five years ago we would have collected it with guns, had there been any hesitation about paying it. But this time we practised a little Christianity as a nation—a nation was a gentleman for once—and we restored what was legally ours that we might serve China. China was so pleased that she set aside the income of the money to send several hundred students to America every year to learn our culture, our science, our ideals, and, best of all, our religion.

These forty men were from this group. They are a remarkable lot—quite different in appearance from the Chinese of Mott street. They are the pick of the nation and are to run the new China. Already two of them have been called to high positions in the new government. The Turkish students are mostly those who have been sent by the Turkish government to avail themselves of the free scholarships secured for them from Columbia by Professor Samuel T. Dutton, upon his return from Turkey three years ago. They have proved one of the best investments that Young Turkey has made. The Japanese and Hindus are here of their own volition, many of them poor, and working in various ways to pay their expenses, but men of great capacity and untiring energy. It is worth noting that out of these one hundred men at Mr. Carnegie's that night, practically all of whom are taking graduate work and all of whom can speak English, perhaps seventy-five per cent. (I think more) received their education at home in schools supported by Christian missions.

Mr. Carnegie was at his best. After Mr. Edmonds had told Mr. Carnegie what the club was attempting at its Sunday evening meetings and in its classes, Mr. Carnegie talked to the boys for fifteen minutes on the best thing they could take back from America. He said it was "the home." The reason he had invited them there was that they might see his home. He told them how in America everything centered about the home—that the highest talent women could exercise was in making a beautiful home. He remarked that one of the most hopeful signs for the future of the world was that nations were anxious to learn from one another. He was glad that these boys had come from China, Japan and Turkey to learn the best we had. But we also could learn much from them and from their countries. He himself found that his journey thru the Far East broadened his whole outlook on life. Especially did it convince him of the oneness of mankind, and that the good Father of us all had revealed himself in some measure to all his children. The thing that impressed him most in our day was the marvelous growth in the hearts of all good men in every nation of the sentiment of good-will and co-operation among all peoples. The best men in England were now working for world unity. He wished he could live a hundred years longer, for he would then see a parliament of all the nations actually in operation, making laws for a United World. He believed in the East, and he looked to see those great nations speedily rise to take their place with the foremost nations of the world.

The students were greatly impressed with Mr. Carnegie's remarks, and the president of the club, Mr. Agnede, responded in a speech which, because of one sentence in it, had great significance. He said that when he came to this country he believed only in nationalism, and had little faith in real friendship with men of other countries. But all that had changed now, and he had become convinced from his year's comradeship with men of other nations of the possibility of international friendship and co-operation. It was a most interesting sight to see Mr. Carnegie taking the boys thru the house, before they went to supper, showing them the interesting things in the libraries, reading the mottoes on the walls—one of which was taken from Confucius—reciting Richard Watson Gilder's beautiful poem on the heroes of peace to them, and showing them the rare books and autographs he has. Years ago, when Neesima went back to Japan, he remarked that what most impressed him in America was the home life.

FREDERICK LYNCH.

Princes of the Woods

By Rollin A. Sawyer, D.D.

There is royalty among trees. We have four on our domain which we reverence increasingly with every visit or view. All trees are sacred things. It is pitiful that our settlement on this continent signalized the subduement and reckless desecration of a forest realm of ineffable beauty and undying romance. The Puritan revered a tree only when it shadowed a grave or shielded his body from a red man's assault. The tree was fuel and fire-side shelter; it was stockade as well, wall of tree trunks with block-house bastions. The waste of wood was inevitable and the new settlers further desolated their humble houses or huddled villages by destroying all the trees within rifle shot, so as to disclose any lurking savage and discourage concerted onset. In these conditions any forecast of tree value or esthetic evolution was practically impossible. The tree was prince only as it ministered to an immediate necessity or frustrated a pressing purpose. So the forest fell. Great kings, lords of the woods, went down before the dreadful axe, as the guillotine smote high and low alike in the reign of terror. The wasted land lay a sad witness of indiscriminate slaughter. And for nigh three hundred years these lean and stony hillsides of our beautiful New England have cried to sun and stars against the persistent spoliation.

To-day our forest princes are few and manifest survivors. They bear marks of a mighty struggle. It has been a fight with man and the fierce winds of winter. The princes of our domain are great with the scars of battle. A hundred years ago the Middle West had a glory of forest primeval in which the royalties prevailed. Into those grand, old woods one past from the glare of high summer to the hushed shadow of a vast cathedral whose pillars rose a hundred feet to the first branches and whose spandrels interwove a canopy that seemed to touch the sky. We came from such Ohio woods to look out of our seminary windows on the scant tree splendors of old Washington Square. We cannot forget the exalted hope of an inroad upon the unknown country across the Hudson as far as the foot-hills of the Blue Ridge, near the Delaware, nor the depressing sight of dwarfed woods across New Jersey, which seem to have served as a model for the "parks" given us by the "foresters" of our political experts in graft and courthouse-ring forest culture. Whenever we walk up our Montclair mountain it moves to malediction to find only scrub oak out of which every tall hickory—there were many such before the "reservation" doctors took a hand—every soaring tulip utterly eliminated, with no apparent reason save the "five dollars a tree" for which the despoilers sold each notable exception to the prevailing mediocrity. Ask where are all the great trees and the stumps of stolen kings of the wood cry out from the ground where such glories grew.

But farmers are also great sinners against great trees. We recall an oak tree, nearly six feet in diameter and a hundred feet in height, that was killed for fence posts, and a dozen tulip trees of the same proportions sacrificed for boards to complete the fence, making eighty rods of tree massacre, a murderous battle line with no purpose higher than enclosing a grassy field. Is it anything strange that to-day to find such growing trees one must travel to Holland, or thread the paths of forest preserves, extensions of the Ardennes in Belgium! All this is to our shame. For, notwithstanding the elm beetle and the chestnut blight, the monstrous offender against tree majesty is man, the destroyer. He has but to let the trees grow. They ask little of us who claim them but a policy of protection. Give us room and a quiet life, they seem to say, and we will show you the divine ideal "when God first tho't a tree."

The first morning after our arrival at this farm, from the slope leading down to the lake, we had greeting and graceful welcome from a princess elm. Tall, slender, with a fanlike crown that for all the winds that blow had kept its fine outline in orderly symmetry, seeming to be always in full dress for any company and any weather. From that moment of introduction our princess has grown on our esteem and affection—a presence, like a pleasant friend, a personality to be recognized whether seen in full or lifted like a signal over intervening ridges. It was painful to think how this fair tree had been left to grow into beauty unusual and height unmatched in the neighborhood, not by any man's purpose or will, but simply because an elm, being poor fire wood and there being enough other young trees for fence stakes, this one had been

suffered to exist and expand its capability of filling space with a real tree glory. One actually shudders at the slender chance that has kept this tree alive till now. We go down to pay our homage and wonder at the ingenious way the roots have twined and twisted among the great rocks where it grew, and how the living tree fought the dead stone for place and space as the needs of growth required. And the grand tree is growing still. What it shall be in the coming years, what its fate between rocks at the foot and raging winds at the crown, who can say? But the tree stands now a miracle of nature, a thing of beauty, to us a joy forever! You cannot tell even yourself how sacred is our princess elm.

We shall not soon forget the hot July day when we strode down the pasture toward the sunset and found our old stand-pat, the Tory lord beech. A wealth of green showed against the glowing sky, and there was fresh grass yonder inviting the lagging trampler to repose. Once in the cool shade it was easy to recline with a moss-covered stone for a bolster and study this new member of the royalties ruling our domain. Here was a new tree formation, like the Cambrian rock in the Grand Canyon, of which John Burroughs writes so feelingly, unique and rare, with a story of struggle against wrecking winds and storms of ice, writ in writhed branches and shortened trunk of an aged yet growing tree. For more than a century this strange yet stalwart body had sturdily held its grip on the stony soil, suffering decapitation more than once and throwing out long limbs laterally that lifted a new body of shade on the lee of the old, like a new story at right angles on the original structure. For shape this ancient beech tree might be a ruin, some castle broken down on one side, a cliff rent by a landslide. Yet in its form lived the ineffable and inalienable charm of all tree life, and when you rise from your rest and inspection of your new-found refuge from the heat you feel yourself moved strongly to reverent salutation as to a dignitary of the royal house that received you a stranger and sent you forth as a grateful friend. So in God's world we come and go as pilgrims finding possessions that have been preparing for us from the foundation of the world. The old beech tree in a wild pasture is an edifice to which you come for shelter and delight like an heir of an old and grand estate. The lordly tree treats you as an honored guest, there is ever the same stately welcome, and at your going the storm defying, time surviving, uplifted head bows adieu with unchanging face and regrets which show only on yours. The patient, moveless rocks are eloquent silence, but the long waiting of a living tree is a symphony that never ends.

Walking one day along the edges of the wood there showed between the new growth, springing from the pasture and the older trees of the uncleared land, a mass of dark, rich green foliage, like a cloud amid the pines. How soon a tree lover follows the trail to a new triumph over exigent nature! Who is this modest tree majesty hiding behind young pines and yet holding his head even higher than the old? Let us break the secret of this unsuspected presence in the masses of forest verdure. We break a path thru the tangle of things crowding out of the shade into the sunshine, press back the silky and yielding young pine boughs, and step out into an avenue of ferns. Was this once a road to the now hidden king? Farm history is a series of lost legends. The sons of two hundred years have successively held them, then given place to others. Now no connecting links exist. The other day we traced a woods track till it suddenly opened on a farm, whose abandoned house and farm buildings we had seen from our hill-top over a stretch of intervening forest. Here was ancient highway swallowed up by the newer woods. Think of the heart-beats that had measured that mile now first covered by yours! These mysteries of familiar woods are very alluring. So we paused in the unexpected opening in a dense growth of tree and tangle, where only ferns grow and no footstep but yours has fallen for many a day. But not for long. For the fern path led to a broad, clear stretch of shaded grass, out upon which you step to find overhead the wonderful arms of a royal maple tree, whose age, guessed by the great trunk near the ground, could not be measured by the last century. The only way to appreciate a tree wholly is to lie flat on your back and look upward. This tree should have been at least seventy-five feet in height. The broad, reaching arms were knitted to the stock, as if writhen by relentless winds, and the upper branches, now screened by the later coming pines, were reaching up toward the height which the crown of the old tree normally might have attained.

Does the reader of this tree eulogy catch the spirit of him who writes of trees as of long-loved friends found in the waste places of a neglected farm? You must realize the temple like stillness and seclusion, then read the story of the heroic tree by a study from the ground, as if it were a tablet on a pillar of Winchester, Salisbury or St. Paul's. It is quite possible to trace the wrenching winters and hear the summer thunders, that in the long, long uplift of this stalwart king of the wood, have cried and bellowed along this slope, sleeping to-day in the quiet of a mid-summer siesta and grave with all the seriousness of life holding out against the chance and change of a world like ours. Could we sit together in the deep shade of such a tree without a soberness which is the deepest joy?

And this same day of discovery gave us our fourth royalty to reverence and remember as our tree register lengthens into memory's murmured song. We went onward toward the beech tree, and lo! queen pine held a silent court by the way, into which we almost stumbled and then rejoiced in possession of new riches. A great pine, with branches that touched the ground, is rare for beauty and the product of special exposure. This our queen of the pine woods has found the sunshine of the open field on the one side and grown up by the shelter of other trees, rising only as the protecting woods permitted its ascent. For at least sixty years it has flung out branches with but slight advance of the main body upward. One can space off a decade on a few inches of upgrowth separating the whorls of limb-growth, like the chiseled gradients of great church columns of stone. Here the lights and shadows bring the whole wondrous structure into high relief. The clean brown bed of springy needles are the floor of the audience chamber where the tree-majesty receives her rare and admiring visitor. Only the wild wood bird and the shy, elusive deer have found this forest sanctuary before you who have broken in upon it on a summer's day. You stand on untrodden floor and look upward thru clear spaces, down which the finely filtered rays of light steal swiftly and do their magic fretwork on the golden pavement that seems to respond to their dainty touches with rippling delight. How long this wondrous play has gone on alone, who shall tell? When we have past on, the play proceeds. These tree glories are patient; they wait for none, but they seem eternal. That rock-seat beneath the pine, still, silent, restful, inviting, is an altar in a proper temple. One can rejoice here, one can pray. You can talk with your own soul and listen to the harmonies of untraveled woods. How delightfully you drink in refreshment and repose! If the trees can be so patient, why should you yield to unrest? The queenly pine bends over you with motherly tenderness, and tenders to your worrying, hurrying soul the scepter of her sublimest peace.

Strangely these rural touches rule your whole being. You can't feel so toward any sort of hotel life. When your vacation is ended mind and heart go searching for the old threads of duty and active adjustments of self and service once more. In every case there is something new. Few lives are quite the same after a summer of change. Everywhere men come bringing in their sheaves. We have tried all fields and can make comparisons. We have no prejudice against social life and no special yearning after society crowds. Life by the sea or in the great mountains can be taken simply or socially and yet be good for body and spirit. Still one has to strike a balance sheet, and to be quite frank, ours shows a large credit to the quiet and simple life for any real worker among his fellow-men. As to social life, we believe it capable of large improvement and high idealism thru interpretation for rest and remission of social functions for soul recuperation. Change of scene, and freedom from routine with room for variety of employment, useful and recreative, work wonders for us busy people who nervously tire all too soon. The sea is a charmer away of care and mind weariness. A bungalow on the ocean's rim we have found more curative than any steamship cabins. We hold the sea in reverence and love it well. But we also love the woods. The camp in wild woods has rare charm, but the exigencies of life for long periods demand that the woods be tamed. This farm house has environment of two supreme gifts of nature: grass and trees. In some way we are made to feel such fellowship with them as to reflect their moods as the lake does their forms. How the fall colors tinging the landscape evoke the high sentiment of your autumnal meditative hours! We go out with hands outstretched to greet every growing thing, every fading leaf, every glowing shrub, every tinted line along the stone walls of lane or highway, as if

they were intimates and life-long friends. And so they are. We take up into our imperishable substance these natives of our landscape, these creatures of a country that has adopted us for its own and has made us children of a family wide as the world yet close as a household circle.

We must take leave now of our favorite walks thru field and forest, our fair saunterings along fine reaches of grass-grown road, our hunts for hill and valley paths long disused, our resting places between pleasing outlooks, our comforting firesides, our restful evening lamps. For the curtain must fall when the play is done.

Still we have gained new love for trees, great trees that are real princes of the wood. Our princes here bear marks of the fight that has won their pre-eminence. It costs something to make a great tree. Great treehood and great manhood have much in common. But of trees, one duty we can call our supreme law of conduct: *We must let them grow.* We have too few fine trees. Our streets and parks tend to monotony. Men seem to kill great trees to make equality. A specially fine tree seems to offend commissioners of roads and parks. Who shall convict the company of murder when a five hundred-year-old oak in the Bronx falls to make way for an electric wire? Who shall denounce the slaughter of "the oak by the manse" to save expense in moving a house? WE DO. WILL NOT YOU?

September, 1912.

Justice to the Child

An Address Before the Sixth Annual Conference on Child Labor.

By Dr. Stephen S. Wise,

Rabbi of the Free Synagogue, New York.

In no place in America would it be more fitting to raise one's voice against the evils and wrongs of child labor than in Faneuil Hall. The very air of this place is redolent of freedom. Seeing that "The Cry of the Children" has not been heard, it is meet that we here cry out, on behalf of the children, in protest against the iniquity of the enslavement of the child, which, if anything, is even more unjust and iniquitous than the enslavement of man.

The inclusive and undeniable right of children is to childhood; that is, to the life of a child. Not to labor is implicit in every right of the child. The term child labor is a paradox, for when labor begins in the modern industrial sense of that term, the child ceases to be. The child that labors is robbed of its childhood—is no child.

It is one of the many paradoxes of our social order that we face two parallel and related evils, child labor on the one hand and widespread unemployment on the other. Two tragic and irreconcilable spectacles confront us; first, the unemployed man who has a right to work, and, second, the employed child, who has the right not to work. In justice to its citizenship, and in self-defense, the state ought to deal in wise and statesmanlike fashion with both problems. Unemployment entails hardship, misery, deterioration upon the unemployed, the consequences of which things endure thru many generations to the hurt of the State. Child labor kills its victims or it cripples and maims the unborn children of its survivors.

The new world for the child was born amid the industrial conditions of the nineteenth century, which overwhelmed the child with tasks and burdens never before borne by it. The newer world, which is to follow upon the childhood-endangering epoch of the industrial awakening, is to shield and defend the child. The new world surrounded the child with an environment to meet which the newer world must fortify the child, that it may triumph. The new world meant an age of children's wrongs and children's rights; the newer world presages the righting of children's wrongs.

The keynote of the newer world's attitude to the child will be thoroughness, which means enlightened and efficient justice. The State will put away the uncertain and tinkering methods, which it has heretofore employed in dealing with the child. England has introduced a system of old-age pensions, which is peculiarly revolting to those who have never been distressed by the spectacle of men thrown to the ash heap after twenty or thirty or forty years of faithful service in the industrial army.

Some day a wisely far-seeing State will introduce a system of child pensions or child bounties. Under present economic conditions, child labor cannot be prevented by law—even when loosely drawn and lightly enforced. In the event of the breadwinner of the

family being lost thru death or desertion, the State ought to allow the needed subsidy to the home, that the child may be kept in school or in the home and kept away from industry. Thru what might be called child pensions, which would really be home pensions, the State can prevent child labor and maintain the integrity of the home of the widow or deserted wife. In its desire to be thoro, the State will refuse to accept orphan asylums as inevitable homes for ever-increasing multitudes of children. Orphanhood will not long be tolerated as an incident of industrialism. The State must do everything that lies within its power in order to protect children, not by placing them in orphan asylums, but in sheltering them from orphan asylums by stopping the needless slaughter of fathers in shop and factory and mine. Let our societies for the prevention of cruelty to children deal not only with the occasional cruelty of a father to his child, but with that nation-wide cruelty which robs the child of its father! Before the care of the orphaned child must come such care on the part of the State as shall safeguard the life and health of the men "who are carrying us on their backs."

Child labor is a national question, not sectional, nor even predominantly Southern. When Sumner was told that slavery was sectional, he replied that while slavery might be sectional, freedom was national. This epigram must be reversed with regard to the labor of women and children; industry is national, but protection is sectional. Even if it were true that no child labor is to be found in the North, and that it abounds only in the South, the North is still more culpable than the South, tho the South seem to invite child labor.

The South is in a measure the victim of circumstances. Southern industrialism is still in its beginning, and the South has naturally yielded to the terrible pressure of Northern temptation. The tempting and oppressing capital of the North is far more guilty than the tempted capital-lacking Southland. Child labor is, legislatively speaking, under control in New York and New England, but Northern capital is not under control. For Northern capital has made a way for itself, has built child labor mills in the South, and while seeming to enrich its present, is impoverishing and damning the South's future. Northern capital is guilty of Southern child labor—guilty of what Professor Ross has called long-distance or wireless sin—for the Northern capitalist gets his dividends from Southern child-labor products, tho divided by a thousand miles and more from his little victims. The South is becoming, alas, a dumping ground for Northern capital. The South demands the acquiescence of the North in its political methods and social-industrial ideals, and the North is unconsciously taking its revenge in crushing out the lives of the little children of the Southern States.

It is not impossible to awaken the conscience of men of affairs so that they shall be moved to refuse to have part either directly or indirectly in social wrong-doing. It is heartening to be able to refer to the English and continental firms which have taken the position of refusing to purchase cocoa from the establishments of St. Thome and Principe, Portuguese islands off the west coast of Africa, because upon investigation it was proved that the cocoa of these islands represents the work of negroes, who have been forcibly enslaved in the Portuguese possessions in Africa. The largest manufacturing establishment of its kind in this country, stationed not very far from here, has similarly taken the high position that it will not handle the products of what is nominally contract, but actually slave, labor. If industrial establishments are ready to refuse to handle the products of child labor, is it not possible to foster and stimulate the sentiment that men and women, and perhaps especially women, shall refuse to purchase the products of child labor, which is always, as we have said, child slavery? It may not be possible to invoke interstate law against the products of child labor, but it is possible to inaugurate a moral movement that shall pledge men and women to avoid touching the products of child labor.

With what ability and assiduity the Consolidated Gas Company of New York fought the legislation which provided for a reduction in the cost of gas to the consumer! According to newspaper statements, more than a million dollars has been expended in opposing this legislation and carrying it to the highest courts. When will the forces leading the war upon child labor be endowed with one million dollars in order to fight this evil as effectively? In dealing with the problem of child labor, we are reminded all the time that State rights are sacred and inviolable, that property rights are sacred and inviolable. One is tempted to ask—when will the rights of childhood come to be regarded as sacred and inviolable? Child

labor is preventable or it is not. If it be not preventable, then is the present order bankrupt; if it be preventable, as it is, then, pending its prevention, we are morally bankrupt who endure it.

An amazing revelation touching the hopelessness of political or strictly legislative help in the matter of bettering child labor conditions came to light recently in a New York court. There it was shown that the agent of a candidate for President, with millions rather than of the millions, wrote to the man who had been hired to grind out statesmanlike utterances for the candidate, "I cut that factory thing out. The South is against child labor, but objects to legislation on it." This attitude of objection to child labor but of unwillingness withal to remedy it thru the processes of legislation is not unlike the position of the man in Maine who said that he was for prohibition but against its enforcement. Alas, that we may not expect too much thru legislative intervention and relief. The ends of justice are too often defeated by means of the law, and, it might be added, the meanness of law officers. The high aims of justice are often circumvented and defeated by the technicalities of legal procedure. It was Lord Melbourne who said: "Do not touch the church; it's the last great bulwark against Christianity." Almost might the defenders of child labor say: "Do not touch the law; it's the last great bulwark against justice."

The child labor warfare is not one of a multitude of tasks for the social reformer. It is not something over and around which men are to "committee," but a high and exigent cause to which men are to be committed. On the one hand, the National Child Labor Committee can do little or nothing without the united support of the people's conscience and the people's will; on the other hand, the National Child Labor Committee ought to inspire and direct public revolt against this iniquity of iniquities. The child labor crusade is a vital thing because child labor can do the republic fatal hurt. The church ought to have not one child labor Sunday, but fifty-two child labor Sundays in the year, even as the church is not to preach at the workingman one day in the year, but *for* the workingman every day in the year. Time was when the founder of Christianity said: "Suffer little children to come unto me, for of such is the kingdom of heaven." Time is when those who are causing Christianity to founder may say, "Little children are to come to us that they may suffer, but theirs shall be the tortures of hell."

Child labor is to be fought positively and constructively and not merely negatively and obstructively. Child labor is to be overcome by better schools and compulsory school laws that are honestly and diligently enforced. Child labor is to be fought by the industrial school that is coming into being, but the industrial school that is to be must be under State control lest it become a scab nursery, a kindergarten for strike-breakers, an adjunct of citizens' alliances which sometimes seem to be alliances to break down the citizenship of the nation.

Child labor is to be immediately repressed and ultimately suppressed that justice may be done to the child. President Roosevelt once said that we could not afford to neglect the children—to which we add that we would not neglect the children even if we could afford to do so. Child labor ought to be abolished not so much at the behest of the duty of safeguarding the republic, but rather because of the duty of the republic to safeguard its children. The child labor battle should be waged on the highest possible ground—the right of the child to justice. At the same time, to avert the terrible evils which are sure to follow upon the criminal wastefulness of child labor is the part of high and enlightened statesmanship. We are beginning to plan for the conservation of our national resources. Let us conserve our most precious national resource, the life and joy of childhood. An impaired childhood and a maimed youth mean a marred state.

Science may cry—save the child for the sake of the future; religion—for the sake of God; education—for the sake of the people; democracy—for the sake of the State; industry—for the sake of efficiency. Conscience cries—save the child for its own sake. For the child is not only the trustee of the past and the hope of the future, but it is the living present, entitled to every protection and security and furtherance which man grants to man and as much more than is granted to man as is required by the defenselessness of the child.

Our democracy ought to lead the world in the things that make for democracy and not in the things that make against democracy, such as big armies and bigger navies. About twenty million dollars

will be expended upon the two additional battleships voted by the late Congress, and these will be dead junk within ten or fifteen years. Viewing the present annual income of the National Child Labor Committee, no such resources will be at its command within two hundred years, tho child labor be a real and terrible peril and the yellow peril largely the figment of a jaundiced and diseased vision. Let us imitate England not in Dreadnought building, but in fearless safeguarding of our children's rights.

If it be said that anti-child labor legislation savors of paternalism, let it be answered that the State ought to show a paternal "concern for the safety and defense of the industrial workers." Socrates said: "Our country is to be loved more and better by far than father or mother." If we love the State as a mother, then should the State dare to mother its wronged children toilers. "Every man possesses the right to legislate for himself"—is dinned into our ears. Does every woman possess the power to legislate for herself. Does every child possess the power to legislate for itself? Surely a democracy owes a special duty to its unenfranchised children and its disfranchised women. The State ought to paternalize; at present it step-paternalizes. The hand that wrecks the cradle wrecks the world. What of a nation that suffers both to be wrecked—the cradle-child and the mother-hand? The State has not hesitated to protect infant industries, and rather big and lusty infants they are, according to the recent admission of one of the chief beneficiaries. That was the wrong kind of paternalism. Now let us have the right kind of paternalism, which shall not protect infant industries, but shall protect infants from industry.

How carefully we would guard ourselves against the dread possibility of any goods being shipped from the South if any section of the Southland should be afflicted by a visitation of yellow fever. Shall we be less alert to protect not only ourselves but the nation against the deadly effect of moral disease, a symptom of which is to be found in the evil of child labor? The State promptly intervenes when a plague strikes any section of the land, tho plagues usually die out with the coming of the winter months. Little is then said in defense of State rights, for the nation's health and security are at stake. Child labor is a plague that smites its immediate victims and strikes at the heart of the whole nation twelve months in the year. It is a problem of the nation and by the nation, a problem to be met with courage and wisdom and prevision.

Democracy and religion must unite for the protection of the child. In a monarchy men are subject to the king's will. In a democracy the child ought to be an object of the government's concern. The church of yesterday persists in childish rites; the church of to-morrow will insist upon the rights of the child. This is the children's hour—between the dark and the daylight—the darkness of the children's wrongs that is passing, and the daylight of children's rights that is dawning.

Upon hearing that the anti-slavery resolutions of Stephen Phillips had been rejected by the Whig Convention in Faneuil Hall, in 1846, Whittier spoke out in earnest and unmistakable terms against the shame of this place:

"Tell us not of banks and tariffs, cease your paltry peddler cries;
Shall the good State sink her honor that your gambling stocks may rise?

Would ye barter men for cotton, that your gains may sum up higher?

Must we kiss the feet of Moloch, pass our children thru the fire?
Is the dollar only real? God and truth and right a dream?

Weighed against your lying ledgers must our manhood kick the beam?"

To-day, after the lapse of sixty years, we appeal to the conscience of the manhood and womanhood of the nation, and again we ask whether our children are to be past thru the fire, whether weighed against lying ledgers, the childhood of our children must kick the beam. Let us have no fear for the answer of the American democracy.

Mr. Andrew Carnegie, unveiling a Burns statue at Montrose, said the day had arrived when Burns, the proclaimer of the royalty of man, stood revealed as the true poet-prophet of his age. Incidentally Mr. Carnegie said he agreed that the hoards of the millionaire should be taxed, not as a punishment, but for his own good, because it was just, and justice alone secured contentment.

Give them a Chance to Play

By D. McCarthy.

Plenty of room for dives and dens (glitter and glare and sin);
Plenty of room for prison pens (gather the criminals in);
Plenty of room for jails and courts (willing enough to pay),
But never a place for the lads to race—no, never a place to play!

Plenty of room for shops and stores (Mammon must have the best);

Plenty of room for the running sores that rot in the city's breast!
Plenty of room for lures that lead the hearts of our youth astray;
But never a cent on playground spent—no, never a place to play!

Plenty of room for schools and halls, plenty of room for art;
Plenty of room for teas and balls, platform, stage and mart.
Proud is the city—she finds a place for many a fad to-day;
But she's more than blind if she fails to find a place for the boys to play!

Give them a chance for innocent sport, give them a chance for fun—
Better a playground plot than a court and a jail when the harm is done!

Give them a chance—if you stint them now, to-morrow you'll find to pay

A larger bill for darker ill; so give them a place to play!
—Exchange.

The New Postal Law

By Rev. George W. Grannis, D.D.

General Secretary of the Lord's Day Alliance of the United States.

The outcry of the secular press of New York city against the action of Congress closing all first and second-class post-offices of the country to the public on the Lord's Day ought not to pass unnoticed. The reasons for this action, in common with most of the great movements which underlie the moral and spiritual interests of the nation, are not understood by those who deal almost exclusively with matters secular and temporal. The fact is, conditions under the law that went into effect last Lord's Day will differ but little from what has been in operation in over ninety per cent. of the offices for more than a year. The only difference, which has been gained, depended almost entirely upon the will of the Postmaster General. A word from him could have changed all. We had no fear of the present administration going back to the old order, but we had no way of knowing how long the present administration would be in power, or what the attitude of a new administration might be. To make sure, Congress was appealed to and saw fit to put its seal of approval upon a movement that has resulted in greatly increasing the efficiency of the service, and resulted in a great moral and spiritual uplift of the men in the service. We have the assurance from postmasters in many of the leading cities that since the men in the service have been relieved from unnecessary Sunday labor there is a marked improvement in their moral tone. In further proof of this, Hon. W. G. Haskell, postmaster of Cedar Rapids, Iowa, said to the writer in June last that since the men in his office had a chance to attend church eight of them had become Christians, and that he, tho not a professing Christian, was daily helped and inspired to better living by their example. The Lord's Day Alliance of the United States, thru its general secretary, has led this movement, and everywhere the men in the service express their gratitude thru arrangements for public meetings, banquets, receptions, etc.

The following letter from Dr. Grandfield, first assistant postmaster general, proves that the restrictions of Sunday delivery of mail has not been the great hardship that the press of New York city would have people believe:

"Nov. 11, 1911.

"Your letter of the 10th inst., inclosing copy of the program of the twenty-third annual meeting of the Lord's Day Alliance of the United States, to be held in New York city on Monday evening, November 13, has been received. I regret exceedingly that the pressure of official business will prevent my attending the meeting. The success that has attended the department's efforts to reduce Sunday work in post-offices is very gratifying and speaks volumes not only for the fact displayed by our postmasters, but for the strong sentiment of the American people in favor of observing Sunday as a day of rest. The department has received thousands of letters commending this action to one protesting against Sunday closing, and the employees of the postal service thruout the country owe a debt

of gratitude to your organization and similar organizations that have brought about the wonderful change in public sentiment.

"Yours very truly,

"C. P. GRANDFIELD,

"First Assistant Postmaster General."

In fact, before the experiment was tried in New York, Hon. E. R. Morgan, postmaster, made an investigation and found that not over one-half of one per cent. of the patrons of the office ever called for their mail on Sunday. Postmaster Campbell of Chicago, upon a thoro investigation, found that less than one-half of one per cent. called, and that over fifty per cent. of those who called were children under sixteen years of age and only twenty per cent. of all ever received mail.

We could lengthen this story beyond all reasonable limit, but why should we? The mail service under the new order is better than ever in its history. The men in the service are a unit in declaring that it is the best of all reforms that have come to them. Business has not suffered nor the traveling public have in no sense been inconvenienced.

Postmaster Fisk of San Francisco said to the writer, February last, that before this agitation as many as 20,000 people, mostly strangers, called for their mail on Sunday, but now, with as many strangers in the city as before, there were not over twenty people called. We have given these facts to the secular press, but they refuse space. We feel they ought to be known, that the people may intelligently judge of the situation and be prepared to assist in repelling attacks that may be expected next Congress.

Justice to the Manchus

By Rev. Dr. Gilbert Reid, D.D.

During the months since the abdication of the Manchu House I have watched with interest the attitude of the predominant Chinese toward their defeated and unfortunate fellow-countrymen, the Manchus. I have watched with interest, and also, I must confess, with sorrow. It would seem that feelings of compassion would arise spontaneously for those who still live, but live in destitution, at such Tartar garrisons as Sian fu, Kinchow, Hangchow and Foo-chow, and also for the still larger number in Peking; but outside of the pleas of a few foreign missionaries, and the little help they have been able to render, the condition of the people seems to grow sadder and sadder. The example and generosity of General Li Yuan Hung is a noble exception.

But it is not for compassion to these brother-men that I venture to pen an appeal, both to friends in China and at home, but for justice and fair play; or, to use the melodious words adopted from the French Revolution, for equality and fraternity. As Rev. Dr. Robert F. Horton has lately said, "Justice is the threshold virtue, and unless we tread on that we reach no virtue at all."

In the new republic and its five-colored flag the great object placed before the country is the unity and federation of the five races now embraced within the limits of Chinese territory. This object is a worthy one, and, I am willing to acknowledge, a real one. Let this object be allowed to fade away, or let Chinese alone be citizens of the republic, then the flag would be represented by only one streak of red, and the other four races and their territory would be absorbed in the territory of stronger adjoining neighbors. Should this be the result, the republic will compare unfavorably with the Manchu Dynasty.

Much might be written for both compassion and justice to the Mongols, the Thibetans, and the Mohammedans, but even in comparison with the treatment which they are receiving there is need that something be said to voice the claims of the Manchus to political rights in a "government by the people and for the people."

It must be taken for granted that any Manchu who plots against the newly-established republic, recognized formally by the abdicating monarchy, tho not by the foreign powers, can claim no rights, except those of a fair trial, and is liable to punishment. It is also granted that in the change of government, as in the change of parties in other lands, those who held high official position, as head of the ministries, in the old government, should give place to others in the new government. Still more does such a rule apply to those who, thru incompetency or corruption, brought ruin to the government, in whose affairs they participated. Granting this, there is still an unwillingness in most countries to apply to the large number of subordinate officials the saying, "To the victor belongs the spoils," but rather the test of civil service examination. Under

reasonable modifications this habit of civilized nations may well be observed, even in the change that has taken place in the government of China, a change effected with such unusual quietness and reasonableness.

The place where the Manchus seem not to be accorded full justice is in the future parliament of the nation. Thibetans and Mongols are included, but not the Manchus. This is probably due to the fact that the former have territory of their own, while the Manchus have been absorbed into the whole country, much like the Jews in other nations of the world. Even so, it ought to be possible for Manchus from Peking, Jehol, Kirin and Heilung-Chiang to have representation in the national assembly. If as a people, as one of the five races, they cannot be represented, then they should be given a separate territory of their own, where there would be a Manchu majority and a Chinese minority—a plan less feasible than some plan for representation of all the people.

It has been stated that the place for Manchus to find representation and secure political rights is in Manchuria, but as a matter of fact Manchuria at present has more Chinese than Manchus—a necessary development of Manchuria, while most of the influential Manchus have drifted away from Manchuria to Peking, the capital, or to its vicinity. In time, if wise and helpful measures are adopted, the Manchus will be removed to colonizing districts, and so obtain a numerical predominance.

In January last, when the peace negotiators, Wu Ting-fang and Tong Shao-yi, were considering the calling of a national assembly to decide the question of monarchy or republic, I was given to understand that these two gentlemen were willing to have Manchu delegates in such an assembly. When I visited Peking during that month to persuade the Manchu nobles to consent to abdication, one of the most effective arguments was the assurance I could give them of the fair and equitable treatment they would receive from the revolutionists, and the better chance they would have in a new government than under the nineteen articles agreed to by the Prince Regent. While that particular form of national assembly is no longer a necessity, the principle of equitable representation is as essential to-day, in forming a constitution, as it was six months ago, in seeking the end of Manchu rule.

As a mere matter of policy, more or less conducive to fair play, it would seem as if the Chinese would see the superiority of including the Manchus in national deliberations to a plan of exclusion, forcing the Manchus to look elsewhere for privileges and the preservation of identity. Even the Manchu rulers, in their conquest of all China, saw the wisdom of maintaining Chinese institutions and giving office to Chinese as well as to their own Manchu people. Fair treatment and equitable rights always bring their own reward, and if such be accorded the Manchus to-day there will be contentment, and with contentment permanent peace.

In the midst of China's many complications relief and help may come, if in this one particular justice holds sway. The correct understanding of the situation in China, as to the inter-relation of Chinese and Manchus, of imperialists and revolutionists, is much to be desired on the part of everyone interested in the peace of the world, for on just-relations among the people of China depends the attitude to be taken by China's neighbors.

Laudable Philanthropy

By the Rev. Henry T. Scholl, D.D.

Professor Ely, in the *Chautauquan*, has defined philanthropy as "the dynamics of Christianity; that is to say, it is Christianity in action. Christianity minus philanthropy is not Christianity at all. On the contrary, it is a monstrosity. It is superstition, persecution and cruelty. It is the worship of the devil, and not God's service. A man who claims to be a Christian and is not at the same time a philanthropist is a hypocrite and liar."

Laudable philanthropy calls for steadfast and persistent endeavor, and it has varied ways of expressing itself. Laudable philanthropy prompts its possessor to prove himself serviceable to all whom he can and should assist; and in every way and in every place that harmonizes with righteousness of the Bible type. Not only in word and in tongue, but also in deed and in truth the laudable philanthropist is minded to bear the burdens of others, and so fulfill the law of him who pleased not himself, and who went toilsomely about doing good.

The laudable philanthropist is minded to pray for all sorts and conditions of men, and not unfrequently the good Lord makes it

possible for us to answer, at least in part, our own petitions. It is said that "a farmer whose cribs were full of corn was accustomed to pray that the wants of the needy might be supplied. But when anyone in needy circumstances asked for a little of his corn he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him, 'Father, I wish I had your corn.' 'Why, my son, what would you do with it?' asked the father. The child replied, 'I would answer some of your prayers.'"

The laudable philanthropist is minded to prove himself serviceable to his country. He may not be an active politician, but he is determined to be a good citizen; and to this end he endeavors to inform himself accurately of the needs and activities of his native land. He schools himself to vote intelligently, and he takes a practical and pecuniary interest in one or more commendable organizations that manifestly make for civic righteousness. He carefully scrutinizes men and measures proposed by the several parties, and he places his vote where, in his honest conviction, it will do most to extend and establish the kingdom of our Lord and Savior, Jesus Christ.

The laudable philanthropist is determined, God helping him, to exploit whole-souled evangelism. "He that is wise, winneth souls"; wins them personally and by proxy. He prays for them stately. He has, presumably, his regular prayer list; and he mentions by name in his private devotions, and as the individual need may be the half dozen or more souls in whom he is specially interested. He prays for souls stately, that they may be brought to the saving knowledge of Christ; and they may be trained as active workers for Christ. His stated praying is supplemented by a watchful purpose to speak the seasonable word that will properly endorse his soulful supplications. He exploits his tactful persuasion to bring to church regularly and promptly all whom he can, and to help them, while there, to a habit of devout and worshipful attention.

The evangelistic philanthropist is minded to supplement his other endeavors to bring men to Christ by hearty and hilarious good stewardship upon the tithe basis "as a minimum." The Rev. Dr. Jowett, writing of the need of sacrifice in our varied services to make them acceptable, says: "It is the hour cut out of the vital day; it is the piece of time cut right out of your warm, sweet home-life and given to the needy that will be the occasion of miracles, for 'if a grain of wheat fall into the earth and die, it bringeth forth much fruit.' You can spare that fifty cents! It is the money you can't spare, which bears the hall-mark of Calvary and is the minister of redemptive life. It is when our giving, whether of money or strength or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Savior Jesus Christ. Sacrifice changes living into life, and makes all deeds effective."

It is to me one of the marvels that anyone who professes to be Christ's blood-purchased possession, and who claims to be following him at the expense of complete self-denial and the daily bearing of his cross, to me it is a marvel that any professor of this class could continue to reckon himself a good steward of God's manifold grace while habitually coming short of "at least the tithe" in the administration of cash outlays for strictly benevolent purposes. Would to God that the language of Psalm 67:7 might henceforth be true of us all: "God shall bless us; and all the ends of the earth shall fear him." Thus will we be reckoned among laudable philanthropists, whose time, talents and possessions are graciously and tactfully expended in Christlike service.

East Palmyra, N.Y.

So long as one is able to preserve one's sense of humor he is pretty sure to be able to preserve the virtue of hopefulness. When we are most inclined to be discouraged it is a good plan to look for the humor of the situation. When we find it, hope is pretty sure to brighten. It would be well for all of us to cultivate a sense of humor, and the best application we can make of it is to the vexations and discouragements of life. We shall be surprised as we discover thereby how absurd much of our discouragement is and how ridiculous we are inclined to make ourselves when things do not go just as we had thought they ought to go. We may find it easy to laugh at the other fellow; but is it not high time to awake to the fact that in our blue and disconsolate hours the laugh is really on ourselves, and that after all we have more reason to rejoice than to complain? Then we are bound to be hopeful.

Boys and Street Influence

By the Rev. A. A. Pfanstiehl.

With home not made attractive, father too much absorbed with business, clubs, lodges to have time to spend in reading to or directing the studies or entering into the pleasures of his boys at home; mother so much taken up with and worn out by social or other duties and pleasures that her nerves are unduly sensitive to a boys activities, and having no energy or time left to pay proper attention to her boys, what but out of doors and on the street remain for them? We sometimes jokingly say that some American fathers are not acquainted with their own families. 'Tis, however, too perilously near the truth to make it a joke. "The man that stays here Sundays" is how a lad spoke of his father!

And yet when the boys are driven to the street what do they find there? "Keep off the grass," stares them in the face wherever there is a clean open space where they could play with any decency. The writer was in a town of some five thousand inhabitants sometime ago, and in the railroad station, the only warm public place in the town—except the saloons—he read this placard in a conspicuous place on the wall—dark, ugly, black letters: "Loafers, Tramps and Boys stay out or you will be arrested and fined!"

"Loafers," "Tramps," "Boys," all classed in the same category as nuisances!

In football and baseball seasons you might as well try to stop the Mississippi from flowing to the Gulf as to stop a boy from playing these games—and with as much reason!

But, pray tell, where can they play? They have to steal chances often, or else go so far out of town that they are worn out before they get to a place to play. Thank God that in our larger cities play-grounds are being more and more provided. 'Tis shameful nay, more, wicked and cruel on the part of any city or community not to provide plenty of open play-grounds for children. Less crime by far would result if there were more open spaces for playing.

Then when winter comes and the first fall of snow to which the boy has so longingly looked forward, greets his eye, if he is to coast at all—and coast he *must*—he is obliged to be on the lookout for a burly policeman lest he be arrested. It teaches him to act like a sneak, and an evader of the law to thus get his pleasures. A few winters ago the writer was walking on a street in a city. In the distance he saw a policeman stationed at the foot of a hill. His heart went out in pity for the children of the neighborhood. But drawing near he noticed crowds of boys and girls, with shouts of glee enjoying to the full the excellent coasting. He stepped up to the policeman saying: "What fun these children are having!"

"Yes," replied he, "I stand here to keep them from getting run into, and to protect them from harm! Let them have all the fun they can, and I'll be on the watch for danger."

The children under the protection instead of the surveillance of the police had their sports intensified a thousandfold. The writer turned to the policeman and said: "I want to thank you in the name of these happy children for your kindness!" And had it been in his power he would have had this policeman's salary increased!

It would be a great safeguard to our communities and a saving of and building of characters if citizens would make the influences of our streets helpful instead of dangerous for our boys, particularly in our cities.

"The boy in the city," says Stelzle, "usually starts to work at fourteen. If he is large and strong for this age, he goes to the factory just as soon as he can pass for that age. His earnings are now open to him, since he has no school lessons to prepare. He has more money to spend than he ever had before. His circle of acquaintances is enlarged, and, ordinarily, it includes some young fellow who has seen something of the shady side of life. Going about town with him and seeing its gay life he begins to compare it with his own monotonous existence and it is a question of only a short time usually when the slender tie that binds him to his humble home is broken, and he falls into the clutches of the manager of the cheap theatre, the saloon-keeper and the keeper of the downtown dive. . . . In most of our cities our boys are attracted by the small halls which may be found in the poorer parts of the town where they advertise 'Dancing To-night at 8 o'clock' or a 'Soiree on Sunday Night! Gentlement 25c., Ladies Free!' Or else they are tempted to join a social club which meets back of a saloon because there is no rent to pay, on the conditions that the members

of the club will treat. The chief function of the social club, is to 'run' a ball, and attend the balls conducted by other social clubs, each striving to outdo the rest in the gorgeousness of the badges worn by the floor manager and his assistants or in the prizes offered to the best dancer, or the most elegantly dressed couple, the badges and prizes being displayed for several weeks previous to the ball in a favored store-window."

And then this author goes on to say: "It is unfortunate that the poor boy even when he would do right, must go to some cheap 'variety show' if he would spend an evening of relaxation after a hard day's work in the shop, because in most instances there is no other places to which he could go, where he would secure the diversion which he needs. If he has a love for music he cannot indulge that most elevating taste unless he can afford to spend as much for the concert as he has earned in a whole day. The only alternative is to resort to the vaudeville where he may hear fairly good music, but where he must take with it so much evil that the good is usually more than over-balanced. Where else could he go in the average city if he would see the 'moving pictures' which have become so popular?"

Do parents and teachers realize what dangerous and ruinous traps are daily purposely laid for our boys? Take this which is taken from a speech made by an officer of the "Liquor League" of Ohio: "Gentlemen," said he to a gathering of saloon-keepers, "the success of our business is dependent largely upon the creation of the appetite for drink. Men who drink liquors, like others, will die, and if there is no new appetite created our counters will be empty as well as our coffers. Our children will grow hungry or we must change our business to some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown and their appetites are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys. And I suggest, gentlemen, that nickles expended in treats to the boys now will return in dollars to your tills after the appetites have been formed. Above all things create appetites."

Acting upon some such advice this is what a school-teacher discovered in Chicago: She noticed a group of boys counting holes in a piece of card-board and asked what it meant. The explanation given was that a saloon-keeper around the corner punched one hole for every free drink of beer a boy took, two holes for a straight drink; and at the end of each month three prizes were awarded as follows: The first prize, a revolver. The second the "Life of Jesse James," The third, a meerschaum pipe! The prizes were awarded to the boys who had the most punches in their cards.

Shall any man say that to counteract this diabolical evil is the duty of the Church alone? Of course, the Church has duties strong and urgent in this; and thank God everywhere has workers who are praying and laboring to save our boys. But by what law human or divine is any man exempt from responsibility in this matter because he has not united with the Church? Who has freed any citizen from obligation in regard to the welfare of our young people? It is not enough that he pays taxes to support a police force, and erects reformatories and courts of justice and jails and penitentiaries. His duty is not ended when he has instituted reform movements to reclaim the fallen and the vicious; it is his place to help form true character to claim the youth for purity, virtue and manhood, before the evil in him predominates. "You cannot save a boy by repression but by development." The great principle of all reform to-day is that environment and education and not heredity only controls and decides the character of the child. "The bad heredity of a child born in the slums or in an equally ruinous home of the avenue can be overcome by good government and good schooling if you begin early enough."

The urgent duty, therefore, of the citizen is to surround the child with an atmosphere and environment of goodness, truth, love, purity. This will counteract the tendency to evil the child may have inherited. Citizens should make it easy by their example and by creating a wholesome environment for boys to be and do good. They ought above all to provide the best schools possible, employ the best teachers, institute the best methods for training the child for useful citizenship and true manhood.

The Federal "Bureau of Education" a few years ago gathered statistics from twenty states from which these facts are gleaned:

1. About one-sixth of all the crime in the country is committed by persons wholly illiterate.

2. The proportion of criminals among the illiterates is about ten times as great as among those who have been instructed in the elements of a common-school education or beyond.

3. That about one-third of the crime in the country is committed by persons practically illiterate.

At the "Elmira Reformatory" the experience is that nearly seventy per cent. of the men committed there have been either wholly illiterate upon admission or have been unable to read with sufficient readiness to make the occupation pleasureable.

Prison statistics also speak loudly in favor of "industrial" education for boys. Only two per cent. of the prisoners received into the "Elmira Reformatory" have had trades and those mostly of an unproductive kind. Ninety per cent. of crimes are against property and by young men who have neither the application nor the skill to obtain the means of coveted gratification by their honest work and earnings. It is believed that much more of prevention of crime would be accomplished if the public sentiment could be aroused in favor of physical trades-training in the common-schools of the whole country.



Why I Believe in Immortality

By Professor Henry Hallan Tweedy, D.D., of Yale University

Goethe once said that immortality was not every man's concern. Possibly it is not every man's most immediate business. That is to live out in perfect fulness his powers and faculties, and to do his tasks well, whether he is immortal or not. But that a man should not be concerned about the permanence of his own existence would be to own himself the brother of the ostrich and the lizard; a confession that he viewed the development of his personality as a kind of card house, to be destroyed by the paw of a kitten or suffered to stand forever, he cared not which. The fact remains, however, that men ought to make immortality their concern, some men much of the time, almost every intelligent man some of the time.

Human life eternally hungers and thirsts to live. "It flashes across me," writes Huxley, "at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal—at any rate, in one of the upper circles, where the climate and company are not too trying." An old friend of a well-known clergyman met him in Paris, and in talking over life and its questions said: "Dr. B., here I am walking on a plank; and it reaches out into the fog, and I have got to keep walking. I can see only ten feet ahead of me possibly. I know that pretty soon I must walk over the end of that plank—perhaps to-night, perhaps next year, perhaps in twenty years. I don't know when; and when I walk over it, I haven't the slightest idea into what, and I don't believe anybody else knows. "And," he added, "I don't like it." A friend told me recently of an experience of his in crossing the ocean. It chanced that his steamer chair was next to that of a young girl of large wealth. One day she suddenly turned to him with the question, "Do you believe in immortality—really?" Upon his assuring her that he did, she said: "I don't know, I don't know. We are going home, my brother and I, to bury my brother; and I would give anything in this world, anything, if some one could make me believe that I should ever see him again." The question is thrust upon us. It is not for ourselves only. It is for souls greater, wiser, better; for beings that are oftentimes dearer to us than life itself.

There is no flock, however watched and tended,

But one dead lamb is there:

There is no fireside, howso'er defended,

But has one vacant chair!

Perhaps it is some little Boy Blue, whose tin soldiers and toy drum and wooly dog await "the touch of a little hand, and the smile of a little face." It may be some young knight, just panopied in his armour, in the full glow of health, and ready for life's battle, who is struck down. The figure may be that of the friend upon whom we leaned, of the nearest and dearest in the home, of the one who was God's angel to bring us into life and to surround us with light and with love in the joys of childhood. But in every heart, there is one loved memory, one vacant room; and in spite of the agnostic's cautious "we do not know," and the more blatant and foolish spirit which asserts "we cannot know," humanity dreams, argues, hopes, prays, searches for that which lies beyond earth's sunset, and declines persistently ever to be satisfied until it

is assured that the night leads only to a fairer dawn. I want to face with you at this time in all frankness this problem of the ages. God grant that, as we think together, a brighter and happier day may dawn in all our hearts!

Let us confess at the outset that we have no logically flawless proof of the doctrine of immortality. There was a time when men thought that they had one; but for many of us the presuppositions of the eternal verities of the schoolmen have given way. We who are Christians confess our faith in the resurrection of Jesus; but the world informs us that that is a belief, not a proof—which is true. There are converging lines of thought which make it to many a rational probability; but again, a rational probability is not a proof. For the present the ideas transcend scientific demonstration, even though some of our wise and cautious thinkers feel that they have reason to believe that they may present such a scientific demonstration in the course of time.

But if we find no proof of immortality, let us also confess that we find no disproof, not even in Haeckel's almost blatantly positive "Riddle of the Universe." The old materialism, which taught that the brain secretes thought as the liver secretes bile, is dead or dying. Science is neutral, in as much as it lacks suitable data; and philosophy, with all its schools, is perhaps inclined rather to accept the doctrine in some form, even though not in the full Christian form, than to deny it as a whole. He who chooses to believe in immortality, then, is not flying in the face of reason. He is simply walking in the path demanded by love indicated, however dimly, by the reason. If the astronomers upon sufficient grounds may postulate the existence of a planet which they have never seen, only to find it, surely humanity upon sufficient grounds may postulate a life as yet unexperienced, and hope to find it. It is simply a question of evidence. Let us see in all too brief and fragmentary form what some of that evidence is.

Of one kind of immortality I am assured. Science knows no annihilation of matter. Chemically it is true that the thing which hath been is the thing which is and the thing which shall be, and there is no new thing under the sun. So far as human thought can reach, the atoms of my body which you see are as old as the eternal past and will endure through all the eternal future. Hitherto they have appeared as rock, flower, bird, fish, animal. When I am done with them, they will appear in the grass, "The beautiful uncut hair of graves," as Whitman expresses it; in the rose on some table, in the wing of a robin, in the fin of a trout, in the temple of another human soul. The stuff of the house in which I live, then, is immortal.

Moreover the force which I exert is immortal. I raised my arm. Where did I obtain the force? From my food, from the vegetable and animal worlds, in the last analysis from that source of all our energy—the sun. What became of that force? It was transformed into heat. There was a conflagration of muscular tissue in my arm and an increase in the temperature of the air in contact with it. Nature simply played magician, transformed one kind of energy into another. But not an infinitesimal fraction of her capital was lost. Men say that the power of Niagara is still going largely to waste. Perhaps it is, so far as they are concerned. But nature knows no loss, and her books balance to the last decimal place. But has not radium overthrown that law, cries some rash thinker? Not yet. Its strange phenomena are still to be explained, but science has no reason to doubt the conservation of energy. The matter, then, that I use and the force which I exert are immortal.

More than this. The influence of my life lives after me. Perhaps ten, perhaps a hundred, perhaps a thousand lives will be changed for the better or for the worse because I have lived, and that influence in them will effect the books they write, the pictures they paint, the deeds they do and the lives which their children will live. The effects of these touches of life upon life will last as long as life itself. It is like rolling a ball among a million other balls in a world from which all friction has been eliminated. The kind deed you did, the blow you struck, the song you sang, the vice you inculcated, the instigations to bravery, to cheerfulness, to love which went forth from you are deathless. Think how Marcus Aurelius, Dante, Perugino, Beethoven and Arthur Hallam live in millions of lives to-day. This was the thought that inspired those well known lines of George Eliot.

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,

In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

This is life to come,
Which martyred men have made more glorious;
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffus'd,
And in diffusion ever more intense!
So shall I join the choir invisible
Whose music is the gladness of the world."

Beautiful—beautiful! But—all this has nothing to do with my personal immortality, you cry! I care little that the matter of my body is indestructible, that force which I exert is not lost. I am glad that my good deeds live after me, sorry that my bad deeds cannot die. But what of me—me—this living, loving, aspiring being, who is other than body, greater than body, greater than force, more precious than influence? Is everything about me to be preserved carefully by nature while I myself am lost? There our thought leaps—must leap or fall back impotent in the dust. Beyond all doubt or question the supreme thing in this world is human personality. It is the one transcendent thing in life, seemingly the goal and end of evolution. The universe seems rational. I recognize the daring egotism of judging the rationality of the universe by the human reason, the justice of its ends by our conception of that which to our minds ought to be its ends. And yet we have no other standard by which to judge it. Either so or not at all. A reasonable and just universe ought to preserve human personality. I believe that the universe is just and rational. If it preserves every atom of oxygen, every ounce of force, every impact of life, I believe that I—this conscious existence which speaks to you now—shall be preserved.

Another line of thought. For without an existence beyond the grave, earth for some lives—in the deeper sense for all lives—would be lamentably incomplete. When I was working on the East Side in lower New York, there was one grimy little chap whose life presented a problem. Nobody apparently wanted him to be born, least of all his father and mother. His caresses were kicks, his lullabies curses; and he grew up to lie like his mother and to steal like his father and to live upon just the plane which you would expect in the atmosphere of such a home. When he was nine years old, he was taken with typhoid fever and died. The question is, is that the only chance which the universe is going to give that boy? He doubtless served some purpose here. He may have made some hearts a little more gentle. He did awaken sympathy—better yet, an energy which vowed that one day such homes shall not be. But is that all? Is that life never to be made complete, never to have a chance to see God, to learn the beauty of holiness, to taste the blessedness of love? Then may the stars pity us; for there is none else in heaven and the Fatherhood of God is a dream! I say with Browning;

Truly there needs another life to come!
If this be all—(I must tell Festus that)
And other life await us not—for one,
I say 't is a poor cheat, a stupid bungle,
A wretched failure. I, for one, protest
Against it, and I hurl it back with scorn.

For it is not the little rag-a-muffin's life alone that is incomplete. It is every life. Earth cannot satisfy us. Even the soul of Carlyle's bootblack could be content with nothing less than the universe. There is more in us than we can ever express here. There are possibilities which need for their perfection eternity rather than a mere scrap of time; and nothing but the faith that beyond Death's portal there is more of life, not less of it, can make us lie down content because

God's in his heaven,
All's right with the world

Victor Hugo wrote in his old age; "I feel in myself the future life.

I am rising, I know, toward the sky. You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say like so many others: "I have finished my day's work; but I can not say I have finished my life. My day's work will begin next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn." Our souls listen and grip the hand of the brave old writer. O there is so much that we want to do, and feel that we can do; so much that we want to be, and feel that we can be; but we can't do it all and be it all here; we are only the dim prophecies, the crude bulbs of our perfect selves; and if humanity needs another life, in a God-filled and God-planned universe, that life is bound to come.

I turn to evolution, the darling of the hour, only to find a fresh confirmation of the hope that is in me. The thought is Fiske's. The story of life is the story of the adjustment of inner to outer relations, to use Spencer's phrase—an environment acting upon the living organism and luring into development the powers and faculties which are within. The tiny sack of protoplasm had neighbors that must be sensed by touch, and it straightway developed nerves. Sound waves caused delicate hairs to vibrate, and the hair sack responded by metamorphosing itself into an ear. Another hair was affected by light waves and the life responded by developing the eye. It found water and became a fish; air, and it flew away as a bird; land, and it walked as a mammal—life within ever responding and adjusting itself to something without. Now something without has called forth in man this belief in, this hunger for, this—I had almost said present experience of immortality. From Patagonia to Iceland and from the Stone Age to our own we find it, this something with which goes forth confidently to find something without. Has there been nothing, then, in our environment to awaken this? Is there nothing without to correspond with and to satisfy this capacity within? For one I believe with all my heart that there is. It ought not to be that at its very summit the law which called forth the eye to meet light and the ear to meet sound and the flower to meet the sun and the bird to meet the air should fail and break down. Something cannot have been summoned to meet nothing. Something must meet this something, and the something demanded by the reason is the immortality of the soul.

More yet. For earth looks at its satellite, the moon, and reads there the vision of its own future. That body was once a whirling world, with day and night and warmth, though whether with life we know not. Gradually, however, it has lost its rotary motion, its warmth has vanished, and it is now apparently a stark, dead, barren, frozen ball. That is precisely what must happen in the course of ages to our little star. It too must lose its heat and its motion, the ice will creep slowly down to the equator and life will become extinct. And is that the end, asks the soul? Has the whole creation groaned and travailed in pain together until now only to bring forth nothing? All these aeons of labor, of love, of self-sacrifice, of aspiration, of growth in grace and in wisdom and in stature—is that to be their outcome? Paul thought that the earnest expectation of the creation waiteth for the revealing of the sons of God. Was he wrong, then, and has humanity nothing to look forward to but a share in the dust storms of an insensate cinder? I cannot believe it. Nature is not "so careful of the type," I grant you. The eozone, the giant pterodactyls and dinosaurs, the flora and fauna of the carboniferous age, all have vanished. But here is man, the fairest of her blossoms, the child of all her pangs, the one spirit that opens his heart to know God and hungers for immortality, not with childish petulance and selfishness, but that the potentialities within him may have their reasonable fruition. And he, shall he,

Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built his fanes of fruitless prayer,

Who loved, who suffer'd countless ills,
Who battled for the true, the just,
Be blown about the desert dust,
Or seal'd within the iron hills?

No more? A monster then, a dream,
A discord. Dragons of the prime,
That tear each other in their slime,
Were mellow music match'd with him.

O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer or redress?
Behind the veil, behind the veil.

And yet not behind the veil to the mind of the Christian. For this is the dawn, and to the eye of faith the evil, thank God, has been rent in twain. Out of the heart of the eternal has been born one who came that we might have life, not death, and have it abundantly; who said that in his Father's house were many mansions and that he went to prepare a place for us; who assured us that God was our Father and that we were his children, not by any theological jugglery, but more vitally than we are the children of our earthly parents; and who promises that whosoever liveth and believeth in him shall never die. Indeed, if we are athrill with the life of God himself, how is it possible for us to die? Can a bit of God's own life be annihilated?

I believe in the immortality of the soul. I do not believe that it was possible for such a spirit as that of Jesus Christ to be holden of death; and because I believe that he lives, I believe that we shall live also. Every grave is an empty grave at this time. Each is like one of the grey, downy cocoons of the springtide. We may handle the ruined dwelling, but the pupa of the chrysalis is flown. Shall I fear death, then? "To feel the fog in my throat, the mist in my face?" Never! At least, I hope, never! When those who are near and dear leave me, there will be the wrench of parting, the anguish of grief, the loneliness of sorrow. But not fear, I hope, nor doubt; tho if the doubts come, God help me at least to live the kind of life which ought to be immortal!

To each of us this universal experience is bound to come. There will dawn at last the day when we shall feel the touch of the quiet fingers pass thru the swinging portals, and vision that which eye hath not seen nor ear heard, the things which God hath prepared for them that love. Before that day I wish that each of us might leave to our loved ones such a message as Browning left to his. Do you remember it?

"At the midnight in the silence of the sleep time,
When you set your fancies free,
Will they pass to where—by death, fools think, imprisoned—
Low he lies who once so loved you, whom you loved so,
Pity me?
O to love so, be so loved, yet so mistaken!
What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drivel
Being—who?
One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, tho right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.
No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
'Strive and thrive!' cry 'Speed—fight on fare ever
There as here!'"

A fortune amounting to several million dollars has become available for the establishment and maintenance of a college for orphan girls. Robert N. Carson, of Philadelphia, who died in 1907, made provision for such an institution, the funds to be available on the death of his wife. Mrs. Carson, who ably seconded and shared her husband's plans, died July 4. The college will be established on the lines suggested by the Girard College for orphan boys, and will be located on the beautiful Carson estate called Erdenheim. The family, rather than institutional, life will be emphasized. Mr. Carson has planned wisely, for he studied all the modern schools which have the same object, viz., giving the poor or unfortunate an opportunity for education and preparation for a life work.

Our Young Folks

A Spider Web Hammock

The spiders have a hammock,
And on the porch it's hung;
Between the stems of ivy vine
The dainty swing is swung.
They haven't any cushions—
They never seem to swing—
And so I think it must be just
For fun they made the thing!

—*Child's Hour.*

A Case of Circumstantial Evidence

By Mary S. Potter.

"It's no use, Polly, we'll have to give it up."

"You're sure he's gone for good?"

"Sure, and taken every cent with him."

"And we thought he was such a good boy."

James Moore looked at his wife with an expression on his mild face that spoke his own disappointment plainer than words could have done.

"You put the money in the drawer yesterday morning and Dick saw you do it?"

"Yes."

"And to-day you go to get it and find it gone, and Dick gone, too."

"Yes, yes, Polly; what's the use of saying it all over and over? It's gone and Dick's gone, and that's the end of them both. I'd sooner have lost the money than the boy."

"I thought it strange that he did not come to his breakfast."

Mrs. Moore turned away to take up her household tasks and her husband went slowly about his work out of doors, but his heart was not in anything he might do this morning.

Dick Meade had been his ready and willing helper ever since the day he had taken him from the asylum four years ago, and never till now had the boy caused him one moment of uneasiness or any feeling of regret at having chosen him. He was now a well proportioned lad of fifteen years, and he had grown into the very hearts of the childless couple and had seemed to love them and respect them as if they had been indeed his parents.

But now, as Mr. Moore had said, it was all ended.

"If I had only put that money in the bank yesterday instead of waiting till to-day," muttered he as he passed into the barn to harness his horses. "The boy is young. A year from now he wouldn't have done it."

Not a thought of pursuit or of putting the matter into the hands of officers entered the mind of kind-hearted James Moore, tho his money loss of two hundred dollars had not been trifling.

At dinner time he and his wife discussed the advisability of following the boy up and trying to get him to return and remain with them, offering him inducements to do so that would make him contented and happy, so much did they love him, but finally they decided not to do so.

"I'm afraid it would be useless, James," Mrs. Moore said, sadly. "If we failed to make him love us in all those four years when we both tried so hard it would be useless to try again."

So again Mr. Moore went out and made a pretense of carrying on his farm work. It was slow work harvesting his potatoes alone. Yesterday he and Dick had dug potatoes, leaving them to be picked up and drawn in to-day, and there were far too many for him to do alone.

The field was far from the house, so he harnessed and drove there. He would need the wagon to bring back the potatoes, tho he thought to himself he could almost carry them on his back, so little did he accomplish. But the horses were good companions, and oh! how he did miss Dick.

— Mrs. Moore finished her dish washing and went upstairs.

It was time to begin her fall housecleaning, and, unlike her husband, she felt that she could best throw off her trouble by working as hard as she could every minute.

"I think I'll begin in this closet," she said to herself, and sighed as she cast a look over at the bureau which had contained that unfortunate stolen money.

She opened the door and almost fell, stumbling over something which lay so close against it as to leave no room for her to step inside. She caught herself and did not fall, but never before did she come so near losing her senses.

For there at her feet was the lost boy, his white face upturned to her, his eyes full of a piteous attempt to smile reassuringly!

An enormous bundle of something was tied cruelly tight into his mouth, and his arms and legs were bound so that he could not stir hand or foot.

Mrs. Moore stood still for a moment till her strength came back, then she turned and ran downstairs, and seizing the old dinner horn blew a half dozen such blasts as it never was made to yield before, and to-day she cannot understand where the breath came from to send them forth.

Then she went back and did what she could to relieve poor Dick.

When her husband reached the house and, guided by her call, to the room where his wife was she had succeeded in untying Dick and getting him upon the bed to lie awhile and let his muscles relax and find their place again.

He had scarcely spoken as yet, so stiffened and sore was his mouth, and his tongue was swollen from the severe pressure of the harsh gag used to insure his silence.

But not for long could Dick be kept from explaining the situation.

The faces of James Moore and his wife shone with happiness as they listened to Dick's story.

"You see, it was like this, uncle," he began; "you and auntie were in the back room doing something, and just after sundown I thought I would run down and get the mail. I went upstairs to put on lighter shoes and change my coat, and had just got one shoe laced when I heard the front door creak on its hinges, and I stepped out of my room to see what made it or who was coming in, for I knew you were away at the back of the house.

"When I saw that it was two men with something black over their faces walking very carefully it struck me right away that in some way they had found out about your taking in that money for the young stock you sold.

"So I jumped into this room and snatched the big pocketbook from the drawer and took out the bills and laid the book back, and when they got up the stairs I was just putting on my last shoe. I raised up and looked at them and they looked at me, and then they looked at each other.

"In a wink they had that thing in my mouth and my hands tied; then they laid me in the closet and shut the door. I was so glad uncle did not hear; he might have been killed.

"I didn't try to get away. What was the use? I knew you'd find me some time. I didn't think it would be quite so long, tho," with a deep breath.

"Poor Dicky!" Mrs. Moore said, over and over.

Mr. Moore's ejaculations had been profuse and so energetic that they would better be omitted.

"Well, they got away with their booty, but you did your best, and so long as you were not hurt, Dick, it's all right."

Then they looked at each other shamefacedly. Could they ever confess to honest Dick that they had doubted him?

Dick was watching them with a queer little smile.

"I don't think they got the money," he said, humorously; "not much."

"Well, where is it then, Dick?" asked Mrs. Moore.

"Why, I just slipped it into my shoe," quietly replied Dick, proceeding to unlace his left shoe.

"You see, I always lace my right shoe first, for luck," he added whimsically, as he laid four fifty dollar banknotes in the hand of Mr. Moore.

"Well," said Mr. Moore, "the luck is yours this time. This money shall go into the bank this very day in your name. I'll go and change the horses to the light wagon this minute and we will go together."

And so they did, with Mrs. Moore watching them out of sight, her heart filled with thankfulness for the restoration of their beloved boy and remorse for the readiness with which she had accepted the circumstantial evidence against him.



Around Grandmother's Chair

A BIG FAMILY.

Angola, N.Y., Sept. 5, 1912.

Dear Grandma: We take your paper and like it very much. I live on a large farm. I am a boy thirteen years old and in the sixth grade. We have got ten cows and five calves and two pigs and three horses and over 100 chickens. I have three brothers and four sisters. Our farm has over 140 acres. Well, I guess I will close now.

Your loving grandchild,

Norman Wood.

Grandma is glad you like her well enough to want to join her family. You are very welcome, and you shall have the place of honor this week round her Chair. Your farm is large, to be sure, and I fancy papa has to call upon you now and then to do some little chores, and I know you do them cheerfully.

A BIG PLAYGROUND.

Angola, N.Y., Sept. 5, 1912.

Dear Grandma: My father has taken your paper for years and I always would read the children's page and thought I would write to you and have my letter printed, too. I am fourteen years old and go to school at Evan Center. I live one mile from the lake and often go in wading. I have four brothers and three sisters. My oldest sister is married and lives in Eden. I live on a large farm. We have lots of fun on the farm. Well, Grandma, I guess I will close and not write too much for the first time. Hoping to see this in print.

From your loving granddaughter,

Dorothy E. Wood.

I am pleased to print your letters and Norman's together. Indeed, you must have great fun among yourselves in such a big playground, and what ruddy, rosy children you must be! I wonder if it is Lake Erie that coaxes you to wade in it?

DOING HER BEST.

New Bedford, Mass., Sept. 6, 1912.

Dear Grandma: I thought I would write to you and be one of your new members if you don't mind. I am just turned thirteen years old and have just been promoted to the sixth grade. I have read many of the letters that have been sent to you. I help my mother with her work and do the best I can. I hope you are all right and in good condition.

From your loving grandchild,

E. May Draper.

Yes, thank you, little Miss Quaintness, I am in a "good condition." I am happy to hear you are helpful to mother, and no one could ask for more than one's best. In *everything* if you always do your best you will be sure to succeed.

A BELOVED TEACHER.

New Bedford, Mass., Sept. 6, 1912.

Dear Grandma: I am a little girl ten years of age. I enjoy my summer vacation very much, indeed, and I hope you did. I am in the sixth grade in school. My teacher, Miss Davis, is fine. She is the best teacher I ever had in grammar school. I go to the R. C. Ingraham School. My father is the city missionary of New Bedford. I have no pets, but make friends with many animals instead. Please may I join your Chair? I send my love to you.

Your new grandchild,

Frances Hersey.

That is right, dear, be kind to all dumb animals and you will be sure to make friends with them. Your teacher will be greatly pleased to read what you have said about her and to know that she is appreciated. I believe she would speak a good word for you,

too. It is my impression that the scholars have much to do with making their teachers happy and kind. An indolent, disagreeable scholar cannot expect to find her teacher agreeable. All my girls and boys are obedient and polite to their teachers, I trust.

A HEART-STEALING SPRITE.

New York City, Aug. 31.

Dear Grandma:

A Bermudian ship
On a very rough trip
Took little Janet Rutan,
And by some fairy trick
While grown folks were sick
She 'round the deck constantly ran.

At a park in St. George,
Before its front doors,
She unloaded her shoe of some sand;
Then her wee pretty foot
Made the camera man look,
And that picture's all yours, Mother Grand!



A HEART-STEALING SPRITE.

And e'en as I tell
Of this tiny belle
Now back in her Florida home,
With bunches of kisses
And love-knot-tied wishes
She's planning once more far to roam.

In letter sealed tight
This heart-stealing sprite
Is bound for Grandmother's Chair;
So I'm sending this jingle,
And hope she'll soon mingle
With all little loved ones now there.

—By Gretta Benson.

Your wish is quite right,
This "heart-stealing" sprite,
Is already enrolled in my Chair;
We welcome her here,
The brave little dear,
And a big slice of love she shall share.

The Christian Life

Oh Give Us Peace

By Rachel Rogers.

Peace be within our hearts to-day;
For this we humbly ask and pray.
Heaven's choicest gift, beyond compare;
Peace is so sweet—alas, how rare!
When blessed peace our hearts doth fill
We strive to do our Master's will;
Comfort the sick, give help to need,
And grow in faith, in thought, in deed.
Life is so hard, life is so sad;
But peace within will make us glad:
Will smooth rough places—give us joy,
That golden gift without alloy.
Peace is a bud, whose bloom shall be
Unfading thru eternity.
And when we're on the other shore,
We'll dwell in peace forevermore.
And when our earthly days are done,
Our sorrows past, our battles won,
We'll sleep in peace the last long sleep,
From which none ever wakes to weep.

The Problem of the Prayer Meeting

By Rev. H. Samuel Fritsch, D.D.

It has become the fashion to speak of certain phases of church life as "problems." One hears of the problem of the Sunday evening service, the problem of the choir, the problem of the country church, the problem of the downtown church, and a host of other problems, among which by common consent the problem of the mid-week prayer meeting reigns supreme.

The death knell of an institution or department of the church begins to be sounded the moment it is regarded as a "problem." An institution or department of the church exists for the purpose of solving some problem of the religious life. When the institution or department itself becomes a problem, then the primary problem is eclipsed by the secondary problem, and the institution or department starts on the road of deserved and inevitable extinction. Such a "problem" becomes an ecclesiastical machine which is not harnessed to anything, but which must be kept running for its own sake. But people are not inclined to rush to fire and fuel a piece of machinery that is not geared up to something. If the prayer meeting, therefore, is nothing but a "problem," no time or sentiment should be lost in shutting it down, and directing the energy elsewhere. It is the purpose of this article, however, to show that the prayer meeting is not a "problem," but an opportunity.

Ask the average church member why he does not attend the prayer meeting, and a multiplicity of reasons will be forthcoming. These all narrow down to the one glaring fact that the people do not feel the need of the prayer meeting. The typical old-fashioned prayer meeting, which was such a potent factor in the religious life of our fathers, it must be admitted, no longer appeals to the people of our day and generation.

But it will not mend matters to talk wistfully of "the good, old days," nor to blame the present "evil days," for may it not be that the prayer meeting itself has lost step with the onward march of progress? Certainly the type of sermons which our fathers enjoyed would hardly be appreciated to-day, neither would the solemn pastoral call of the past generation be very acceptable with us. Is it not true that in every other department the church has adapted itself to the times, save only in the prayer meeting, which is conducted on the same plan in this as in the past generation? And may not this be the reason why the average prayer meeting is attended only by the "old guard"—by those who reach back into the past generation?

The solution of the problem, then, must lie in making the prayer meeting "serve the present age." The problem will be solved as soon as the church becomes aware of the fact that the prayer

meeting presents ready to its hand an opportunity for which it has come to feel the need.

We are in the midst of a revival of interest in the Bible. Modern scholarship, with its critical and historical method, has awakened a new interest in the Bible as literature and history. The awakening of the sociological consciousness of the world has aroused a new interest in the social teachings of the Scriptures. The theological transition with the crumbling of the authority of the creeds has started a new movement back to the authority.

This awakened interest in the Bible has created among the people a new demand for Bible study and teaching. Not, indeed, for the detached and haphazard study by verses and chapters, nor yet for the unscientific method of study by prearranged doctrines, but for the careful, critical, connected study by entire books. The awakened interest in the Bible asks, "What, really, saith the Scripture?" This question can be answered by nothing save a study of entire Bible books conducted on as exhaustive and consecutive a method as would be given, for instance, to a Shakespearian play. To such a scheme of Bible study the people are ready to respond.

But where shall the busy pastor find the opportunity for such teaching? Not in a special Bible study class, for he has already too many organizations. Not in the Sunday school, for there he is the teacher of a special "class." Only in the prayer meeting is there the opportunity for the pastor to exercise the function of teacher to the whole church.

The effect of the adoption of such a prayer meeting program is electrical. Let it be known that instead of a fragment from Chronicles this week and another from Corinthians next week a single Bible book will be exhaustively studied from week to week. Let it be known that the tiresome testimony which has followed the "same old rut for lo, these many years," is displaced by brisk questions and interchange of ideas on the Scripture under investigation; let it be known that the prayer meeting is geared up with a definite purpose, and the "problem" will become the opportunity.

The writer has applied this method to a prayer meeting which formerly was no larger than the ordinary, with the gratifying result of an average weekly attendance during the past winter of over one hundred. The study thus far has been confined to New Testament epistles, and the interest and appetite of the people was demonstrated when recently the choice of the next book to be studied was left to a vote, and Romans received an overwhelming majority.

It must not be expected, however, that the adoption of this method will work an instantaneous transformation. The mass of the membership has so long thought of the prayer meeting as "dry and dead" that it will take time for the news of the change to be noised abroad. Once noised abroad the response will be forthcoming.

Medina, Ohio.

Bring Him Hither to Me

(Matt. 17:17.)

By Frances Wiley Kelsey.

It is a beautiful, significant message which comes to us in the healing of the child.

Jesus stands to-day all merciful and kind, with outstretched healing hands, ready to relieve and help us with the many weary daily burdens of life which are so heavy to carry alone. If we only accept his gracious invitation, "Bring it to me." Let our minds dwell on the limitless power of God, and to keep the thought by us that God is always a present helper—not wait until we come to some extreme experience before we have faith and trust enough to bring our daily anxieties and cares to God. Sometimes he allows us to come into places where we must have faith in his help or go down into despair; and we must have strong, unwavering faith. Their lack of faith was the reason for Jesus' reproof to the people. They were so slow to believe that he was the Messiah, notwithstanding his miracles. So he said, "Bring him hither to me."

It is only by a personal test of the divine assistance that we can prove its wonderful value. Comfort and help for everyday needs is freely offered if we will only avail ourselves of the blessing. He will let us bear our burdens alone if we are determined to do so, for he has promised to sustain and help those who make a prayerful effort to cast on him their perplexities and cares.

"Whatever the fever his touch can heal it,
Whatever the tempest his voice can still."

Buffalo, N.Y.

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCH.]

Some Religious Books

From Babel to Brotherhood

This is an attractively bound book in blank verse—a record from the Bible from the building of the Tower of Babel to the final recognition of God's fatherly care and love for those whom he had created and their brotherhood. If as one has said, "The chief motive of poetry is to emphasize a subject so that we may know it more clearly, and feel it more deeply," it would seem that the author's teaching would have been perhaps more effective in the form of prose.

The Man of Galilee

This is a simple story told without any attempt to discuss questions of science or philosophy with relation to the Bible records. The author's purpose seems wholly directed toward the effort to rouse in young people, especially, the desire to learn of the character of the One whose matchless life he tries to bring to their view.

Hidden Riches

This volume of sermons delivered by the author, gathered into book form, emphasizes the fact that the Bible is full of hidden meanings revealed to anxious searchers. The writer seems to have adopted Swedenborg's method to an extent, and might be said to regard Bible facts of history as something principally useful to hang ideals upon. But he is not a visionary in his search for hidden treasures. He does not ignore religious activity, nor the calls to human service, but counsels doing the Master's work, while keeping the fires burning at the soul's center.

The Evolution of Our Christian Hymnology

The author of this book offers numerous quotations from the Bible in evidence of the value and necessity of song from the earliest Christian records. He goes back to the time of Moses and the triumphal song, when Miriam and the women joining her went forth with timbrels and dances to lead in the psalm of praise. But his record dates really from the songs of Watts and John Wesley; and he shows that they were the expression of the beliefs of the age in which they were written. Some of them made awful appeals to sinners, but not all of the old hymns were charged with the wrath of God and man; many of them have an immortal helpfulness. We could not spare John Wesley's "Jesus, Lover of my Soul." All that is worthy in the old hymnals is preserved, the rest thru the progress of the years discarded.

A Country Parish

This beautifully illustrated volume is a charming description of the life of a "parson," beginning with the first settlement of Fairfield, Conn. The author has, thru careful study of the town and church records, learned the facts with regard to each pastorate, and has thru his insight come into close touch with the ideals and the activities of the separate standard-bearers. He says of them: "These colonial preachers made famous fathers, grandfathers and great-grandfathers." Also: "These old famous men were famous writers; almost the only literary men of their day." Among them he mentions Timothy Dwight, who held a pastorate at Greenfield Hill. His enthusiasm with reference to the charm and influence of a country pastorate shows that its meanings have appealed to the heart as well as to the mind.

Jonah of Gath-Hepher

One who has lived in Palestine and has made a careful study of Oriental life is prepared to understand and describe the influence of its conditions and customs upon its people from boyhood to old age. The author of this book, written especially for the young, is equipped, through personal experience, for writing the story of

Jonah, from his boyhood to the day when, refusing to go on a mission of God to the people of Nineveh, he brought great trouble upon himself and upon others. The story of how repentance brought him pardon and peace, and made him willing to do the will of God, is graphically told.

The Art of Sailing On

This book contains fifteen addresses, and takes its name from the first. In the foreword the author offers a chart to mariners who are to sail on the ocean of life, and bids them follow its directions faithfully until the harbor is at last reached. The first address urges the basic principles taught by Christ, and the necessity of endurance. The chapters following each offer helps for the way, teaching how to find the best possible good in nature's wide, teeming domain; how to return to simple, natural living, and to make use of the sorrows and disappointments of life, as well as of the blessings, for sailing on toward the port of truth and peace. He lays due stress upon the guidance of the "still small voice," which he names, "The wooing note of God, calling men to better things." The book can be made helpful under all circumstances and needs.

Moral Leadership and the Ministry

In the preface the author declares that "how to lead is the perplexed longing of every soul who, brooded by the Spirit of God, has come to feel the pull of the divine love." The book is divided into seven chapters, explaining the needs and suggesting the necessary equipment for moral leadership. Its pages are alive with spiritual conviction and enthusiasm, and its spirit must be contagious to all who would be teachers of righteousness. He explains the indefiniteness, vagueness and weakness of some of our pulpit service by the fact that it has not the spirit of the Master behind it. He believes that moral power comes thru a close communion with God, and the surrender of the whole being to him, and that a passion for truth and its service is gained by lighting a torch at the very altar-fires of the great Leader.

Life and Times of the Patriarchs, Abraham, Isaac and Jacob

Those who have had the privilege of reading Dr. Thomson's "Brain and Personality," and his "Life, Death and Immortality," will not be disappointed in their expectation of a rare treat from his new work. He states that his purpose in writing it was to furnish a supplement to his father's "The Land and the Book," and adds that it is based on his own personal experiences while traveling with his father. At the time he took this journey he was just out of college, ready for receiving vivid and lasting impressions, and full of youthful enthusiasms. We learn that his father had long desired to visit the region of ancient Bashan, east of the Jordan, but on account of the great danger from the robber tribes who held it, had not found his opportunity. But one day, thru the influence of a Sheikh, he was offered protection, and with his son entered the region, one bright spring morning, and from this start the fascinating story begins. They were entertained in the tent of the Emir, which covered about an acre and was composed of camel's-hair carpets stretched upon poles. They were feasted and shown the utmost hospitality, and gained a realistic knowledge of pastoral life as it was in the days of the patriarchs. Every step of their way offered appeals to Bible history and evidence of the truth of the old records. The writer of the book uses his indelible impressions, and his memory of facts in his endeavor to offer a real picture of the life and times of the patriarchs, and succeeds in correcting false notions and beliefs with regard to their characters and the conditions of these early years. He does not lose his judgment in trying to magnify virtues, neither does he condone faults; but he does seem to realize fully the influence of conditions and circumstances upon conduct, and he brings his knowledge of Oriental ideas, customs and manners to his purpose of a better understanding of the acts of those progenitors of the race. He traces the effects of sin on and on, until thru repentance and faith the sinful act becomes a stepping-stone toward righteousness, for Dr. Thomson has the gift of vision and can get at hidden meanings. His pictures of the patriarchs are human ones, but always under the divine leading. They were men in their passions and frailties, under formative influences, but capable of being stirred to the depths of their consciousness, in the cause of truth, and sensitive

to the whisperings of the Spirit of God. All this we find in picture presented by the author of this work.

"From Babel to Brotherhood," by Frederick Henry Denman. (Publisht by the Thriving Company.)

"The Man of Galilee," (Publisht by the Shaw Publishing Company, Grand Rapids, Mich.; price, \$1.)

"Hidden Riches," by James B. Reed. (Publisht by J. B. Lippincott Company; price, \$1 net.)

"The Evolution of Our Christian Hymnology," by Francis B. Reeves. (Publisht by the John C. Winston Company; price, \$1.25 net.)

"A Country Parish," by Frank Samuel Child. (Publisht by the Pilgrim Press.)

"Jonah of Gath-Hepher," by Edward H. Marshall; illustrated by Mrs. E. H. Marshall. (Publisht by Fleming H. Revell Company.)

"The Art of Sailing On," by Edgar Whitaker Work. (Publisht by the American Tract Society, New York city; price, \$1.10, postpaid.)

"Moral Leadership and the Ministry," by Edward E. Keedy. (Publisht by the Horace Worth Company, Boston.)

"Life and Times of the Patriarchs: Abraham, Isaac and Jacob," by William Hanna Thomson, M.D., LL.D. (Publisht by Funk and Wagnalls Company; price, \$1.20 net; by mail, \$1.32.)

MARY BALDWIN.

International Lesson September 29, 1912

Review.

GOLDEN TEXT: The words that I speak unto you, they are spirit, and they are life. John 6:63.

The lessons of the third quarter of 1912, closing with to-days, have covered a period extending from the autumn of A.D. 28 to April, A.D. 29, or about six months. They were busy months in the life of Jesus, being all in his Galilean ministry, during which he worked parallel with John the Baptist. In them, too, we note the growing opposition in high circles to Jesus and his teachings, as well as the growth of his following by the masses who were drawn to him by his works of love and by his revelations of the spiritual kingdom.

The quarter has given us eight parables: The sower and the seed; the seed growing secretly; the mustard seed; the leaven; the hidden treasure; the pearl of great price; and the drag-net. The lessons have also described six miracles: The deaf and dumb demoniac healed; the stilling of the tempest on the Sea of Galilee; the restoring of the Gadarene demoniac; the raising of the daughter of Jairus; the curing of the woman who touched the hem of Christ's garment; and the feeding of the five thousand.

Each of these miracles and parables should be reviewed to-day and application of the great truths they were intended to convey should be made to ourselves and to our work for Christ and the Church.

The Galilean ministry of Jesus, with which we have been concerned in our studies during the past quarter was notable for both the teachings of Jesus and the

miracles of healing which he performed. His teaching was based for the most part directly upon the Hebrew Scriptures, and in so far as he taught in the synagogue it is probable that the form of his teaching was in a large measure expository, his chief purpose being to explain the Scriptures, and to show their application to his own Messianic mission. In distinguishing the preaching from the teaching of Jesus at this time the Gospel narrative emphasizes that form of his teaching which he made use of more largely outside of the synagogues, in speaking to the multitudes in the highways and by the seashore. In his preaching Jesus set forth more fully his own teaching concerning the kingdom of heaven, and concerning his own work and mission. By his ministry of healing Jesus made it plain that the work of the kingdom has to do with man's physical nature and welfare, as well as with his spiritual life. Christ's teaching in the synagogue appealed to the intellect, his preaching appealed to the heart and conscience, and his miracles of healing appealed to the man's consciousness of bodily needs. It remains for Christianity in our day to prove its genuineness and value to the world by relating itself to the manifold needs of men.

Jesus met with stern opposition and so must we when we espouse his cause. But he has shown us what weapons to use to insure us the victory. Hence the importance of our being impressed with the meaning of all his teachings and actions, also of knowing well the Bible's record of his ministry.

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much." A. E. Covert, N.Y.: "Have lighted it several times already and find I can do ironing much quicker and cleaner than in the old way. Think it is the best thing I have ever had in my house." Miss Roxie Sheets, of N.C.: "The two irons received and am delighted. Have turned off our regular ironer and will do the ironing ourselves now. Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N.Y.: "I am more than pleased with it and its work. It is not a bit clumsy. It is a delight to use it." Mrs. Cora Wright, Ill.: "I received the iron Saturday and like it fine." Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. Like it better than anything I ever saw in the way of irons." So they go—hundreds and thousands of delighted customers—the work of ironing cut in half—the expense of fuel almost eliminated—a



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Judson Swift, D.D., General Secretary.
Donations may be sent to Louis Tag, Asst. Treasurer, 150 Nassau Street, New York, N.Y.

The Homekeeper and Housekeeper

Save the Old Keys

By Mrs. J. W. Wheeler.

A missing key! How vexatious when the trunk or bag must be opened at once, even at the sacrifice of either. It is here the good fairy comes to the rescue, our most capable landlady in this case, and her bunch of keys is a huge one. There were small, round ones that suggested old-time secretaries; clumsy, grandfatherly ones of brass and copper; flat, turned-up ones belonging to trunks long past their usefulness, in fact, all sorts and conditions.

"No, not *quite* a hundred, I believe there were just fifty-three the last time the children counted them. Where did I get so many? Picked them up about the place; they used to be scattered about everywhere, in nail boxes, out in the woodshed, in the old high-boy drawers, even in china cups in the pantry—Mother Allen kept them there and we got in the habit of it ourselves. Some of them date back to Grandfather Allen, perhaps farther. When I was cleaning house one year I picked them up and strung them all together, they don't take up much room, and I can tell you they've saved more than one journey to the village, and more than one explosion of temper." Her voice ran on comfortably as we tried each key that looked a bit possible.

"The best turn they ever fetched was at Jessie's wedding four years ago. Jessie is my neighbor's daughter and Joe lived in Boston and couldn't get away from business until the very afternoon they were married. He brought his wedding clothes in a brand new suit-case and he was so flustered that he had to go and leave the key in Boston. Well, there wasn't a key in the house that would open that bag, and Reuben Lane, our Jack-of-all-trades, was away at Exeter on jury. They tried to pick the lock, but it wasn't a go, and there was the hands of the clock flying 'round toward five, and some of the folks already waiting in the parlor downstairs and Jessie, like Patience on a monument, sitting on a high stool to keep her train from mussing, and *that* nervous. Well, when Joe saw the minister drive up to the barn he just gave in and opened his jack-knife to cut that lovely, russet leather bag that cost \$4.98, Jessie's mother told me, but I caught his arm—I'd been helping around. 'Joe Streeter, you just wait five minutes,' I said, 'I've got a bunch of keys at home that will unlock anything from a jail down to a scholar's companion,' and I sent little Tom flying for that bunch of keys. He knew right where they hung behind the shed door. Well, one of those keys fitted to a T, after a little shake, and Joe putting his knee against the spring. Thankful? You ought to have seen those two. Jessie had got so worked up that she was just about in hysterics, but they

got married hard and fast, and in time to take the night express.

"Then there was the time that Bobbie Stowe locked Susie in the attic. That boy was always cutting up some dido or other. Of course he put the key in his pocket and forgot all about his little sister. By and by Mis' Stowe heard an awful banging and yelling—Bob had gone off skating with Nate Goodhue—and going up to the attic she found the child 'most scared to death. It was getting darker and darker and as cold as Greenland—it was that zero time we had two years ago. She told Susie to hunt around and find something to wrap herself in, but the things were so full of moth powder that she began to sneeze like anything and Mis' Stowe was sure Susie was getting pneumonia or something. Well, over she posted for my keys, and one of those old brass things was just a fit. Yes, he did get a spanking, a good, hard one that he remembered, but it *was* funny to see that child sitting in the middle of the floor, sneezing sixty times a minute. 'There, try that little bent one, *that's the talk*.' Snap went the lock, and up flew the lid of my trunk. Bless that bunch of keys!"

Rest in the Roads

By Ella Bartlett Simmons.

"There is many a rest in the road of life,
If we only would stop to take it;
And many a tune from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry wind prevaleth."

How many of us thru a mistaken idea that we have so much to do lose valuable time because we do not stop to take this "rest in the road of life?" It does not pay to urge on our jaded energies with goad and stick. We always lose time by such a process. Wornout body always means wornout nerves. We have heard this so many times that it is trite; and yet we need to hear it again and again before we heed it as we should.

If we look carefully we will find that there are some things which we can let go, and the family be just as well off—and in many instances better; altho our "John" may be like the one I heard of yesterday. "Nellie" was not at all well, and "John" said to her, "Now, Nellie, do not stand up and make cake to-day; it is altogether unnecessary; cake is not good for the children, anyway." And so the cake was not made. The next day, Sunday, after the husband had eaten a good dinner, with strawberries and cream and delicious rolls for dessert, he asked innocently, "Isn't there any cake, Nellie?" We see how it was, "Nellie" had so spoiled "John" that, altho he knew she was not able to bake that cake, he had forgotten the fact in the desire to have his piece of cake, as he had always been accustomed to—no matter what else was on the table—for dessert Sunday noon; he even forgot

that he had told her not to bake it. "Such is life." Let us not spoil our "John," nor Susie nor Mary, so that the body may not be too wearied to allow our ears to hear the tunes from the better land, or to permit our eyes to see the green grass and the flowers bright.

Lessons of Summer

By Annie M. Toohey.

The lessons of summer are manifold and also typical of the blossoming and fruition of the sweetest hopes in the garden of the human heart. It is truly a season of combined promise and realization of nature's best gifts.

The fairest flowers of earth burst forth during its reign into a radiant beauty that permeates the balmy atmosphere with a subtle fragrance, uplifting mankind in an ecstasy of mental and spiritual delight far beyond that which can ever emanate from merely life's sordid environments. Unconsciously the natural joys of summer become unto many imprest wintry, sort of a solacing evangel among the lonely and soul-deprest of humanity. Its fragrant blushes strive to remain with us in all the purity and modesty of the coloring of a norgin-cheek—and often, as the bold and fetid weeds arise to crush the tender petals of its blossoms, it only meekly and pityingly bends its sweet brow at their futile effrontery.

There is a potent lesson in the resisting

RIGHT HOME

Doctor Recommends Postum from Personal Test.

No one is better able to realize the injurious action of *caffeine*—the drug in coffee—on the heart, than the doctor. Tea is just as harmful as coffee because it, too, contains the drug *caffeine*.

When the doctor himself has been relieved by simply leaving off coffee and using Postum, he can refer with full conviction to his own case.

A Missouri physician prescribes Postum for many of his patients because he was benefited by it. He says:

"I wish to add my testimony in regard to that excellent preparation—Postum. I have had functional or nervous heart trouble for over 15 years, and a part of the time was unable to attend to my business.

"I was a moderate user of coffee and did not think drinking it hurt me. But on stopping it and using Postum instead, my heart has got all right, and I ascribe it to the change from coffee to Postum.

"I am prescribing it now in cases of sickness, especially when coffee does not agree, or affects the heart, nerves or stomach.

"When made right it has a much better flavor than coffee, and is a vital sustainer of the system. I shall continue to recommend it to our people, and I have my own case to refer to." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

Christian Endeavor

Topic for Sunday, September 29, 1912.

Missionary Boldness. Acts 4:13; 23-31.

KEEPING NOTHING BACK.

Every true missionary speaks the Word of God with boldness. There is no timidity or cowardice about the man who goes forth determined to win and save souls. Like the first apostles of the Gospel, he is so filled with the Holy Ghost that he has no thought for himself. As some one said of James Gilmour, "He spared himself in nothing, but gave himself wholly to God. He kept nothing back. All was laid upon the altar." And this is the spirit which takes possession of all who hear and heed the call to go and preach Christ crucified to the uttermost parts of the earth. One secret of missionary boldness is that this Christian messenger feels the presence of the Almighty ever at his side, and with this consciousness within no dangers, no perils, no threatenings, no persecutions, no oppositions can daunt his courage, or cause him to forsake his resolution.

SOME BOLD MISSIONARIES.

Another secret of missionary boldness is the willingness to get along with very little, so as to be independent. Bishop Taylor, in token of this, slept for years with his head upon a stone which he carried with him.

Melville B. Cox, the first Methodist missionary to Africa, volunteered to go to that unhealthy country, tho he knew that he could not live long there; and, indeed, he lasted only five months. He asked that his epitaph might be, "Let a thousand fall before Africa is given up."

At one time Robert Moffat in South Africa was beset by hostile natives whose spears were leveled at him. He threw open his coat and bade them strike, winning the day by his dauntlessness.

In 1849 fourteen Christian natives were lowered, one by one, over a 150-foot precipice in the capital of Madagascar. "Will you give up praying?" each was asked, and when he answered, "No," the rope was cut and he was dashed far below. One of them was heard singing as he fell.

Jonas King, missionary to Greece, was haled by the Greek Church before the Areopagus. Fifty men bound themselves together to kill him. A mob tacked his house, and he was saved only by unfurling the American flag. He was imprisoned, and finally exiled, but restored on demand of the United States.

Hans Egede, missionary pioneer to Greenland, showed great courage in meeting the storm of ridicule and opposition to all missions in his own land (Norway), and in enduring the mutiny of his own followers under stress of hunger and disease in Greenland; but he held on, and now Greenland is all Christian.

Persecution was common in the early days of the mission in Mexico, and the missionaries and native converts were sometimes assassinated. For instance, Abraham Gomex, a Mexican who had just been ordained as a Protestant minister, was beaten to death with his own Bible,

which the murderers then laid beneath his head for a pillow.

Penzotti, a humble Italian carpenter, did most heroic work distributing the Bible in Peru. Mobs tried to break up his work, and at last he was imprisoned for eight months in a foul, half-subterranean dungeon.

One of the boldest of missionaries was the Moravian woman, Mary Hartman, who went alone into the wilderness of Dutch Guinea and labored most successfully for the blacks until her death five years later. During that time she permitted herself to return to civilization for only a single day.

A GLORIOUS REWARD.

The list of courageous and Christian missionaries is a long one and we have not space to tell of the many other brave men and women who have thus lived and died for Christ. But "their words do follow them" and their records show the great good they have accomplished by their devotion and self-sacrifice. There is no greater glory or honor than to be a missionary of the cross, and in heaven there is laid up for them a crown of righteousness, and they shall shine as stars forever and ever.

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Chartered by the State of New York in 1842, was proceeded by a stock company of a similar name. The latter company was liquidated and part of its capital, to the extent of \$100,000, was used, with consent of the stockholders, by the Atlantic Mutual Insurance Company and repaid with a bonus and interest at the expiration of two years.

During its existence the Company has insured property to the value of \$25,625,288,114.00
Received premiums thereon to the extent of \$245,318,624.22
Paid losses during that period \$137,525,816.95
Issued certificates of profits to dealers - - - - - \$87,544,160.00

Of which there have been redeemed, \$80,138,500.00

Leaving outstanding at present time, \$7,405,660.00

Interest paid on certificates amounts to - - - - - \$21,703,538.85

On December 31, 1911, the assets of the Company amounted to - - - - - \$13,465,925.63

The profits of the Company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends of interest until ordered to be redeemed, in accordance with the charter.

A. A. HAYEN, President CORNELIUS ELDERT, Vice-President
WALTER W. PARSONS, 2d Vice-Pres. CHARLENE E. FAY, 3rd Vice-Pres.
JOHN H. JONES-NEWART, 4th Vice-Pres.
G. STANTON FLOYD-JONES, Secretary
January 1st 1912.

The Safe Deposit Company of New York

Singer Building, 149 Broadway

Its Vaults and Safes are of the latest and most improved construction. Inspection is invited. Safes rented from \$5.00 to \$500 per year.

In the Library

[All articles for publication, as also all Books for review, should be addressed simply "The Editor of The Christian Work and Evangelist," and not to any individual. Any of these books mentioned below will be sent by the publisher on receipt of the published price, with postage added when the price is marked "net."]

The Bride's Hero. By M. P. Revere. Frederick A. Stokes Co. \$1.25 net.

Historical Setting of the Early Gospel. By Thomas C. Hall. Eaton & Mains. 75 cents net.

The Training of Children. By John W. Dinsmore. A.M. American Book Co. \$1.

Development of Religion and Thought in Ancient Egypt. By J. H. Breasted, Ph.D. Charles Scribner's Sons. \$1.50 net

The International Mind. By Nicholas Murray Butler. Charles Scribner's Sons. 75 cents net.

International Critical Commentary—Haggai, Zachariah, Malachi and Jonah. By H. G. Mitchell, D.D., and others. Charles Scribner's Sons. \$3 net

Choice Literature. Vols. 1 to 7. By Sherman Williams. American Book Co. \$2.45.

English Composition Book 2. By Stratton D. Brooks. American Book Co. \$1.

The Montessori System. By Dr. Theodate L. Smith. Harper & Bros. 60 cents net.

Spiritual Culture and Social Service. By Charles S. McFarland. Fleming H. Revell Co. \$1 net.

The Drydock of a Thousand Wrecks. By Philip I. Roberts. Fleming H. Revell Co. \$1 net.

The Eternal Christ. By Joseph F. Newton, L.D. Fleming H. Revell Co. \$1 net.

What Makes Life Worth Living. By S. S. Knight. R. F. Fenno & Co. \$1 net.

Friar Tuck. By Robert Alexander Wason. Small, Maynard & Co. \$1.35 net.

The Wonder Workers. By Mary H. Wade. Little, Brown & Co. \$1 net.

The English History Story Book. By A. F. Blaisdell and F. K. Ball. Little, Brown & Co. 75 cents.

The Bunnikins Bunnies. By Edith B. Davidson. Little, Brown & Co. 50 cents net.

Between Two Thieves. By Richard Dehan. Frederick A. Stokes Co. \$1.40 net.

Lifted Masks. By Susan Glaspell. Frederick A. Stokes Co. \$1 net.

A Whistling Woman. By Robert Halifax. Frederick A. Stokes Co. \$1.25 net.

Miss Wealthy, Deputy Sheriff. By Elizabeth Neff. Frederick A. Stokes Co. \$1 net.

The Synod of South Dakota meets in Brookings, S.D., October 3, 1912, Thursday, at 7:30 p.m., the Sunday School Institute at 9 a.m. same date and place, the Women's Synodical Missionary Society same place next day at 9 a.m. For entertainment on the "Harvard Plan" write the pastor of the Brookings church, Rev. A. F. Van Tobel, stating time you will be present.

HARLAN PAGE CARSON, *Stated Clerk.*

The Presbytery of Genesee will meet at Byron, N.Y., on Monday, September 23, at 2:30 p.m.

J. CORWIN JACKS, *Stated Clerk.*

The seventy-seventh year of the Union Theological Seminary, New York, will open on September 26, at 4 p.m., with an address by the Rev. Professor Henry Sloane Coffin, D.D., on "The Religious Opportunity of the Present Social Awakening."

8% FARM MORTGAGES 8%

Income sure. Our mortgages never exceed 80% actual value of security. Every farm is examined by our salaried inspector. We collect and remit interest free of charge, and net you Eight Per Cent. Our field is the rich agricultural valley of Eastern New Mexico. Diversified crops; prosperous farmers. Write for information and sample application of \$500.00 loan on improved 160 acre farm.

THE UNION MORTGAGE CO.
103 West Grand Ave. Clovis, New Mexico

Prayer Meeting

Topic for Sunday, September 29, 1912.

Home and Foreign Missions.

THE COUNTRY COMMUNITY.

"The specific signs of rural degenerations are certain conditions which exhibit the causes undermining the churches in the country. By these causes the faithful ministry of pastors and the devout service of those whose sacrifices have built up the country churches and communities are made ineffective."

"The three institutions of the country community at its best are the general store, center of the economic life and the place of informal association; the rural school, center of educational interest; and the country church, the center of spiritual culture and moral power. All these three institutions show in America the signs of rural decay."

We should labor in the country communities for—

The promotion of scientific agriculture in order to conserve the soil for our children.

To produce abundance for the consumer, and to keep the farmer's income abreast of the rising price of land.

The leadership in social recreation, for the moral development of the youth and workingmen of the community.

Better living conditions in the interests of the future; and the cherishing of the history of the community in memory of past days.

Such ministry to the community that pauperism shall be excluded and the burden of poverty lifted.

The preaching of the Gospel of Jesus Christ all the time and in every community.

The common interests of church and school in the rural districts are manifest to all who know rural conditions. In hundreds of communities the two buildings occupy adjoining lots in the village or at the junction of country roads. Several fine old country churches still use for parish purposes the adjoining house erected for the school before the days of the universal extension of the public school system. Very wisely the program of a reconstructed rural church contemplates also a reconstructed country school. The school has showed a decay similar to that of the church. A sober government document of ten years ago makes the statement: "There is no doubt that the average rural school of the Northwestern and Central States is, as a rule, an educational agency of considerably less merit than it was a generation ago."

FOREIGN MISSIONS—AFRICA.

A missionary writes: "In looking over my books on village school statistics, I find that we have had in the school year just closed a school of seventy pupils at Muga, only half a mile from the station, each paying seventy-five pfening tuition, where no tuition is demanded (seventy-five pfening—a week's work). In talking over the matter of school tuition with them—the priests—they told me that their bishop

(at Duala) had very recently notified them that they must begin demanding tuition from the pupils. Last year our mission was seriously considering the matter of dropping village school tuition. Fortunately we didn't. Another matter which we have been considering seriously, the probable instruction in the vernacular, as a result of an official communication, I feel has been determined for us by the Romanists. They have begun, during this year, to instruct their pupils in the vernacular! So you see we are being imitated in and to a flattering degree. They have also introduced in their village schools a weekly system of collections for their church work. One of my village school teachers complained of two of his boys having gone over to a Roman Catholic school. I could comfort him by pointing to another of our schools, where the headman had removed twenty-seven of his boys and placed them in our school, saying he didn't send his boys to fish and trap for the Roman Catholic teacher, but to learn something. That same man has called out his people and is building a 'boys' town' near the school, because he don't want the boys to lose time in learning. This from a heathen at that! Who says things are not 'doing' in this land!

"The treaty between Germany and France affects most favorably the board's work in West Africa. The territory ceded by France to Germany in Congo Francais is in the region in which the board has its great work, and the purchase by Germany of Spanish Guinea will bring under German protection the large and flourishing work in Benito. A few years ago Africa was one of the weakest missions of the board. To-day it is making great strides. The native work is practically self-supporting. The total receipts, churches and schools—\$11,087.15, and that from a people who a few years ago lived in the jungle.

"Around Elat station, within a radius of 150 miles, are fifty self-supporting schools under native Christian teachers, the teachers trained in our station schools. There are between 4,000 and 5,000 pupils in these schools, the schools costing the board nothing, either for teachers or equipment of any kind. The missionary has created an appetite in the African for things intellectual and spiritual."

PINE TREE INN

"THE INN IN THE PINES"

In the heart of the Pines of New Jersey with its large proportion of days of sunshine and bracing air is a most desirable place for fall or winter. Easy of access. Write for Booklet B and rates.

ALBERT A. LeROY, Prop., Lakehurst, N.J.

In answering advertisements please mention The Christian Work.

DUBUQUE GERMAN COLLEGE AND SEMINARY

On September 4 the Dubuque German College and Seminary was formally opened with an address by the president. The enrollment this year shows a substantial increase in numbers. Professor P. W. Knuth, of Lennox College, Hopkinton, Iowa, was engaged as professor of philosophy. Mr. Knuth is a teacher of high ability and being able to speak several languages makes him a valuable addition to our faculty. Miss Dora Alexander, a graduate of Alma College and of the Conservatory of Music at Dresden, Germany, has been engaged to teach music for the coming year. Miss Alexander was assistant instructor of music in Alma College before going to Dresden. Her training and culture will be valuable assets in the development of the young men in our institution.

Our new dormitory building will be none too large to meet the growing demands of the school.

Iowa Presbytery met in regular fall session at New London, Iowa, September 9 and 10, with a sermon by Rev. A. D. McKay, of Mt. Pleasant. Addresses and papers were given by President W. E. Parsons, of Fairfield, and others. Officers were chosen. The report of the committee on the organization of a church at Argyle was made and the name of the church was ordered placed on the roll. All the overtures coming down from the General Assembly were answered in the affirmative, except 7 and 8, which were answered in the negative. Fitting recognition was made of the fiftieth attendance upon the meetings of Iowa Presbytery by Elder Greer McKee, of Birmingham Church. The treasurer of the Presbyterian Home Mission funds reported a splendid year in gifts to Iowa Home Missions. The spring meeting of the Presbytery will be held in Winfield.

J. F. HINKHOUSE, Stated Clerk.

DENTISTRY

There are so many fakers in dentistry it is not wise to believe any dental advertisement without investigation—not even mine. But if you need the services of a dentist and don't know one who is skilled and reliable, inquire about me. Find out if it is true that I have specialists for each branch of dentistry, and that they do better work and with less pain than others.

I have a booklet which will help you in such inquiry. It is called "Dentistry by Specialists and the Gentle Art of Painlessness," and contains letters from many prominent people who have been coming to me for years. Most of these people you know by reputation, and some of them you no doubt know personally.

EDWARD EVERETT CADY, D.D.S.

Fulton St., cor. Court Square, Brooklyn.
(Less than one minute from Borough Hall Subway Station; sixteen from 42d St.)

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy
without Internal Medicine.

ROCHE'S
Herbal Embrocation
will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO
and RHEUMATISM

W. EDWARDS & SON, 157 Queen Victoria Street,
London, Eng. All Drugists, or
E. FOUGERA & CO., 90 Beekman St., N. Y.

Hub (angrily): "Here! What do you mean by waking me out of a sound sleep?"

Wife: "Because the sound was too distressing."—*Boston Transcript*.

"How long did your honeymoon last?"

"Until the first day I asked George for money, I think."—*Detroit Free Press*.

Cough Hard? Go To Your Doctor
Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice.

J. O. Ayer Co.,
Lowell, Mass.

BEST THING THAT'S HAPPENED

Readers, listen sharp! Don't miss. Investigate. Here's the best thing that ever happened. Hundreds of years coming—here at last—so startling you may not believe it at first—yet absolutely true.

INCENIOUS OHIOAN INVENTS A DEVICE THAT CLEANS FAMILY WASHING IN 30 TO 50 MINUTES

No Chemicals.—No Motor.—No Wash Machine.

Astonishing but true. Proven facts. No experiment. Circulars give full details. Thousands praise it. NOT SOLD IN STORES. Unlike anything you've seen or heard of.

\$5 to \$10 a Day for Agents FREE SAMPLE TO AGENTS

A Splendid Opportunity for Our Readers to Make Money, Both Men and Women. Write Today.

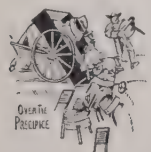
How often have many lady readers longed for the death of wash-day troubles, for cleaning clothes without ruining health, looks, etc.—for the man to cut the wash-day in two.

He lives—a genius of Cincinnati has invented a device that is proving a blessing to women folks. Made wash-day troubles all over—changed—there's a new way of cleaning clothes—astonishing, but true. A family washing can now be cleaned in 30 to 50 minutes, with no more work than getting a meal. No backache, headache, heartache—much less time—no squeezing, pounding—no injury to clothes—no drudgery—that's past. Goodbye washing machines, etc. Throw them away. The easy way of cleaning clothes is here to bless our dear women.

The invention that killed wash-day troubles is named Easy Way. Name tells the whole story—easy on clothes, easily used, kept clean, handled; easy on women, makes wash-day easy.

SEE HOW SIMPLE, DIFFERENT, EASY

Put Easy Way on stove; add water, then soap, then clothes; that's all. In 5 to 8 minutes clothes clean. Dirt removed automatically, except to move knob occasionally. Entirely unlike old methods. Scarcely anything to do but wait between batches. The Easy Way develops energy by mechanical manipulation associated with hot water, super-heated steam, soap-suds and scalding vapor, utilized as a compound force, all contained in a closed metal compartment. It is a caution how the Easy Way goes after dirt—gently but thoroughly. Surprises all who see. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—it's all true. No experiment—going on daily. Thousands are in use and customers are delighted. It not only cleans white goods, finest laces, curtains, bed clothes—



but also woollens, flannels, blankets and colored clothes. Saves time, fuel, labor, health and money, wear, tear or injury. No soggy, bad-smelling wood, but all metal—strong, durable, sanitary, light in weight. Always ready. Child can use it. It will therefore be seen that the Easy Way does in one operation the combined work of wash boiler and washing machine, and in 30 to 50 minutes cleans a washing which before took one-half to an entire day.

HUNDREDS A WEEK

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U. S. Factory already rushed with thousands of orders. Evidently the company's agents are making big money, as they offer good commissions to active agents and will also send a free sample to those who mean business.

As will be noticed from the engraving, this Easy Way Washer is different from any other device for cleaning clothes.

Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

THOUSANDS PRAISE IT

The writer was shown hundreds of letters from actual users of this grand invention, proving it a positive success and giving splendid satisfaction. The following extracts may interest our readers:

"The clothes were on the stove washing themselves while I was washing dishes."—Mrs. M. A. Brooke, S. D.

J. W. Meyers, of Ga., orders 12 more and says: "Greatest invention for womanhood, forever abolishing miserable wash-day. I am ready to have my old washer accompany all others to the dump." J. McGee, Tenn., writes: "One young lady cleaned day's washing by old methods, in one hour with Easy Way, another in 45 minutes." A. P. Poppleton, N.Y.: "Greatest invention on earth. Gives perfect satisfaction. Washed bed quilts, greasy overalls and finest laces." Walter Glenn, Ohio: "Far superior to any other method." Cleans clothes perfectly without rubbing. H. E. Conley, N.C., writes: "Ship 25 Easy Ways. Been out one day—have 12 orders. Beats all other washers." Mrs. Celestia Thompson, Ill.: "Easy Way exceeds all expectations. Best device I ever saw, have used washing machines 39 years." I. Beck, Ga., writes: "Enclose order. Easy Way as represented. Worked 4 days, have 15 orders." J. H. Barrett, of Ark., after ordering 38 "Easy Ways," says: "I don't understand why it does the work, but it does—you have the grandest invention I ever heard of." L. D. Hendricks, of Ill.: "Beats anything I ever heard of."

F. E. Post, of Pa.: "Received Easy Way—Done a two weeks' washing in 45 minutes—clothes cleaned without any rubbing. You don't recommend them high enough." E. N. Elliott, N.C.: "My wife highly pleased. Says it's a Godsend blessing to womankind." Lauretta Mitchell, O., writes: "Received Easy Way today. Done big wash with it in 45 minutes. Sold 3 already." H. C. Smith, Va.: "Easy Way perfectly satisfactory. Does all I aimed. Friends delighted, would hardly believe their eyes."

This invention must indeed be wonderful, yes, a Godsend, that requires less than an hour to clean a wash which before took one-half to an entire day.

FREE SAMPLE TO AGENTS

Cleans without squeezing—without lime, acids or other chemicals.

The writer personally saw an Easy Way in operation, and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Easy Way made by the Cincinnati firm seems to satisfy and delight every user, and the makers fully guarantee every one.

HOW TO GET ONE

It is not sold in stores. Write to the Harrison Mfg. Co., 2118 Harrison Bldg., Cincinnati, Ohio, the only manufacturers of this grand invention.

Send no money—simply your name and address, and they will send you circulars giving full description, and testimonials from thousands of users. The price of the Easy Way, complete, ready for use, with full directions, so anyone can operate it, is only \$6.00. If you prefer to order at once, do so—you won't be disappointed, as the makers fully guarantee every Easy Way. They are reliable, have been in business for years and do just as they agree.

Don't fail to send for circulars anyway.

The firm wants agents, salesmen, managers, men and women—all or part time—at home or traveling, taking orders and appointing agents. Offers splendid inducements, \$30.00 to \$50.00 a week. Easy Way new. Nothing else like it. World unsupplied; 5 million to be sold. Where operated people stop, get excited, watch it; 12 see, 10 buy. N. Boucher, Mass., orders 75 more and says: "Everybody wants one; best business I ever had." F. S. Wishart, N. O., sold 8 in 4 hours—(profit \$24.00). R. O. Cowan, N. Y., sold 13 in 6 hours—(profit \$39.00). W. C. Wilson sold 7 in half a day—(profit \$21.00). W. R. Stephenson, Texas, or-



dered 244 in 60 days. Only 2 sales a day makes \$36.00 weekly profit.

Why should any of our readers be hard up or poor with such a chance at hand? Better write today for free sample Easy Way 1912 Offer, agents' plan, etc., and show the world what you can do. Address:

HARRISON MFG. CO.

2118 Harrison Building

CINCINNATI, O.

CHRISTIAN WORK

AND THE EVANGELIST

Joseph Newton Hallock, D.D., Editor.

The Christian Work is issued weekly. The subscription price is three dollars a year, payable in advance. Two years \$5.00 in advance. Five years \$10.00 in advance in one remittance.

The Rev. Frederick Lynch continues with us as Associate Editor. Mr. Lynch is a writer of great vigor, whose words on religious and social subjects are more and more widely read in both Europe and America. Mr. Lynch will continue to write "The Optimist," which has attracted much attention, and will contribute weekly editorials, editorial notes, correspondence, etc.

Rev. H. G. Mendenhall, D.D., also becomes one of our editors, and will hereafter contribute frequent editorials and Editorial Notes. Dr. Mendenhall needs no introduction to the literary world, as he has long and favorably been known as one of our most forceful writers. He is a born editor. His mind is stored with facts and he knows how to express them intelligently and interestingly. Frequently there is a suggestion of a touch of native humor, which, in our popular writers and speakers, is always so acceptable to everybody. It was this that gave Henry Ward Beecher very much of his great popularity.

Rev. Eugene R. Smith, D.D., formerly editor of "The Gospel in All Lands," still remains with us as the Missionary Editor.

Miss Lina Jeanette Walk, who has for many years had charge of the Home Department, and conducted it so successfully, still remains in charge of that department.

Maude Dutton Lynch contributes a page each week in the Book Department as Literary Editor. She has had wide experience with the best literature of both Europe and America, and is well qualified for the work.

The talented young writer, Rev. Henry Strong Huntington, who, as our readers will remember, has been associated with us for some years, will continue to write for several departments of the paper.

Mr. Adam C. Haeselbarth, who has written the news notes for us for many years, and whose intimate connection with one of the largest daily papers of this city has given him unrivalled facilities for obtaining the latest, and most correct news, will continue to write the news notes and the notes also in connection with the International Sunday School Lesson.

A long list of able writers contribute weekly valuable articles of interest, upon all wide-awake and up-to-date topics and our monthly illustrated pages are a special feature of the paper.

How to Remit.—Remittances should invariably be sent by Check, Draft, Express Order, Money Order, payable to order of The Christian Work. Cash and Postal Notes must be sent by Registered Letter.

Expiration of Subscription.—The date after your name on the label shows to what time your subscription is paid. Unless specially requested no further receipt is sent. The yellow label should show the changed date within two weeks of the receipt of the remittance.

Subscriptions are continued until a notice to stop the paper is received. Subscribers wishing the paper stopped at the expiration of the time paid for should be careful to notify us in time, otherwise we shall consider it their wish to have it continued.

Change of Address.—When a change of address is ordered both the new and the old address must be given, and notice sent at least one week before such change is desired.

Articles for Publication, or books for review, should be addressed "Editor" or "Literary Editor" and not to any individual.

SHOW THE PAPER TO YOUR FRIENDS AND WHEN YOU SEND US \$3 FOR YOUR OWN RENEWAL. SEND \$2 MORE FOR A NEW NAME. REMEMBER, FOR \$5 WE WILL RENEW YOUR OWN SUBSCRIPTION A YEAR, AND ALSO SEND THE CHRISTIAN WORK A YEAR TO ANY NEW NAME.

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90 Bible House, New York City

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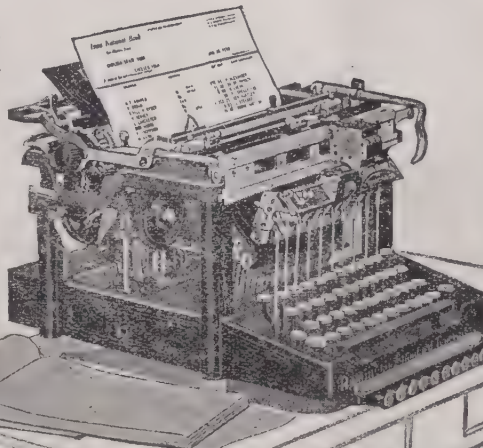
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Philadelphia, Pa., 812 N. Broad St.
Portland, Oregon.

Pittsburg, Pa., 4246 Fifth Ave.
Providence, R. I.
Columbia, S. C.
Salt Lake City, Utah.
Toronto, Ontario.
Winnipeg, Manitoba.
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PEEKSKILL-ON-HUDSON, N. Y.

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COMPETENT JUDGES have decided that the "New Illuminated" Holy Bible is the most complete and handsomest Bible that has ever been issued for general circulation. **MOST COMPLETE**, because it embodies all the essential special features that give value to the usual Bible, besides others of even greater educational importance, that no other Bible contains.

HANDSOMEST, because the typography is perfect, the paper and presswork beyond criticism, the bindings tasteful and durable; and, above all, because of the nearly

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which not only beautify the volume, but must inevitably lead to a better understanding of the Word and a closer intimacy with the living truth of Holy Writ.

This book is not merely embellished; it is truly and accurately illustrated. Other Bibles there are containing pictures; none other in which the individual texts are actually illuminated, as though by the touch of inspiration.

This magnificent Bible, measuring 8½ in. x 11 in. x 2¼ in., weighing 6½ pounds, and listed originally by the Publisher at \$12.00, will be **GIVEN AWAY**, to any old subscriber who will include **ONE NEW SUBSCRIPTION** with his or her renewal at this time, sending \$6 for the two for one year. We will deliver it immediately at this office, or for 50c. additional, we will prepay the express charges to any address in the U. S. or Canada. *Sample pages* will be sent on receipt of 4c. in stamps. Address **THE CHRISTIAN WORK**, 90 Bible House, New York City.

Lectures by Rev. Frederick Lynch

Comment by Press and Public

"The address by Rev. Frederick Lynch, of New York, at the Forefathers Dinner on 'What Makes a Nation Great,' was equal to the great subject. Mr. Lynch's address, and especially his closing utterances, made a profound impression upon the gathering. It was a great, prophetic utterance."—*The Sentinel*, South Norwalk, Conn.

South Norwalk, Conn.

MY DEAR MR. LYNCH:—Our parish is deeply grateful for your visit last evening, and your address at our Forefathers Dinner. You both caught the spirit of the occasion and profoundly deepened that spirit. We owe most of the inspiration of our gathering to your great message.

Sincerely,

CHARLES S. MACFARLAND,
Pastor of the South Norwalk Congregational Church.

"The remarkable series of sermons on 'The Sins That Menace the City's Life,' which Mr. Lynch is preaching in Pilgrim Church on Sunday evenings is drawing large numbers to the Church."—*The Globe*, New York.

Professor W. H. J. Sieberg, Principal of one of New York City's great public schools, wrote, after Mr. Lynch had given his lecture, "My Visit to the Second Hague Conference," before the school:

"Your address on 'My Visit to the Second Hague Conference' before my school was received with great applause by teachers and pupils. It was eloquent, vividly descriptive and very interesting thruout. I hope to have the pleasure of hearing you again."

"We always relish Rev. Frederick Lynch's utterances. They are so refined, so disengaged, so winsome with sweet reasonableness, the address on 'The Growing of a Soul' is almost an ideal address."—*Light*, of London.

"Mr. Lynch's utterances have attracted wide attention in the press of both England and America for their 'lateral spirit, high ethical tone, vigorous, fresh, striking thought, and practical helpfulness in matters of every day experience.'"—*From circular issued by G. P. Putnam's Sons, Publishers, New York.*

Formerly Pastor of Pilgrim Church of N.Y. City, Associate Editor of "The Christian Work" and "The Evangelist," Author of "The Enlargement of Life" (Putnam), "Is Life Worth Living?" (Crowell), "The Peace Problem: The Task of the Twentieth Century" (Revell)

Mr. Lynch Has Prepared Six Lectures for 1911-1912, which Are Offered to Churches, Clubs, Lyceums, Universities, Y. M. C. As., etc.

THESE LECTURES ARE AS FOLLOWS:

"Tolstoy's Philosophy of Life."

"The Task of the Twentieth Century."

(In this lecture Mr. Lynch reviews the great international peace movement of the first ten years of this century, and from this intimates the task of the twentieth century. It is a condensation of his book of the same title and has been delivered with remarkable acceptance over one hundred times)

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(An examination of the religious teachings of "The Scarlet Letter," "Robert Elsmere," "Adam Bede," "Robert Falconer," "Resurrection," "A Singular Life," etc., etc.)

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Comment by Press and Public

ROBERT ERSKINE ELY, Director of the League for Political Education, New York City, writes: "On several occasions I have had the pleasure of hearing Mr. Lynch lecture in connection with the League for Political Education and other organizations. He always speaks very effectively and his delivery is far above the average. Having the point of view of the trained journalist, he understands how to win his audience by touches of humor and anecdote. In relation to the Peace Movement, Mr. Lynch is one of the best speakers in the country on this subject."

"Rumor anticipated that the Rev. Frederick Lynch would say something worth hearing, and so there were many anxious to listen when he appeared in the pulpit of Pilgrim Church last night. Rumor for once was a decrepit thing. Rev. Mr. Lynch said so much more than the many had been led by rumor to expect. He said it all so much more plainly than is customary."—*The Tribune*, New York City.

"The address by Rev. Frederick Lynch, of New York, last night before the Sunday Evening Institute, on 'Prevention, or Redemption, Which?' was full of prophecy, fire, humanity, and optimism. It was a remarkable setting forth of the very principles of the Institute."—*The Hour*, Norwalk, Conn.

"The Peace Dale Literary Society on last Wednesday evening furnished a genuine literary treat to its patrons. It was a lecture by the Rev. Frederick Lynch. His subject was 'A Lost Book—the Ideal of the Founders.' The lecture threw a new light on the Pilgrims. Mr. Lynch is an orator, clear and impressive, forceful in argument, and having withal a rare fund of humor."—*The Narragansett Times*.

"We have been deeply moved by the able article on the heroes of the peace cause in the United States, by Frederick Lynch. It is to be found in *The Independent* of September 27th. Mr. Lynch is a distinguished worker in the peace movement."—*Concord*, London.

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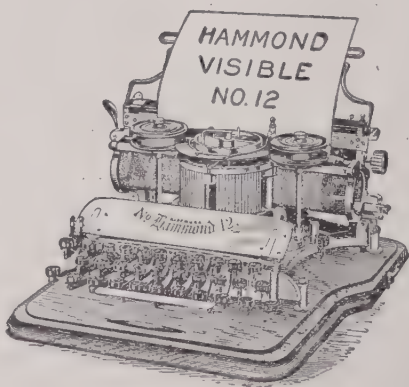
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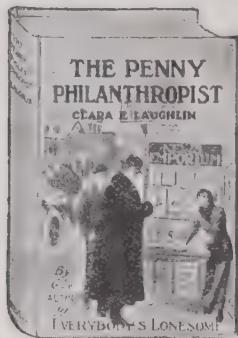
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The First Aeroplane Armada.

Airship operations lately have demonstrated the fact that war methods must be revolutionized because of dreaded enemies overhead. A few days ago the first review ever held of a complete aeroplane armada took place at Villacoublay, near Paris. Seventy-two French army flying machines, with their full complement of pilots and observers, and the attached park of motor trucks bearing supplies, passed in review before the French Minister of War, Alexandre Millerand. The airmen and their craft had just returned from the great army maneuvers, at which they had achieved such triumphs, and they made an imposing display when they lined up on the extensive parade ground. At the close of the review M. Millerand made a speech, in which he dwelt on his and the nation's determination to keep France in the forefront of aviation. He urged the officers to refrain from seeking publicity which, he said, could only be harmful to the service. An extraordinary spectacle was presented at the conclusion of the review when twenty aeroplanes rose in a flock, circled for a few moments over the parade ground and then sped off toward the east to resume their station on the German frontier. The remainder of the armada scattered in the course of the afternoon to various military posts.

Powers a Unit as to Loan.

The American State Department declares that the six Powers concerned are as a unit on the question of the Chinese loan. At Washington it is denied that the efforts to place an international loan of \$300,000,000 in China thru a group of bankers having the backing of the United States, Germany, Great Britain, France, Japan and Russia have been abandoned. Acting Secretary of State Wilson says: "The broad principles of international co-operation and the concerted action applied in favor of international loans to China upon a thoroly sound and helpful basis as best alike for China and the Powers remains precisely as hitherto the policy of the Department of State, and it is in complete harmony with that of the other governments concerned." A London despatch reports that the six Powers contemplate informing the Chinese government

Sea Hero Now a Lawyer.

Captain Inman Sealby has shown what a man of grit can do at fifty years of age. Captain Sealby, who followed the unwritten law of the sea and went down with his ship, the Republic, four years ago, to be rescued later, is now a full fledged lawyer. There is no other command coming to a ship's master who loses his vessel, no matter how blameless he may be, and after the loss of the White Star steamship Captain Sealby went to the University of Michigan, at Ann Arbor. When he was enrolled in the freshman law class at the university he was nearly fifty years old. For the last three years he has been studying indefatigably. In the summer he studied thru the vacation terms so no time would be lost, and this summer he won his degree. Captain Sealby will specialize in admiralty law. After a rest abroad he will open his office in San Francisco. With the opening of the Panama Canal he believes that he will easily build up a big practise with his legal knowledge strengthened by long years of service at sea. Captain Sealby has sailed for Genoa, where he will be met by a committee which will present to him an illuminated copy of the "Consolato del Mare," the ancient Genovese sea code. Captain Sealby will spend a month in Italy, and then go to London to observe the procedure in the English Admiralty courts. He will start for San Francisco next January.

Bumper Crops This Year.

Uncle Sam has just given out the information that the 1912 corn and wheat crops will exceed all previous years, and that in consequence the farmers of the United States will be enriched by \$7,000,000,000. And one of the best things about agricultural prosperity in this country, financial writers tell you, is that it has a way of coming when other agrarian nations are in the grip of famine. The result is that the great crop in the United States helps to feed the other countries of the world whose fields have lain sodden at harvest or have burned in unrelieved sunshine. This is the way the bumper crop measures up: 710,000,000 bushels wheat, valued at \$603,500,000; 3,000,000,000 bushels of corn, valued at \$1,350,000,000; 1,290,000,000 bushels oats, valued at \$287,000,000; barley, rye and

other farm products, valued at \$4,260,500,000. By December 1, the date from which the Government figures the farm value of grain, the gross value of this year's crop to the farmers will be many millions more. Canadian farmers will also share the prosperity of those in the United States, as the crops in the Northwest are the biggest in history.

American Marines Killed in Nicaragua. That the long expected battle between American marines and Nicaraguan rebels was fought on October 4 at Barranca Hill was the information received at the State Department last Saturday in a cablegram from Minister Weitzel at Managua. Four United States marines were killed and six wounded to 100 killed and 200 wounded on the Nicaraguan side. General Zeledon was fatally wounded and captured eight miles from Masaya while retreating from Barranca Hill and died shortly afterward. The battle lasted thirty-seven minutes and resulted in the capture by the Americans of the town of Coyotepa. The use of rapid-fire guns on both sides of the hill is supposed to have done fearful execution among the rebels at the top. According to the unofficial reports received, the marines opened up with their rapid-fire gun for fifteen minutes, and during that time silenced the fire of the rebels. The Navy Department is ready to send reinforcements from Panama should it develop that the victory of the Americans at Barranca Hill has not effectually ended the revolution.

Our Great Naval Show. The greatest fleet of American warships that has ever mobilized in any waters will be seen in the Hudson at New York from October 12 to 15. According to plans announced by Rear Admiral Philip Andrews, Chief of the Bureau of Navigation in Washington, the Secretary of the Navy will review the fleet on October 14 and on the following day the fleet will pass in review before the yacht Mayflower, with President Taft and a distinguished gathering on board. Of the 123 ships the new battleships Arkansas and Wyoming, the latest Dreadnoughts of the American Navy and among the largest and most powerful vessels in the world, will attract the most attention. This year the fleet will show 720,486 tons displacement, as compared with 576,634 tons displacement last year. Rear Admiral Andrews, in announcing the mobilization, said: "It is hoped that the assembly of so many vessels of various types will prove interesting and instructive to a large number of people, and in addition it will prove a very valuable form of training to all branches of the Navy in co-ordinating and perfecting the many details of preparation for the mobilization of such an impressive force."

Reform Program in China. According to the London "Daily Mail's" Pekin correspondent an important program in the interest of reform has been drawn up and agreed to by the four Chinese leaders, President Yuan Shi-Kai, one-time Provisional President Sun Yat Sen, Vice-President Li Yuen-Heng and Acting Premier Huang-Sing. The program represents an agreement between the opposing parties, and on the question of centralization is a compromise between Yuan Shi-kai and Li Yuen-Heng. The following are the principal headings of the program: The Empire is to be placed under a unified system of government; the military system is to be centralized; China will be opened to foreign capital to build railways, open mines, erect steel works and to carry on every kind of manufacture calculated to benefit the people, while every encouragement will be given to agriculture, forestry and industrial and commercial enterprises. Military affairs, diplomacy, finance, justice and communication are to be conducted under a central power. Provincial affairs will be dealt with under the principles of self-government,

as far as circumstances will permit. The finances of the country are to be regulated at the earliest possible moment, political parties are to be harmonized and order is to be maintained.

War Clouds Hang Heavy. The war clouds hang heavy and black over the Balkans. More than a million soldiers are on the march thruout the Balkans, Russia and Austria in preparation for possible war in which the actual participants would be Bulgaria, Servia, Montenegro and Greece allied on one side against Turkey on the other. The mobilization will cost \$10,000,000 even if actual warfare does not result. The military movements in Southern Austria and Poland are in anticipation of an eventuality involving the great Powers. Both the Austro-Hungarian and Russian governments are converging great masses of troops near the southern frontiers in proximity to the Balkan border. Reports received by the Continental governments from their diplomatic representatives in Constantinople and in the capitals of European Turkey construe the situation as critical. An actual declaration of war, however, is not expected before the expiration of a week or so, if it comes at all. All the European chancelleries are working to avert an outbreak of hostilities. Dispatches from Athens state that Greece is summoning her war strength by land and sea. All the battleships of the Greek navy have been summoned for "maneuvers." A dispatch from Constantinople says that on October 2 Turkish men-of-warsmen boarded fifty-two Greek transports, anchored in the Black Sea, hauled down the national flag from their mastsheads and ran up the crescent of the Ottoman Empire.

Another Try for Arbitration. President Taft intends to make another effort to secure arbitration of vital questions that concern the United States and Great Britain or the United States and France. The President discust at Beverly a few days ago international peace with Pierre Loti, the retired French naval officer and author, and told him that he was waiting for the return of Secretary of State Knox to this country before the arbitration question was again taken up. He told Mr. Loti that the proposed arbitration treaties with these two Powers, as amended by the Senate, contained enough substance upon which to reach an agreement. After the return of Mr. Knox from Japan the treaties, as amended by the Senate, will be gone over with the Ambassadors from Great Britain and France, and the attitude of their governments will be ascertained. The President, it is known, is anxious that a forward step toward arbitration be taken. Pierre Loti commanded the French naval troops at the siege of Pekin. He talked for more than a half hour with the President about peace. He told him of his great interest in the proposed arbitration treaties.

Mexicans Murder Americans. The Mexican rebels continue to defy all rules of civilized warfare and are showing little more regard for foreigners than they do for the federals. Three Americans have been murdered by Mexican insurrectos in Durango, according to an official report received in Mexico City by Henry Lane Wilson, the United States Ambassador. The victims were Allen MacCaghan, United States Vice-Consul to Durango; A. C. Cliff, owner of the San Juan Taviche ranch, and Herbert L. Russell, manager of the ranch. The report was sent to Mr. Wilson by ex-United States Consul Hamm, who lives in Durango. This message stated that the ranch was attacked by rebels under Luis Caro, one of the revolutionary leaders in the State of Durango. Mr. Hamm said that the killing was unprovoked. The rebel band numbered 200. After shooting down the Americans the ranch houses were looted and the rebels took all the live stock they could drive away and also carried off all the

ammunition and arms they could find. In Amocamo, on October 3, three American citizens were rescued by rural guards from the Mexican rebels just as they were being compelled at the muzzles of rifles to write letters to friends in the capital asking for money for their ransom.

✽

**Saved by
"Unnamed Hero."** An "unnamed hero" saved the lives of the survivors of the frightful turbine explosion aboard the *Walke*, a torpedoboat destroyer, near Newport, R.I., which cost a toll of four dead and six scalded and maimed. It was made known just after the accident by the commanding officer that the steam had been turned off in both engine rooms a few moments after the vessel trembled in the grip of the explosion. This brought the little craft to a stop and left her wallowing in the trough of the sea. The uninjured seamen then heroically leaped into the steam-filled compartments and brought out the dead and the dying. It was a petty officer whose presence of mind enabled the rescue work to be carried on and prevented the complete destruction of the vessel. He rushed to the steam pipe without orders and turned off the steam by the use of a wrench. The board of investigation learned of his heroism and will make his name known to the Navy Department in its official report. In due course the story will become public thru official channels and the man will undoubtedly be rewarded in a befitting manner. Other men will also be complimented for their brave and calm conduct on the terrible occasion.

**Telegraphers
May Strike.** Correspondence made public by the Pennsylvania Railroad Company in Philadelphia a few days ago shows that the telegraph operators employed by the company on its lines east of Pittsburgh and Erie have voted to go on strike unless demands for increased pay and other conditions are granted. The men want an increase in wages of ten per cent., two days off a month and a uniform schedule of working conditions. Officials of the Order of Railroad Telegraphers contend that 2,800 operators employed on the lines east of Pittsburgh are members of the organization. S. C. Long, general manager of the company, informed H. P. Perham, president of the order, that the company has under consideration a request asking for betterments in the working conditions of employees in the telegraph department, and that the company believed the reply would be satisfactory to the men. The request under consideration, however, was presented by employees who are members of a rival organization. It is believed further communications will be exchanged before drastic action is taken by the organization of which Perham is the head.

**Women as Car
Conductors.** The experimental employment of women as street car conductors in Philadelphia has aroused widespread interest. The company believes that the women will not join the union, that they will be more polite, will resent less the imposition of strict discipline, and that it will save the company at least a third of the wages paid the men. So great will be this saving in wages that the company, if the present experiment is successful, will put women conductors on nearly all its lines. The company is said to be greatly pleased with the success of the experiment so far. So well have the women done, it was reported, that as soon as they can be trained women will be put on the cars in place of all the conductors who took a leading part in the last strike. Women, it is said, will, as far as possible, replace men in other departments who have taken part in labor troubles. The women conductors have no part in starting or stopping the cars. All they do is to act as cashiers, making change at the doors and ringing up the fares.

Editorial

The New Social Spirit

The problem proposed to the generation preceding our own was intellectual rather than vital, being simply this, How to reconcile religion and science? New facts and newer hypotheses about the order of nature threatened to revive the blood-feud with the established truths of revelation; and since theology, by the very necessities of the case, was later than science in accepting vassalage to the reigning idea of evolution, the *savants* hastened to fling medieval nicknames at the divines. But that phase of nineteenth century thought may be said to have settled itself. Theology has fallen into line with a wise celerity that must have brought blushes to the cheeks of its too hasty critics. It has extended a generous hospitality to every authenticated fact of science, whether descending from the infinite spaces as astronomy, or ascending as biology from the infinitesimal molecules. The only living theology of to-day is one that frankly ranges itself under the ruling ideas ordained by geology and astronomy. Homiletics and Biblical interpretation—the pioneers of dogmatic reconstruction—are saturated with the idea of evolution. The old creationism has ceased to impart one living impulse to the pulpit or the professor's chair; and tho time and the man are yet wanting for the new constructive, the advent of both is being heralded by a thousand forerunners. The *deus ex machina* theory has perished from the mind of modern theology, and its place is filled by the thought of the divine immanency. The scientist's "more awful God" has been accepted as an intellectual necessity by the theologian, who now labors (and not in vain) to clothe him in the tenderer robes of the Gospel of Jesus. The natural and the spiritual have once again composed their differences; the dogmatic and the skeptical are in a fair way to harmonious adjustment.

But the opening problem of the century is more engrossing by so much as life is more than intellect, and society than science. It is nothing less than to adjust religion harmoniously to the strained and complex conditions of the modern world. If natural science claimed the homage of the decades immediately preceding our own, the feudal lord of these days is the more vital and human science of sociology. It is of majesty to subdue all spirits to its will.

It is curious to note how the accent has shifted during those thirty years. Political economy has reasserted itself. The "dismal science" has become the science propitious, expectant, prophetic. The scientist has receded before the sociologist. We do not search for the missing link, but for the true theory of value. Public interest has been diverted from Darwin to Henry George and the Fabian Society. The distinguished scientist (Alfred Russel Wallace) who disputed the honor of Darwinism with Darwin himself has turned aside to write a book on land nationalization. Spencer's *Biology* slumbers peacefully amid the dust of our free libraries, while his *Sociology* is blazoned liberally by the thumb of Demos—his mark. The duel between geology and Genesis promising a peaceful issue, the whole world has turned aside to watch the more awful conflict between Capital and Labor, bloated luxury and bloodless poverty, the vampire of commercial gambling and the angel of fraternal dealing; between selfishness, slumdom, sweating and the grog shop on the one hand, and justice, health, fair wage, sanitation and sobriety on the other. This is a more tremendous affair than the collision between the hypotheses of the scientists and the dogmas of the theologians. It is a business of life or death—a battle for bread by those who hope little from life and fear nothing from death. The arena has changed quickly from the pro-

fessor's chair to the trade union, the socialist club, the anarchist den. Governments and parliaments are dragged into the fray; the entire social body gravitates toward the scene of action; while the swirl and gyration of the whole movement threatens to make giddy the very heads on whose sober measurements we are most wont to rely. Here are all the elements of a social Armageddon—no French duel with toy pistols, but a battle between Briareus and the Olympian gods—Briareus the hundred-handed, hundred-headed giant of Labor against the gods of Plutocracy. The symptoms of the modern world resemble, in many striking particulars, those which preceded the dissolution of the ancient States; there is the same measureless social discontent, increasing political instability, emergence of hybrid forms in religion and morals, and the gathering to a head of revolutionary forces.

It must not be assumed that the deadly apathy which has settled upon the masses of the people will continue forever. Fiercer enemies both to Church and State are behind. In the absence of a great public cause, or a rousing appeal to passion, the majority of the indifferent may seek relief from dulness in the pursuit of pleasures which, however degrading to the persons who engage in them, do effectually draw them off from the discussion of public evils; but if the attention of these same persons be drawn to some impressive movement, if their imaginations are enlisted and their sleeping heroisms—nay, even their slumbering cupidities—addressed, they will become, with equal readiness, revolutionaries or martyrs. The passion of humanity can rouse into frenzied patriotism or selfish martyrdom those whom a weak, piping time of peace degrades into sots and gamblers. Modern society exhibits all the possibilities of a crisis such as, half a century ago, shook Europe out of its torpor; and if these should come to maturity we must prepare to see the masses indifferent change to the masses hostile, the apathetic become the desperate, the stupid the malignant, the listless the inflamed; the church which is now merely neglected would then be execrated; the men who now merely pass her by would then fling each man his stone, and would unite to hiss her from the face of the earth as the latest and least tolerable of all impostures.

The cause of Labor has become the cause of the Nation, but much more of the Church. It is true that others besides laborers are concerned in the Labor movement, either by secondary interests or by their sympathies; but the dangerous and explosive elements are found chiefly in the regions where the greatest hazards, anxieties, uncertainties attend the position of the laboring man. There are accumulated all the faggots of social conflagration, to be kindled by their own friction, or set ablaze by the inflammatory sympathies of leaders belonging to another class. The Labor cause claims the interest hitherto bestowed upon high politics, and, touching the philanthropic instincts at every point, arouses passions which, in fervor and devotion, rival those of religion itself.

The social question thus becomes a religious question, and makes appeal to all the sacred motives that connect themselves with the culture of the cross. It comes laden, if with the responsibilities, yet also with the opportunities of a call from heaven; if it threatens doom it opens also a door of hope; if it shuts out some of the avenues of the past it opens wider avenues into the future. Never did a more hopeful and inspiring cause make its appeal to the spirit of Christianity. For society never revolts except when stung by uncontrollable anguish. Revolution is the last shift of a desperate humanity. Never had the Church a nobler theater in which to play the part of reformer and peacemaker. In an ideal sense far transcending "warlike Harry" and a petty Agincourt it demands

"A kingdom for a stage, princes to act,
And monarchs to behold the swelling scene!"

Dr. Boyd Carpenter, a Renowned English Preacher

Dr. Boyd Carpenter, so long famous as the Bishop of Ripon, and generally regarded the foremost pulpit orator in Great Britain, sailed on September 12 in the Baltic from Liverpool for the American Continent, where he has a considerable list of preaching and lecturing engagements both in the United States and Canada, until February next.

The gifted speaker planned to be present in the week beginning September 23, at the Congress on Hygiene at Washington, and on October 1 he was due at Montreal for the inauguration of the scheme of co-operation between the four theological colleges affiliated to McGill University, in Canada. Dr. Carpenter delivered two or three lectures on October 2 and succeeding days in and around Montreal. He has also arranged to preach in New York and elsewhere during November and December, and again at Boston in February, after which he sails for home.

Prior to his departure for this country Dr. Carpenter preached on four successive Sundays in August and September to immense congregations in Westminster Abbey, when large numbers of Americans present were charged with the preacher's moving eloquence and pulpit gifts. As an orator Dr. Carpenter has the rare faculty, so much needed by the minister, of standing in the pulpit and sitting in the pew at the same time. He has, in fact, the capacity of throwing himself into the personalities of those he is addressing, aided by a voice of singular sweetness and perfectly modulated tone. Before the Doctor has gone far an eerie feeling creeps over the hearer that he is just that one person, and that to him in particular, the preacher is addressing himself to meet his own peculiar requirements. This is preaching, and explains in a great measure the secret of the fascination of Mr. R. J. Campbell's influence over his audiences. Dr. Carpenter does not fail to establish a close relationship between the preacher and his hearers, without which, of course, there can be no real preaching, although there may be very fine sermons. The Doctor's style is further arresting for its grace of diction, faultless elocution and sustained flow of thought, formed on the best models. Every movement, in fact, every glance is freighted with applicability and freshness, and whatever the gesture, it is entirely true and in its right place. The Doctor helps one to realize that preaching is an art; what is more, it does something, and whenever his hearers evince a spirit of reciprocity they are themselves different men and women in consequence of it.

Dr. Carpenter has published numerous volumes and has been in special demand throughout the last thirty years as the preacher par excellence on state and ceremonial occasions in Great Britain. Since his retirement from the see of Ripon the Doctor has enjoyed a canonry and permanent residence in the Little Cloisters of Westminster Abbey, a delightful and cloistered part of the venerable fane on the banks of the Thames.

Editorial Notes

Opportunity will be given the aspirant to a journalistic career to get a valuable and thoro training along this line at the new School of Journalism of Columbia University which was opened last week. Bishop Greer made the opening prayer and in his invocation expressed the hope that journalism in this country would obtain a wider scope as the result of the establishment of the new school. He also prayed that the American journalists of the future might work for universal peace. President Butler announced the purposes of the new department. He said: "It is the first object of this school to study matters of public interest as seen thru the eyes of eminent publicists. When the project of this school was first suggested even the most representative publicists of the country declared that 'journalism could not be taught,' and after examining what was sometimes termed journalism I was devout in the hope that they were right. I used to wonder for whom certain newspapers were printed and published, those of the five-inch type variety, until I had occasion one Sunday morning to pass thru Madison Square Park and observe the type of our population which occupies its benches. I noticed that four out of five were reading these very newspapers, and I then realized that the problem had been solved. This school opens within a year of the death of Joseph Pulitzer, whose endowments rendered this training of newspaper men possible. It has on its roll 100 students, representing twenty-

one countries and States, including China and New Zealand. We welcome this School of Journalism in the hope that by its influence our yellow journalism may become, if not quenched altogether, at least somewhat reduced.

South America may become of great commercial and political importance among the nations of the world and possess a population of 150,000,000 people within the next seventy years is the opinion of Ambassador James Bryce. Mr. Bryce recently returned to this country from a journey thru western and southern South America, from Panama to Argentine and Brazil via the Strait of Magellan. From his boyhood, he tells us, fired by the accounts of primitive American people as given in Prescott's "Conquest of Peru," and of travel in the Andies, as portrayed by Humboldt, he has longed to visit these countries. To this early incentive for visiting South America, he writes, "there was subsequently added a curiosity to learn the causes which produced so many revolutions and civil wars in Spanish America, and, still later, a sense that these countries, some of them issuing from a long period of turbulence, were becoming potent economic factors in the modern world." Of first importance among these forecasts is the view that South America may solve the problem of the rapidly increasing population of the world. "If we omit," he tells us, "the tropical countries inhabited by savage peoples (Central Africa and the islands of Southeastern Asia), it will appear that, should the present increase of the civilized peoples be maintained, the rest of the world will not suffice for their agricultural expansion for more than a short period, that is to say, a period shorter than the four centuries which have elapsed since the outward movement of the European peoples began with the discovery of the New World. What, then, of South America? . . . It is the only continent containing both a large temperate and a large tropical area capable of cultivation which still remains greatly underpeopled. It is, therefore, the chief resource to which the overpeopled countries may look as providing a field for their emigration, and to which the world at large may look as capable of reinforcing its food supply. That it has not been sooner occupied is due partly to the political disorders which have given it a bad name, partly to its being less accessible than North America. Both these adverse conditions no longer apply to its temperate regions." This prophecy, coming as it does from such a keen observer of international affairs, is notable and South America may before long begin to affect the commercial and financial conditions of the entire world.

Do you know that 52,000 of the 32,000,000 communicants in the churches of the United States die yearly of tuberculosis? These statistics make of especial interest the announcement that all the churches and religious societies will be urged to observe Oct. 27 as Tuberculosis Day. We have Children's Day, Peace Day, Conservation Day of the Men and Religion Movement, Prison Day and other days set aside for special observance, and what more fitting than that this white plague which has so ruthlessly ravaged our country in the past should be given a day on which special attention is given to the consideration of its prevention. Oct. 27 or some day during the week preceding or following that date has been set apart and designated as the Third National Tuberculosis Day by the National Association for the purpose of not only studying the causes of the disease and its prevention, but also to interest the public in the sale of Red Cross Christmas seals. The revenue from this source is of the greatest help in this conflict which requires not only the medical knowledge of the physicians who have dedicated their lives to the cause, but the material assistance of the people in order that out-of-door camps may be built, the necessary nourishing food provided, exhibitions conducted for educating the public to guard against this menace and the thousand other needs which require funds. Each of the 600 and more anti-tuberculosis associations allied with the National Association will be urged to promote this day in their respective communities. Last year over 50,000 churches responded to a like appeal, and it is confidently expected that this year this number will be doubled.

In 1911 Mrs. Elmer E. Black, of New York, gave two prizes of \$200 and \$100 to be offered by the Lake Mohonk Conference on International Arbitration, for the best essays on "International Peace" by under-graduate women students in any college in the

United States, during the academic year 1911-12. The judges—Hon. James Brown Scott, secretary of the Carnegie Endowment for International Peace; George W. Kirchwey, LL.D., Kent Professor of Law in Columbia University, and Mrs. Edwin D. Mead, chairman of the Peace Department in the National Council of Women—awarded the first prize to Miss Eunice B. Peter, of Chicago, a senior in the Chicago Law School, and the second to Miss Katherine Warren, of Grafton, Mass., a sophomore in Simmons College, Boston. The awards were announced at the Lake Mohonk Conference held May 15-17, 1912. Prizes of \$200 and \$100 will be offered in a similar contest closing March 15, 1913. Posters defining the conditions of the contest and other information may be had on application to H. C. Phillips, secretary of the Lake Mohonk Conference, Mohonk Lake, New York.

If the Hon. Oscar S. Straus is elected Governor of the State of New York it will only add another to the many honors he has already received. He has achieved distinction as Ambassador to Turkey, was Minister Plenipotentiary, Cabinet Minister and Judge of The Hague Tribunal. The National Chamber of Commerce was organized by him and he has been vice-president of the National Civic Federation, president of the New York Board of Trade and Transportation, president of the American Social Science Association, and one of the vice-presidents of the American Society of International Law. Mr. Straus is no politician; his motives for accepting this nomination are deeper and broader and are such as a man of his integrity and interest in social justice would possess. He has been called to take an important part in this great political conflict, one of the most momentous that this country has ever experienced, and his comment on his election may be accepted as expressing his true feelings: "Even my election cannot give me greater gratification than my nomination did. That was the most gratifying tribute of esteem and affection that ever I can hope to receive. Truly I feel only in a small measure deserving of it." This honor has been unsought by him; it came spontaneously from men and women who realized that the State needed a man who would put personal ambition aside and work unswervingly along the lines of his convictions. "The State of New York needs an honest, fearless business administration by a man who has no bosses to please except the people at large," says Mr. Straus. "I can afford to be defeated for Governor, but I cannot afford to abandon the principles that I have tried to maintain." This concise and forceful manner of putting the case is characteristic of everything that Mr. Straus does. He never wavers, but goes straight to the heart of things. This unobtrusive man's greatest passion besides the helping of his fellow-man is patriotism, a fact you are soon made aware of by a glance at his library. By a man's library he shall be known, and his books in general deal with the history of America, while about the walls hang pictures and busts of our great American patriots and framed letters in their own handwriting. We see Washington, Jefferson, Lincoln, Grant—the great bulwarks of our nation—and are not surprised when we hear Mr. Straus say that "any one who understands this Government, its origin, its history, its development, its true democratic basis, must have a passion of patriotism for it." As an author Mr. Straus is as eminent as he is in other fields of endeavor. Incidentally Mr. Straus' position as chairman of the Board of Authors' Club is a distinction he is as proud of as any that he has attained. His first book, "The Origin of the Republican Form of Government in the United States of America," was published in 1885 and promptly ran thru several editions. Such a man is the man the Progressive Party has had the foresight to select to command one of the most important divisions in their political warfare. The fact that all thru his life he has sought the vital principle and has ruled his life by that makes him an ideal candidate for this party with its new social doctrine.

On Tuesday, October 1, Montreal, Canada, was the scene of a unique event in the history of the Christian Church in modern times. About a year ago some interest was awakened among the laity of the various churches to bring the theological colleges into closer contact. After careful consideration it was very heartily agreed that such was not only feasible, but that it could be easily carried into effect, and the co-operation would prove a great blessing to the Church in general. The negotiating colleges are the Congregational College, the Diocesan College (Episcopal), the

Presbyterian College and the Wesleyan College. Canada will thus lead the way in the co-operation for the training of her ministers, and it is earnestly hoped that it might prove eminently successful and fruitful. The first calendar of the united colleges gives a statement of the origin of the movement, an outline of the proposal, and what is hoped will be accomplished by it. To mark the event a banquet was arranged by the leading laymen in the different churches, which took place on Tuesday, October 1, when the Right Rev. W. Boyd Carpenter, D.D., D.C.L., Lord Bishop of Ripon, and Robert E. Speer, D.D., of New York, gave addresses. The great aim of the opening ceremonies in connection with this happy movement is to impress men who are leaders in the financial, social and national affairs with the supreme importance of the office of the Christian ministry and the necessity of their taking a deeper and more active interest in the increased facilities of training which this scheme will provide.

Editorial Brevities

DEAR DR. HALLOCK: I have received a large number of letters from your subscribers in regard to my last serial in THE CHRISTIAN WORK AND EVANGELIST, and I thank them very cordially for the kind words of appreciation which they have written. However, several of my correspondents have been disappointed in the way the story concludes and have asked me to add another chapter in the interests of artistic completeness. I wish to say that I purposely ended my story in its serial form as I did because I wished the readers to know that in its essential facts "For Conscience' Sake" is actual history and not fiction at all. I ended the story just where it ended in the actual experience of the most important character, Jennie Mullan (who is Mrs. A. McCann in real life as my brief "key" explained). It may seem impossible to those who live in America that such things should happen in actual life as I have portrayed in "For Conscience' Sake," but if any one is skeptical let him write to the Rev. Henry Montgomery, D.D., moderator of the General Assembly of the Presbyterian Church in Ireland, Belfast, Ireland, and ask him for the details in the McCann case and they will soon see what *Ne Temere* has meant in an Irish home. Or write to the Rev. William Corkey, pastor of the Townsend street Presbyterian Church, Belfast, who is the pastor of Mrs. McCann, and he will corroborate the essential truth of "For Conscience' Sake." However, as my story is a literary production and does demand in its finished form artistic completeness, I have added a closing chapter in the case of the book. This last chapter will be a welcome addition, as it makes the story end in a happier style, and leaves the reader better satisfied in every way. Very sincerely yours, ALEXANDER CORKEY.

David Starr Jordan, president of Stanford University, will resign in 1915 to work for international peace. Announcement to this effect was made on the campus during the celebration of the twenty-first birthday of the University. By resolution of the board of trustees, presidents of Stanford are automatically retired at the age of sixty-five. President Jordan was sixty-one in January. He is the only president Stanford has had. Dr. Jordan announced on March 3, 1910, that he would retire from the head of Stanford University six years hence, or as soon as he would become eligible for the Carnegie Foundation grant.

Ministers' Monday meetings are as follows: Pastors' Association, Reformed Church in America—Rev. W. H. Jackson, "The Changing Conditions of the Church of To-day: How Can We Meet Them?" On October 14 Rev. John A. Van Neste will discuss "Socialism and the Church"; October 21, Rev. Charles G. Mallery; October 28, Rev. Dr. F. S. Schenck, "The W. J. Bryan of Judah"; November 4, Rev. J. C. Caton, "A Month in the Ministry." Methodist Preachers' Meeting—Dr. William A. Frye, "Modernity of the Ministry." Presbyterian Ministers' Association—Miss Evangeline Booth, "The Salvation Army" (ladies invited). On October 14 Rev. Dr. William I. Chamberlain, secretary of the Reformed Church Board of Missions, will discuss "The Indian Student and the Changing Moral Ideal." On October 21 Rev. Mark A. Matthews, moderator of the General Assembly, will speak. On October 28 "The

Present Situation in Korea" will be discussed by Rev. Dr. Arthur J. Brown, of the Foreign Mission Board.

Dr. Parkes Cadman, of Brooklyn, who has been spending his vacation in London, has returned to America on the Baltic, having greatly benefited from his rest. Few ministers live a busier life than Dr. Cadman, who is a most assiduous student, the pastor of the largest Congregational church in the world, and one of the most popular lecturers in the United States. Dr. Cadman is now engaged on a book on three great Oxford spirits in religion—Wycliff, Wesley and Newman—and much of his time on holiday has been spent on patient research for these lectures, which are to be delivered at the Brooklyn Institute in February and March. Dr. Cadman has preached only twice while in England—for Rev. S. F. Collier at Manchester and at his home church at Lawley Bank. With friends in almost every English county, and with a great heart delighting in friendship, Dr. Cadman's leisure on vacation has been largely devoted to the renewal of old associations.

The annual autumn religious conference at Princeton Seminary will be held October 14 and 15. For the past half-dozen years this conference, in furtherance of spiritual vitality and practical efficiency in ministers and ministerial students, has been a feature of the opening month of Princeton Seminary. It is designed not only to help the students, but to be a contribution by the Seminary to the ministers and other Christian workers in the region round about that will aid them in their work. A considerable number from outside attended last year, and it is hoped more will be able to shape their engagements so as to be in attendance this year. The conference will be held on October 14 and 15, with topics and speakers as follows:

MONDAY, OCTOBER 14.

5:30 p.m.: Opening service, conducted by the Rev. John R. Davies, of Philadelphia.

7:30 p.m.: "The Christian Ministry," by President Augustus H. Strong, D.D., LL.D.

TUESDAY, OCTOBER 15.

7:15 a.m.: Early prayer meeting, conducted by the Rev. John R. Davies, D.D.

10:00 a.m.: "The Culture of the Minister," by Professor John DeWitt, D.D., LL.D.

11:00 a.m.: "Preparation for the Pulpit," by the Rev. James M. Hubbert, D.D.

2:30 p.m.: "The Church and the Layman," by the Rev. William H. Foulkes, D.D., of New York city.

3:30 p.m.: "The Junior Congregation," by the Rev. James M. Farrar, D.D., of Brooklyn.

7:30 p.m.: "The Church and Evangelism," by the Rev. L. W. Munhall, D.D., of Philadelphia.

Professor Rudolph Eucken, of the University of Jena, has been selected to deliver the Deems lectures at New York University this year. They will be six in number, and will be given in the English language, probably in February or March of next year. The subject of the course will be "The Fundamental Principles of Ethics With Special Consideration of the Religious Problems." Chancellor Brown has announced the appointment of Miss Gertrude Schoepferle as instructor of German in the Collegiate Division. The Division of Politics of the School of Commerce announces a politics forum, Friday afternoons. These lectures will discuss the leading questions of the day, such as those now pending in Congress or in the present political campaign. The public will be admitted to these lectures.

As a permanent memorial to the men and women lost on the Titanic, the new Seaman's Institute at South street and Coenties Slip will bear a "Lighthouse Tower." Many prominent persons have contributed the \$8,000 already raised of the \$10,000 necessary. Among the committee are Mrs. Cleveland H. Dodge, Mrs. Bishop Greer, Mrs. E. H. Harriman, Mrs. Jacob H. Schiff, Mrs. Cornelius Vanderbilt and Mrs. F. W. Vanderbilt. The announcement gives the following statement of what the memorial tower stands for: "The Lighthouse Tower will be given in memory of the engineers who sent their stokers up on deck while they went to certain death; of the members of the heroic band of musicians who played even while the water crept up to their instruments; of the postal clerks who bravely put duty ahead of personal safety; of the Marconi

operator; of the officers and crew who stayed by their ship. It will be given in memory of those in the steerage who perished without ever realizing their hopes of the new land, the America of endless possibilities. It will be given in memory of all the heroic deeds by first and second cabin passengers. A memorial tablet indicating for whom the tower is given will be placed either at the main entrance or on the exterior of the new institute, so that all who visit it may read and know for what the lantern tower stands."

Tho the Western College for Women, Oxford, Ohio, has lost its president, the Rev. John Grant Newman, D.D., who assumes, this month, the pastorate of the well known Chambers-Wylie Church, of Philadelphia, the long established and well ordered educational institution of the Middle West opens auspiciously this fall with the largest enrolment of freshmen and the largest senior class, but one, in its history. The trustees have made Dr. Mary A. Sawyer, who has served the college long and effectively as dean, acting president until Dr. Newman's successor is appointed.

A march of women from London to Edinburgh in October is planned as a suffragette demonstration. It is expected that the parade will occupy five weeks. Speeches will be made at various places along the route. Thirty suffragette organizations are expected to participate. Some of the women will be afoot and some on horseback, and as it is announced that many aged and invalid women will go, it is presumed that they will be provided with carriages.

Churches are made up of people. This is so obvious that we often lose sight of it, says "The Christian Register." Criticisms of the church generally seem to assume that its members ought to be free from the faults incident to human nature. The imperfections of the saints inside give much comfort to the saints who stay outside. The progress of Christianity is questioned on no better basis. It can get no higher than the civilization in which it is placed. The term "Christian civilization" seems a mockery to those who forget the conditions to which it is subject. The test should be to compare civilization under Christianity with what it would most likely have been without Christianity.

An example well worthy of wide imitation has been set by the North Shore Congregational Church of Evanston, Ill. Under the supervision of a church committee meetings are to be held in the church building for the orderly discussion of live political questions. "The Public" says, concerning this innovation, that it is indicative of the true relation of religion to politics. It is a very intimate relationship. So intimate is it that the religious or the political organization which separates religion from politics thereby puts a question mark upon its own genuineness. But the true relation is not one of command and obedience. It is such a relation of intelligent intercourse between religious-hearted and civic-minded men and women as this Evanston church has undertaken to promote.

CHURCH NEWS IN NEW YORK CITY AND VICINITY.

Dr. S. Parkes Cadman commenced a series of lectures on the "Religious and Social Problems of Europe" last Sunday afternoon at the four o'clock meeting for men in the West Side Young Men's Christian Association, this city. The subject was, "The Religious Problems of Great Britain."

The first Sunday in October usually sees the return of all of the city pastors, and all churches resume the regular order of service, with sermon, full choirs and the usual routine of school and parish work. Among the especially important services last Sunday are the beginning of Dr. Reiland's rectorship at famous St. George's Episcopal Church, the return of Dr. Jowett to his pulpit at the Fifth Avenue Presbyterian Church, the reopening of the Church of the Ascension, which has been closed for three months, and the return of Dr. Burrell to the Marble Collegiate Church.

The Manhattan Gospel Hall, one of the four Gospel halls in New York under the auspices of the National Bible Institute, 156 Fifth avenue, will move next week into the entire building recently

secured for its use, at 101 Manhattan street. The opening meeting in the new building will be on Sunday, October 13, at 7:45 p.m. Don O. Shelton, president of the National Bible Institute, will address the meeting. Others who are to take part are J. A. Richards and R. L. Rees, of the board of directors of the National Bible Institute; John H. Wyburn, superintendent of Water Street Mission, and James Tilson, superintendent of 146th Street Mission. There will be special orchestral music, and the meeting will be open to the public.

Rev. Dr. George R. Van de Water, rector of St. Andrew's Episcopal Church, has returned from a trip of more than three months in South America, his eyesight restored to normal. Dr. Van de Water had just recovered from an operation for cataract, both eyes having been treated in succession. His surgeons recommended a sea trip, and he sailed June 20 for Brazil and Argentina. He returns much benefited and was able to address his congregation last Sunday. With the aid of glasses he is able to see as good as ever.

Rev. Dr. I. M. Haldeman, pastor of the First Baptist Church, this city, who was forced to relinquish his pulpit last June by illness, has recovered and has returned to his charge. Dr. Haldeman's doctrinal sermons have proven attractive. His church has been filled when others have had lax attendance. He believes it an evidence that the people want the Gospel, want real religion in their sermons, and are not eager to be amused or entertained by religious fads and fancies.

The Rev. David G. Wylie and the Scotch Presbyterian Church will play host to the three distinguished moderators of the Presbyterian denomination October 20. A meeting at which Dr. Wylie will preside will be held in that church to welcome Dr. Work, the moderator of the New York Assembly; Dr. James Yereance, the vice-moderator, and the Rev. Mark A. Matthews, of Seattle, moderator of the General Assembly. The choirs from the Scotch Church and the Fourth Presbyterian will unite for the music.

The work of reorganizing the Foreign Missions Board of the Methodist Episcopal Church, located at 150 Fifth avenue, is proceeding slowly. There was an entire change of the secretaries, who have divided the work as follows: S. Earl Taylor, correspondence on the home side; Dr. Frank Mason North, China, Africa, Europe; Dr. W. F. Oldham, India, Malaysia, South America. All will collaborate, however, regardless of this division. Few changes have been made in the office personnel, except that J. E. Crowther, formerly of the Missionary Education Movement at Chicago headquarters, has been added to the staff here, in charge of candidates for the field, a new department. He will be expected to discover and enlist student candidates for the foreign missionary field.

And now we have the correspondence church. It is not necessary to give up that automobile ride or fishing trip because it would interfere with church. Just join the correspondence church and get your canned religion by mail. There have been correspondence schools of many kinds, including the theological, and the new parcels post promises to usher in the correspondence market, but it was not dreamed that the church would follow the general trend. But now comes the Unitarian Church of All Souls, at Littleton, Mass., with the announcement that it is open for business—by mail. Rev. William Channing Brown is the minister of the novel institution. Specifically it is organized to supply Unitarians who live far from a church of that denomination with literature, sermons and pastoral letters, and for those prevented from attending service by illness. The following notice "to post-office mission workers" appears in the "Christian Register": "The doors of Unitarian Church of All Souls (correspondence) are open to receive all isolated Unitarians who would like to be allied to an organized church conducted thru the mails. The minister will be glad to place addresses of persons who might be helped or given companionship in their faith upon the mailing list. Address Rev. William Channing Brown, minister Unitarian Church of All Souls (correspondent), Littleton, Mass." Carried to its logical conclusion, what possibilities are opened by the innovation. No more churches are reported sold, however, since this announcement appeared.

The Kingdom—The Religious World in Review

Bible Teachers' Classes.

Sunday school teachers and Bible students wishing help in the preparation of the International Sunday school lessons will get it at Dr. Schauffler's classes every Tuesday evening at eight o'clock in the lecture room of the Harlem Reformed Church, Lenox avenue and 123d street, and on Saturdays at three p.m. in the lecture room of the Reformed Church, Madison avenue and Fifty-seventh street. Sunday school teachers and all interested in the study of the Bible are cordially invited to attend these classes.

A New Associate Secretary.

The College Board of the Presbyterian Church in the U.S.A., at a special meeting held Tuesday, September 24, appointed the Rev. James E. Clarke, D.D., editor of the "Presbyterian Advance" at Nashville, Tenn., associate secretary of the board, to co-operate with Dr. Mackenzie in promoting the interests of Presbyterian colleges in the Middle West and Southwest. Dr. Clarke has been a member of the College Board since the union of the Cumberland Presbyterian Church with the Presbyterian Church North, and before that time was identified with the educational interests of the Cumberland Church as a member of its Educational Commission. He has been treasurer of the Presbyterian Theological Seminary of the South, and has been the active manager of the Board of Church Election in administering the Tennessee Fund, and chairman of the Tennessee committee on legal affairs of the Cumberland Church. During the six years as a member of the College Board he has taken a very active part in its affairs, and his familiarity with all the Presbyterian institutions of the South and Southwest peculiarly qualifies him for the duties of the new position. Of the sixty-five educational institutions with which the College Board co-operates forty-one are situated in the West and South, and the College Board hopes, by establishing a branch office at Nashville while retaining its main office in New York city, to be able to keep in closer touch with these institutions and to serve them more efficiently.

Revival at Boys' Camp.

The summer camp for boys, conducted by the West Side Young Men's Christian Association in the hills four miles from Kingston, N.Y., has just closed its most successful season with a total of 122 boys accommodated. Most of the boys were employed lads who spent their vacation at the camp. It was one of the chief aims of the camp to teach city boys woodcraft and inculcate a love for the open. There were frequent camp-fire lectures on birds, snakes, wild animals, woodcraft, etc. About twice a week groups of boys in charge of adult leaders went for long tramps, pitching their own tents, cooking meals over camp fires, and spending the night in the woods miles from camp. Just before the close of camp Philip D. Fagans, boys' work director at the West Side, addressed the boys on matters of religion. At the close of the talk a great many of the boys held up their hand in declaration that they would live an active Christian life. To make certain that the boys were not merely taking the stand because others had done so, Mr. Fagans asked all who meant to stick to that purpose to meet him that afternoon under an old apple tree, which was a favorite meeting place. Almost every boy in the camp was there. Mr. Fagans explained that to live an active Christian life was not an easy thing; that it meant a struggle and a fight. There was no appeal to the emotional in the talk, but at the close twenty-four boys went forward and signed a paper to signify their intention of being active Christians.

Home Missions Week Campaign.

When the organized Protestant forces of the United States get together for an educational campaign on American social and religious conditions, and are really in earnest about the task, it means that something is about to happen. The three months' campaign, culminating in home mission week, November 17 to 24, inclusive, officially in-

augurated by the Home Missions Council and the Council of Women for Home Missions, which consist of practically all the national home missionary societies in America, will undoubtedly be the greatest event in the church during the coming winter. The missionary boards back of the movement have under their direction thousands of trained workers among various classes and in different sections of the United States. These "home missionaries" could tell stories which are fully as thrilling as any narrated by the men and women who are at work in the foreign field, but their work hasn't the glamor and the romance of that done in far-away lands.

A Question of Problems.

To most people "home missions" has to do with the "frontier." But modern "home missions," as the Boards of Home Missions are doing the work, is no longer a question of geography: it is a question of problems, no matter where they may be found. And so, while these agencies are still tremendously concerned about the Indian and the Alaskan, the Spanish-American and the Mountain White, they are studying scientifically the question of the immigrant, the problem of the slum and the tenement, of women and children in industry, the saloon and temperance reform, the loss of population in the rural districts, the rush of the people to the city, the social movements among the masses, and not the least of the questions that they are working out is how the church may advance with a unified program, so as to do away with overlapping and competition, and so that the entire work may be done with the greatest efficiency.

The Church an Important Agency.

If it could be demonstrated that America's greatest problems are fundamentally moral questions—and our wisest statesmen have said that they are—then it must be conceded that an unselfish agency which annually spends millions of dollars for the development of great moral ideals, and enlists thousands of workers to apply them to human life, is worthy of the respect and the support of the nation. The American Home Mission Enterprise stands for the physical, social, economic, intellectual and religious emancipation of all the people. *Home Mission Week* is an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of attacking modern social and religious problems thru the established agencies of the Church, and to convince them that they have a distinct personal responsibility in the performance of this stupendous task. It is planned that during *Home Mission Week* America's social, moral and religious needs be presented in and by every church in every community on every day of the week from November 17 to 24, 1912, inclusive, thru specially prepared literature and programs which will be adapted to every constituency in the Church. *Home Mission Week* will be the culmination of a campaign of publicity and education, covering a period of three months. It is aimed to reach the men and women outside the church as well as those inside. It is intended for the country and the village church as well as the church in the town and the city. It is conducted in the confidence that the Home Mission agencies of the church are equal to the present situation, and in the belief that an awakened church, an intelligent church, an enthusiastic church, will result in a contributing church, which will make possible, thru the Home Mission Boards, an American Missionary Enterprise, which will truly make "our country God's country."

"Friends of the work in China," says the "Missionary Herald," "will appreciate a promise of \$5,000 for a hospital building at Fenchow, recently made by a friend whose identity we are not permitted at present to reveal, and gifts by two friends of \$4,000 for the same purpose at Taiku. These sums will not meet in full the ultimate medical needs of these two great, populous centers in the Shansi Mission, while the men's hospital at Pangchwang still awaits its initial substantial gift."

Up-to-Date Points of View¹

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EDITOR CHRISTIAN WORK AND EVANGELIST:

The Letter and the Spirit.

I read with exceeding pleasure your editorial entitled, "The Letter and the Spirit," in THE CHRISTIAN WORK AND EVANGELIST for September 15, 1912. I have often wondered if those exegetes who confine themselves so closely to the letter of the Bible have rightly interpreted the attitude of Jesus toward wine drinking. Take, for instance, the incident at Cana, of Galilee (John 2:1-11). If Jesus was opposed to wine, then those difficult words to interpret, "Woman, what have I to do with thee?" would mean, "Woman, what is there common between us upon this question of providing wine." If wine-skins were used to hold the wine used at the wedding feast, and if they were empty—"they wanted wine"—then why didn't Jesus fill *these* empty wine-skins with water? Why did he use the stone jars? Surely there must be some significance in the use of the jars. Perhaps Jesus, instead of "relieving the embarrassed host," embarrassed the host by sending water into the feast instead of wine. It was a wine drinking age, and the wedding company may have been as much astonished to have water sent in to the feast as a company of total abstainers would be in our day to have wine sent in. It may be that the governor used tact, when he tasted the water in the wine cup, and relieved the embarrassed host by pronouncing it the best of the wine kept to the last of the feast. It may be that "water became (their) wine" for the remainder of the feast. The disciples gloried in his deed—surely not in wine production; it might have been a glory in his opposition to one of the world's curses. The interpretation that Jesus turned water into grape juice is quite unsatisfactory, because any wine drinker will not affirm that grape juice is *better* than the real thing; which the governor, of the feast, is made to do according to this interpretation. The quantity of water turned into wine has always been a stumbling-block to interpreters. If this event was not a miracle but a "sign," like those used by the Old Testament prophets to convey a teaching, then this problem of the *amount* of wine is solved. The motive "to relieve an embarrassed host" does not ring true, because there was plenty of water on hand—the company was not perishing of thirst. It may be that this narrative should be interpreted as a "sign" of Jesus' opposition to wine drinking, and not as a miracle of turning water into wine. If we cut loose a bit from tight exegetical interpretations, in order to secure our doctrines of life in Christ, may we not find much more help from our Bible, as your excellent editorial suggests.

E. H. C.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

Problem of the Feeble-Minded.

On page 361 of the issue of September 21 of your worthy journal I notice an excerpt from the address of Sir James Barr, a Liverpool physician, the new president of the British Medical Association, which addressed bore upon the problem of the feeble-minded. He contends that physical degenerates should not be allowed to take part in the propaganda of humanity—which contention certainly deserves support—and continues that in making this assertion he is coming into direct conflict with some of the churches, adding also that the majority preach in favor of quantity of children rather than quality. He says: "They advocate a high birth-rate regardless of consequences, and boldly tell you that it is better to be born an imbecile than not to be born at all." This statement he then bolsters with, "They forget the saying of Jesus of Nazareth that 'it would have been well if this man had never been born.'" It is the last sentence against which we contend and for the correction of which we write. It exemplifies the ever-recurring error of misquotation, of a man's attempting to quote that with which he is not familiar, because he gets out of his province. Dr. Barr may stand high in the ranks of the medical profession, he may be an authority in the field of

eugenics and of social pathology, especially as it applies to the feeble-minded; but he certainly is mistaken when he quotes our Lord with these words to support that contention. Investigation will show that the statement referred to by Dr. Barr has reference to Judas, the betrayer, and not to any imbecile. The words are taken from Matthew 26:24 and Mark 14:21. Unless our own investigation and knowledge is superficial, we are inclined to believe that the words quoted from Jesus cannot be found applied to any person because of a physical disability. With the principles of eugenics propounded by the English baronet we have no quarrel. We do not dispute his contention regarding the views of the English clergy on this point because we are not in position to know. But we do contend mightily against him when he makes a misquotation from the words of our Lord Jesus to support his views, even tho those views be true and correct; especially do we protest when such misquotation or misapplication can be attended with dire consequences. We do not charge that Dr. Barr made the misquotation knowingly or purposely, but we believe that attention should be called to the fact of the mistake. We contend for truth; and misquotations from the Scriptures distort or falsify truth. Markedly so would it be in this case. In the connection in which Dr. Barr has the statement of Jesus it could easily bring an entire brood of false inferences in its wake with reference to the attitude of Jesus toward the imbecility of mankind. He had the deepest sympathy with physical ailments of all possible kinds; and tho the innumerable ills with which he was confronted day after day must have been produced by a great variety of causes, we have no instance that any man was rebuked for his physical ill. In answer to the questions of his disciples as to the causes of a certain man's blindness he stated that neither the man's own sins nor those of his parents had been the cause. Mental deficiency may be transmitted easily and consistently from generation to generation with deleterious effect upon the race; but, when our Lord has not spoken on the question of transmission of mental weaknesses or on the culpability of it, let him not be quoted. Above all, let him not be misquoted, more particularly when such misquotation is so utterly foreign to the spirit of his entire life. Surely the most superficial acquaintance with the life and spirit of Jesus would be sufficient to prevent charging him with the dictum that it had been better for an imbecile if he had never been born. We are not condemning eugenics, or any other branch of science. We rejoice if science is able to produce practicable aid in relieving the pathological in society. We are not condemning Dr. Barr, or decrying the medical profession. All praise to the men who are doing this blessed, God-given work! We are not discussing the many elements entering into "high racial morality," or whether or not "high racial morality shall be based upon utility and the greatest happiness." We are contending against a possible misunderstanding of, and false inferences from, the words of Jesus as they are wrongly applied in a misquotation.

C. J. R.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

A Combination of Circumstances.

Apologizing to your note in the issue of September 28 inst., of the incident in a meeting where a stranger, a member of the Society of Friends, felt strongly moved to make an address upon a particular text of Scripture, and afterwards learned from a young man who had been mysteriously drawn to attend that particular meeting, tho at the expense of considerable time and effort, that within the preceding week the very text so spoken upon had been discussed by himself and his father without reaching a satisfactory understanding of it, is similar to an experience of my own. When in charge of a village church in southwestern New Jersey, at the close of the Sunday morning service, as I was leaving the building I found a lady waiting on the porch, who told me that a few weeks previous, when she was visiting many miles away along the Jersey shore, she had

¹This department is an open court, in which numbered alphabetically, for convenience, will be found original "Up-to-Date" items, short stories, news facts and opinions of our own and other people. We especially welcome letters, comments, and opinions from any source, and upon any subject of real interest. The responsible source of information for each "Point" other than our own will be given in every case. In the above these authorities are as follows: a, Edwin Hamlin Carr, Matteawan, N.Y.; b, Rev. C. J. Rockey, Minneapolis, Minn.; c, Joseph H. Bradley, Brooklyn, N.Y.; d, Rev. E. T. Corwin, North Branch, N.J.; e, John F. Johnstone, Hartford, Conn.

been deeply impress by the text from which she had just heard me preach, and at that time had said to herself she wisht she could hear a sermon upon it. She was a stranger in the town where she heard my sermon, and was stopping there only over that Sunday, and the fact that her wish should have been thus satisfied had made a striking impression upon her mind. Such combinations of circumstances cannot be accounted for as only fortuitous; the probabilities are more than one in millions that they should be a matter of chance.

J. H. B.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

As to Mr. Potts and Mr. Wainwright. In Dr. Waith's article in THE CHRISTIAN WORK of September 28 there was a slip of his pen about Dr. Potts and Dr. Wainwright. He says: "There was a royal battle in THE EVANGELIST about prelatical episcopacy, in which the challenger was a Presbyterian divine, Dr. Wainwright, and the champion of prelacy a Dr. Potts." These names must be reversed. Rev. Dr. George Potts was a graduate of Princeton in 1821, and after serving a Presbyterian church in Natchez for thirteen years, 1823-36, became pastor of the Presbyterian church in Duane street, corner of Church street, 1836-44, and of University Place Church, corner of Tenth street, 1845-64. His controversy was with Bishop Jonathan Mayhew Wainwright on the claims of episcopacy, upon which the Bishop publisht "No Church Without a Bishop," at New York, in 1844. Rev. Dr. John M. Mason had a similar controversy with Bishop Hobart in 1807 in the "Christian Magazine," which was subsequently publisht in Mason's works, 1832.

E. T. C.

[This brother has kindly jogged my memory about the controversy between Drs. Potts and Wainwright mentioned in my reminiscient article of last week. It is as the brother says. The "challenger" was Dr. George Potts, a Presbyterian, while the "champion of prelatical episcopacy" was Bishop Jonathan Mayhew Wainwright. I must confess that, after the appearance of my article, a slight but uncomfortable suspicion crossed my mind that possibly I had reversed the names; and I thank the brother for his correction.—WILLIAM WAITH.]

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Problem of
Prayer Meeting
Again.

In an article in THE CHRISTIAN WORK AND EVANGELIST of September 21, page 377, concerning the prayer meeting, the writer feels that the mid-week service has arrived at the stage to be denominational problematic. The reasons assigned are very probable, but their valuation would depend upon circumstances and localities. So far as my observation extends there is a deep basal truth in this article above mentioned. But as a general remedy I somewhat doubt the suggestions of your contributor. The cure offered is ideal, only it is not always applicable to the disease to be treated. Let me suggest some other ideas which I have adopted in the city church of which I am minister: (1) The Missionary Society has been asked if they would be responsible for the conduct of this meeting one week in the month, and in which case the topic would be missions. They have willingly so agreed. (2) The Y.P.S.C.E. have heretofore crowded into the Sunday appointments a meeting scheduled at 6:40 p.m.—a meeting which, because of its hour of meeting, made our evening service to begin at 7:30, instead of 7, as is preferable, and a meeting moreover which was never so heartily supported, as it deserved, for reasons that are obvious, e.g., there were those who wisht to attend the evening worship and who perhaps had taught in the Sunday school, and who also sang in the choir, and thus felt themselves already fully taxed with obligations. Henceforth the Y.P.S.C.E. will hold all meetings on the stated prayer meeting evening, and in return the topics used will be the regular Christian Endeavor ones, which provide for missionary and social and other phases of the study of Christian work and life. The leaders chosen in advance will be drawn from all departments of the church organization in order that the prayer hour, and whatever may be included in such a gathering, may serve as a sort of clearing-house for the church's activities. A far-reaching value in this arrangement, it is anticipated, will be the uniting of forces, young and old, of allies like and unlike, and best of all the promotion of the unified interests of the church along lines which will bear fruitage in times to come. The Sunday school and the brotherhood can be used effectively, with the Y.P.S.C.E. acting as pilot and the minister and elders keeping watch and giving the sympathetic hand along the common levels whereon all parties shall naturally and properly meet.

J. F. J.

The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

John Calvin—The Maker of Geneva

Perhaps no man has ever been so thoroly identified with a city as Calvin has been with Geneva. The city is his. One hears little of it before his day; one hears everything of it after he spent his life within its walls. I have just come from the Cathedral of St. Peter. In it great generals are buried, including Duke Henry of Rohan, the famous leader of the Huguenots. Great scholars and statesmen lie here. In this pulpit great preachers have prophesied both before and after Calvin's day. But it is "Calvin's Church" and "Calvin's Pulpit" that everyone comes to see. It is a stern building and quite in keeping with the severity of Calvin's style. He must have been quite at home in its gray vastness on Sunday mornings, when great throngs of black gowned Genevans stood spellbound as he passionately expounded the Psalms or declaimed to them those "institutes" that have colored all modern thought. Also from this pulpit came some of those utterances out of which Puritanism and democracy were born. And in this congregation were not only Genevans, for travelers from many nations took occasion while in Geneva to hear this fearless expounder of the "new doctrine," as it was called, and students came from France and Germany to hear this master of preachers preach. It is recorded that many Frenchmen went away from these services converted to Protestantism by his vehemence. There were no twenty-minute sermons in those days. It was for two hours Calvin expounded truth, and it was two hours that the listening throng stood. The church remains about the same as when Calvin preached in it, four hundred years ago. The Chapel of the Maccabees has been adorned and beautified in later years, and there is some exquisite wood carving in the cathedral. The great pulpit, with its fine carving, remains the same, and here also is the chair in which the teacher sat.

Calvin was hardly more than a boy when he came to Geneva—but a very wonderful boy. His whole boyhood is almost unbelievable in its genius. At the age of twelve he had become a chaplain in the church, the Bishop having shaved his head and made a tonsure as a sign of his ordination. He immediately began to serve in the Church of La Gesine. He was born in Noyon, July 10, 1559, and received his early education there. But he had soon exhausted the resources of the provincial schools, and at fourteen we find him in the university at Paris. He was almost immediately put into the higher classes of logic and philosophy. So proficient did he become in these studies that it is said that the professors soon turned over their lectures to him when they were to be absent. As a student in the university, he practised those same austerities that marked his later life in Geneva. He took practically no part in the pastimes of his fellow-students, and was not in very high favor with them because of his frequent rebuking of their levity. He studied both divinity and law, and visited Bourges and Orleans to sit under certain famous teachers on these subjects. No one knows just when he began to lean toward Protestantism. Some think that Wolmar, the famous teacher of Orleans, sowed the seeds of the new doctrine in his mind. But the probability is that the change began at Paris. For when he reached Paris he found a considerable movement toward Protestantism already under way. As yet these liberals were not called Protestants, but held a position somewhat analogous to that in which the Modernist to-day stands in the Roman Catholic Church. These liberal-minded men, protected by Queen Margaret of Navarre, were coming to exert no little influence on religious thought, and as usual the liberalism began to manifest itself in the university. About this time, too, Calvin's father and brother broke away from the Roman Catholic Church and a cousin had already joined the Protestant forces. But altho Calvin seemed to have arrived at his Protestant conclusions by a gradual process, yet he himself has told us that his conversion was instantaneous: "I was so obstinately addicted to the superstition of the papacy that by a sudden conversion God subdued and reduced my heart to docility."

The way this remarkable youth of twenty-five came to take up

his residence in Geneva is very dramatic. One of his best friends in the university was Cop, who in 1533 was rector of the institution. In November of that year Rector Cop made an address which was so outspokenly Protestant that it stirred Paris to the center and brought home to the authorities the extent to which the new doctrine had gained a foothold. Rumor suddenly had it that Calvin was really the author of the address, which is not improbable. Whether he wrote it or not, he had to flee from Paris. He was now done with Catholicism for good. The first thing he did was to hasten to his old home at Noyon and resign his chaplaincy of La Gesine. Later he was imprisoned for a while at Noyon because of his Protestant views. He returned to Paris for a while, but there was no opportunity for him now. He must, however, find something to do, so he proceeded to Poitiers, where he found enough adherents of the Reformed faith to gather together a congregation. Here he remained for a considerable time, but again the authorities harassed him and he fled into Strassburg, where there was a more tolerant attitude toward freedom of thought. It was while he was at Strassburg that he attended the Colloquy at Ratisbon as a delegate, and attracted much attention because of his brilliant and eager mind. It was about this time that he decided to visit Italy and preach the new doctrine right in the camp of the enemy. But he found the inquisition already at work there, and his visit was attended with only one lasting result, his friendship with the French Princess Renee of Ferrara, which was very much prized by him for many years. It was while on his way home to Germany he past thru Geneva, and William Farel, who had been preaching the Reformation in Geneva with considerable success, heard of his presence and immediately called upon him and fairly commanded him to stay and help him make Geneva Protestant.

Calvin was not unknown to Farel, for he had already attained a wide reputation both by his preaching and writings. He was already coming to be looked upon as the man who must defend the new doctrine against the Catholic apologists. When one remembers that he was hardly more than twenty-five when the first volume of the institutes appeared, one can see how great faith in the promise of his genius was natural among all Protestants. Farel was looking for someone greater than himself to make Geneva the center of the growing movement. A little later Melancthon became acquainted with the young man and greatly admired him. Farel lost no time in seeking him. The scene at the meeting of the older and younger prophets was very dramatic. There is a picture of it which I have seen, where Calvin sits by a table with a look of awe upon his face, while Farel, with face all on fire, points at Calvin, and, as a last word, assures him that God's curse will surely rest upon him if he lets his preference for study keep him from performing the duty God has manifestly laid upon him of redeeming Geneva. Thru the window one sees the towers of St. Peter's as tho the cathedral were waiting for him, while behind Farel's chair are the men and women of Geneva awaiting Calvin's decision. He could not resist this last threat of Farel's and agreed to undertake the task of converting Geneva, altho greatly doubting his ability for so vast a work. His own words, in the introduction to "The Commentary on the Psalms," are interesting here: "Upon this Farel, who burned with an extraordinary zeal to advance the Gospel, immediately strained every nerve to detain me. And after having learned that my heart was set upon devoting myself to private studies, for which I wisht to keep myself free from other pursuits, and finding that he gained nothing by entreaties, he proceeded to utter an imprecation that God would curse my retirement and the tranquillity of the studies which I sought, if I should withdraw and refuse to give assistance, when the necessity was so urgent. By this imprecation I was so stricken with terror, that I desisted from my journey which I had undertaken."

The two men went about their task of reforming Geneva with so much zeal that in two years the city became heartily tired of both of them. It was all very well when Calvin preached, but when he undertook, by severest and strictest laws, to make the people practise, they soon rebelled. Both the reformers were forced to leave the city. Calvin settled in Strassburg and became pastor of the French Protestant Church. Here, too, he met the excellent Idelette Van Buren, who became his wife. He took part in various conferences arranged between Protestants and Catholics, and soon came to be regarded as the leading Protestant theologian. It

was not long, however, before Geneva was begging him to come back. Internal dissensions, outside foes, the relaxed morality of the citizens, produced such a chaos as only one man could resolve into harmony. Calvin had no desire to go back, but he believed it his duty, and returned. He heaped up no coals of fire on the city's head, no "I told you sos" in his speech, but he let it be understood that his rule was to be obeyed. He now gave the remaining twenty-three years of his life to the service of Geneva with unremitting zeal. He worked nights as well as days, being indefatigable in his study of the Scriptures, theology and law. And it should be remembered that his work for those outside Geneva would have taxed the energies of ten ordinary men. Every young preacher of the Reformation wrote him for counsel and for light on the new interpretation of Scripture, and for solution of problems raised by the new churches. I have seen some of this correspondence, and it is a marvel how a man who was both pastor and governor of a large city could find time to write these hundreds of letters of many pages (often equal to a book in length), and at the same time be writing learned tomes on theology. And it should also be remembered that hundreds came to see him. No scholar or student or Protestant noble or minister past thru Geneva without calling on Calvin.

Calvin's labors for Geneva were along three lines. First of all, he was pastor and preacher for the city. Not only did he preach Sundays, but often during the week he gave courses of sermons on various parts of the Scripture, or on the new theology. These were all publisht and were widely read thruout Europe. "The Commentaries on the Psalms" became a household book in Europe. The theological writings became the bulwark of the Reformation, and most orthodox Protestant theology written since in Europe and America has been based upon these books. As they were sent forth from the publishing house of Platter of Basle, they soon silenced the flings and scorns of the Catholics, that the Reformation had produced only "iconoclasts," and no constructive theologian. Very soon they saw that here was a man who was for Protestantism all that Thomas Aquinas had been for Catholicism, and there is no doubt but that Calvin made the Catholic Church take notice of Protestantism as a great and enduring movement, to be taken into consideration, if not respected. Martin has called Calvin "the Thomas Aquinas of the Reformation."

But Calvin had little faith in a ministry which was not scholarly and which had not received the severest training and broadest education. The Reformation called for men of acute intellects and finely trained minds. A large part of the Reformed communities were looking to him for leaders. Consequently one of the things Calvin desired to do was to found a university, and this he accomplished in 1558. The college became famous at once. Students flocked from all over Europe, and the learned Beza was made principal, and he and Calvin worked hand in hand in making Geneva one of the centers of learning and culture for the whole of Europe. At the time of Calvin's death there were fifteen hundred students, representing every Protestant land. One can still see the old building where so many eloquent leaders of the Protestant faith were educated, and altho the handsome modern buildings of the university overshadow it, yet for many this one building has always the greatest interest of them all. And as one stands before the old Latin motto over the doorway, "Post Tenebras Lux" (after darkness light), he realizes that for centuries this has been a real light of the nations. It is interesting to quote Calvin's own words on education, from the "Ecclesiastical Ordinances": "But since one cannot profit by such studies (theological), unless he be first instructed in languages and human sciences, and since also there is need of preserving the seed for the future in order that the Church may not be left naked to our children, it will be necessary to organize a college for instructing the children in order to prepare them for both the ministry and the civil government."

But Calvin was a statesman, as well as a preacher and educator. He made Geneva the model city of Europe. John Knox called it "the most perfect school of Christ that ever was in the earth since the days of the apostles." He made such strict laws and regulations of conduct that the pleasure loving portion of the city rebelled and vented their hatred by all sorts of petty spite. But it was of no avail. Calvin had got the city into his hands, and for twenty-three years ruled it with a rod of iron. Dancing, games, levity of all kind was forbidden, while the most petty offense was punished

severely. Dr. Valentine Andreæ, the Lutheran theologian, said of Geneva: "There is in that place not only the perfect institute of a perfect republic, but as a special ornament, a moral discipline, which makes weekly investigations into the conduct and even the smallest transgressions of the citizens. . . . All cursing and swearing, gambling, luxury, strife, hatred, fraud, etc., are forbidden; while greater sins are hardly heard of." The government of Geneva became a model for many other cities, and until to-day there has been a spirit of democracy in the administration of the city that is the admiration of the world.

One day I walked about the old cemetery of Plein Palais and finally found a plain stone marked "J. C.," which is supposed to be the great reformer's resting place. He was so modest that he requested that no monument be placed over his grave. But the great and unique monument which was erected at the recent Calvin centenary is one of the most beautiful memorials in Europe.

FREDERICK LYNCH.

The Prayer of Life

"PRAY WITHOUT CEASING."

By Professor Henry Hallam Tweedy,
of Yale Divinity School.

This to many minds to-day is an entirely new theory of prayer. It is not a new utterance, for it was written about the middle of the first century. It has not been lost or hidden; for never have there been letters read so studiously and so persistently as these letters of the Apostle Paul. But the world has not yet learned the old lesson. Men listen incredulously to this injunction to the little church in Thessalonica, and then turn aside, half wonderingly, half indifferently, from what they are pleased to look upon as the command of a mystic and a dreamer, which is utterly impracticable in the work-a-day world of to-day. "What, pray without ceasing?" they cry. "How can we? My days may not be spent in my closet or before the altar, but in my office and behind the counter and with the loom. I may not ever be breathing out petitions to the Infinite. I must talk to men, if my family is to have bread. I am no monk to spend nights on my knees and hours before shrines, and to withdraw from the industrial and social world, in which God in his wisdom has placed me. I am a man, who must spend and be spent, concentrate my thought and my energy upon my business, care for my wife, educate my children, live life in its broadness and its beauty. I believe in prayer. It is an instinct of my nature, a need of my being, an exercise that is uplifting and manly. I shall pray when I can, and pray earnestly. Every man must pray at some time or in some way or in some language. But it is folly to expect me to pray without ceasing. That is not possible even for monks, much less than for business men."

Such is the answer which many men make practically, if not verbally, to the apostle; and, according to their notion of prayer, the answer is fair and right. To their minds prayer is a thing of words, spoken at a certain time and in a traditionally reverent posture, and to spend their days in saying words in a certain posture would be not only nonsense, but wicked nonsense to men of enlightened minds. But certainly this was not the conception of prayer, which lay in the mind of the apostle. It might have been the idea of millions of men before him; it was doubtless the conception of the majority of his contemporaries; it was destined to be the prevalent notion of the multitude for years and centuries to come. But it was not the prayer of an X-filled Paul.

Over in the jungles the savage witness the glory of the moon, the life in the tree, the awful devastation of the whirlwind; and falling upon his face before these supposed beings, he prayed until the mood or the danger was over, when he went about his work and ceased to pray. The worshiper of Isis and the believer in Athenæ mounted the steps of the temples of their deities and prayed as the priests taught them. Then they turned to their ordinary occupations, quite contented because their prayers were said. Certain sentences grew to possess supernatural potency, and were used in cases of need by priests and devotees and exorcists; while the Brahmin, with the idle ingenuity of the Oriental, printed his prayer upon a revolving cylinder, and whirled it thoughtlessly as he walked the streets of Benares, confident that every revolution spoke a prayer. To most of us the old dreams and superstitions have vanished; but something of this conception of antiquity is still held by

many in regard to prayer. The mother slips upon her knees in the morning, and then rising goes cheerily down the stairway. Her praying for the morning is over. Now she is at liberty to attend to the duties of the home. The father bows his head reverently in the church on Sunday evening. On Monday morning his store, however, is neither the time nor the place for praying. He attended to all such matters yesterday. He must carry on his business to-day. In all these instances prayer is formal, verbal, transitory. To Paul, with his deep insight, prayer in its essence, its living reality, was something to which none of these adjectives could not be applied. What did he mean, then, by this injunction to "pray without ceasing?" What was prayer to the great apostle's mind?

Now there is just one thing that we can do without ceasing, one and one only, and that is to live. If to pray without ceasing, then, be real and practical, it must be woven into the very web of our living—the whole essence, the intense longing, the power and the inspiration of our lives. It cannot be the sentimental foam of thought's sea, when lashed by the winds of emotion. It must come not trippingly from the tongue, but welling up out of the depths of the heart. It must be the urge and tide-drift of our lives toward the love and the wisdom of the Infinite, uttered not in Hebrew nor in Latin nor in English, but in the unspoken language of humanity, which the God of humanity understands. It must be the constant and unbroken invocation of the man's entire being, the passion of his nature, the instinctive yearning of a child that would worship and commune with the Father, who dwells below as well as above.

To be sure, such living prayers will utter themselves in language. Thoughts are restless until they have set the vocal chords vibrating, and emotions ever tend to express themselves in words as well as in deeds. Moreover, until thus expressed, they are apt to be ill-defined and hazy. Speech brings not only readiness, according to the old Baconian maxim, but definiteness and conciseness; and we rarely ever grip a thought firmly until we have put it into the form of words. Emerson tells us that no man ever prayed earnestly without learning something. He might have added that no man ever strove earnestly to clothe his thoughts in language without gaining something; and that the very effort toward concise, forceful expression was educational in its uplift and its power. It is for this reason that our moments of praying in words are so helpful and important. They clear up our thoughts, they intensify our convictions, they uplift us with the wings of love and yearning, and drive us on to nobler deeds in the days to come. Not a word, then, am I saying against spoken prayer at special times and in special postures. On the contrary, that is often the deepest spiritual need in many a busy life. The thought that I am striving to impress upon you is that the word-prayers are valuable only in so far as they are the momentary expressions of the life-prayers, and that there must needs be a power, a will, a character behind them. Without these they are worse than idle. They are nothing less than unutterably profane.

A rough-faced, harum-scarum little fellow runs to his father with the request, "Father, let me go to school." Down in the bottom of his heart he knows and the father half suspects that he has very little desire to wriggle upon the hard benches in the school room. His soul is not on fire with the passion for knowledge, and the probabilities are that when occasion offers he will play hookey and slight his books. But the request is an eminently proper one, and he shrewdly suspects that it will please his father. Possibly it will put him in a more advantageous position to ask for a sled and a pair of skates; and in as much as he must eventually go to school any way, he may as well assume a virtue, which he persuades himself that he partly feels, and gain the reward. The illustration is a crude and imperfect one; but do you see any similarity between the story and some at least of your prayers? Do you ever ask for gifts, which you do not want really—ask for them because they are eminently proper, and because you feel that they will please God? Do you ever pray formally and perfunctorily, because it is your habit to kneel at your bedside, or because you consider it your duty, or because there is a pause in the meeting and your good impulse is to fill up the time? How do you think that a father must feel toward such utterances? Do you suppose that in the clear vision of God such exercises are regarded as prayers? O men and women, God is not waiting for us to speak to him in English! There is only one language to which HE listens; and that is the lan-

guage of a sincere heart. A king's prayer, in which the words fly up, the thoughts remain below, never reaches him. He is not pleased with a thousand "Pater Nosters" unless the life is a Pater Noster itself.

"Speak to him, thou, for he hears; and spirit with spirit can meet;—

But see to it that you speak honestly, sincerely, what you are willing to live and to work for; and beware lest a revised version of the dictum of the Concord philosopher apply to you, that what you are speaks so loud God cannot hear what you say.

Our best prayer, then—indeed, our only true prayer of which all word-prayers are but the fragmentary and occasional expressions—is our life itself, the thing that we are, together with the thing that we are striving to be, without ceasing. Every man is his own invocation. He himself is the incarnation of his prayer. We find this to be true in our own experiences with our fellows. It is not the beggar, who cries loudest, but the need, even tho silent, which is most urgent, that calls to itself our attention and wins its way to our throne of grace. Yonder is a little rag-a-muffin, shivering over the grating in front of a bake-shop. His tattered coat is buttoned up tightly about him. Great gaps in his shoes let in the slush and mud of the city's pavement; while the pinched little face is pressed against the window and the eyes gaze hungrily at the tempting food. He has not even seen you as you pass by him. He probably would not stop you if he did. But what man, with a man's heart within him, can see the sight and not feel the power of that living prayer? Must he first clasp your feet, and ask you in words for food and clothing, before he is praying or before you listen to his prayer? In his office on Wall street a noted manipulator of markets is sitting. Last evening in the church gathering he asked God, in the name of Jesus, that the world might become more loving. To-day he is cornering the market, which will drive several of his fellows to financial ruin and raise unnecessarily the price of food for the poor. What was the prayer, do you think, that was heard by God in his heaven? Was it a sincere and effective petition for love and brotherhood, or a selfish cry for power and for gold?

Or how shall we commune with the Father? For prayer is communion as well as petition. What strange notions men have had concerning it! The dervish whirls or howls himself into unconsciousness; the monk weakens himself with fastings and vigils until he sees visions; the fervid piety and supernaturalism of our fathers wrestled with God until the soul was a whirl of ecstatic emotions; and in such unnatural conditions men thought that they were communing with God. Not such is the present conception of the Christian. His communion is of a different kind. He visions a manifestation of God in nature and rejoices in it, and obeys its laws. He feels a power working out its will in history and in society and co-operates with it. He sees the children of God in his fellows, and loves them and sympathizes with them. Most of all he believes that in the deepest sense he that hath seen Jesus hath seen the Father, and that by knowing him, walking with him, toiling at a common task beside him, and growing like him, he may commune simply and naturally with the Being in whom he lives and moves.

Such was the prayer, which the Christian lived and loved to answer—a living prayer, lying too deep for utterance, and which could not by its very nature cease. He did indeed spend nights in prayer on the mountains; but he was in living communion with his Father every moment in the hour and every hour in the day. He did grant the urgent petitions, which were poured out to him; but he granted also the unuttered, almost unconscious, prayer of the brazen woman of Samaria by Jacob's well. It is so, too, that you and I feel the prayers of our fellows. Every little child is a prayer for love and protection. Every sick man is a prayer to the physician to be healed. Every noble life appeals to us, and urges us to protect and to assist and to follow; and each human soul is a petition in the great liturgy of humanity, which rises night and day before the altar of the God of love. It is so, I love to think, that God reads us and answers us. Our petitions are often so bungling and so foolish. We know not what to pray for as we ought. But the Father knows, and interprets us better than our words do, and answers in his love and wisdom the heart's unspoken prayer that does not cease.

Need as a prayer, work as a prayer, life as a prayer—that is what it means to "pray without ceasing"; prayer the attitude of our natures, their urge and tide-drift, rather than any formal exercise

or any specific expression in words. Words are valuable if they are like the spray of the ocean—drops flung for a moment into the sunlight to sparkle like diamonds, but in their essence one and the same with the great deep. The way to pray, "Our Father," is not merely to say the words, but to live sonship toward God and brotherhood toward our fellows. To ask God truly that his kingdom may come is not merely to repeat the phrase, but to go out into the world and lay down our lives until it does come. What we ask for we are to work for. What we pray to be, that we are to strive to become. For we ourselves are in largest measure God's instruments in realizing and answering our own prayers.

I wonder what petitions God is reading as he looks into the lives of each one of us? For we are all praying. Every one of us is a living invocation, either to the spirit of a demon or to the spirit of the Christian? What is it? Love, lust, gold, purity, luxury, character? God grant that you and I may be noble prayers in the earth's living liturgy, and that the spirit of the Christian, our Master, may guide our hearts and minds aright!

Some Impressions of English Life and Politics

By Rev. S. Parkes Cadman, D.D.

The social and political life of Great Britain are in a constant state of turmoil and excitement. Some features of this disturbance are healthy, others reveal a growing disregard for those laws which have incurred resentment, and an intention to thwart them in every possible way. The militant suffragists have openly revolted against the measures which they have had no share in enacting. The ladies and gentlemen who are incensed by the idea that they should contribute any personal effort or the most trifling expense to promote the thrift and welfare of their servants fill the drawing rooms of their mansions with the language of Billingsgate in denouncing Mr. Lloyd-George and his Insurance Act. Altho the late King Edward VII. is said to have earnestly besought the House of Lords not to reject the Chancellor's famous budget, they did reject it, and transgress the Constitution to do so. The result was the overthrow of the House of Lords in its relation to government, and Britain is at the present time controlled by one chamber. Upper class anarchy has gone from bad to worse. At first it took the forms of tax dodging and the abuse of the highways by furious motorists. Conspiracies were organized to defeat the law, and to cheat the government out of its revenues. The men who clamored for larger armaments on land and sea endeavored to evade the payment of the heavy bill of expenses. They poured out their wrath upon the terrorists of the labor union, while they themselves encouraged reprisals against any legislation which did not meet with their approval or challenged their privileges. Their course was neatly summed up in the statement: "One class can obey laws if they like; the other class must obey laws, whether they like it or not." The rights of rebellion are simple enough. It is justifiable when it redeems a state of things worse than itself. But if the use of force causes greater evils than it remedies it at once becomes criminal. The province of Ulster in the north of Ireland, of which Belfast is the leading city, is the headquarters of present resistance to the government of Great Britain. There is nothing in the state of trade to generate discontent. Business is prosperous, the merchants and artisans are busily engaged, their commercial relations extend to every part of Ireland, as well as the countries beyond. The entire island has made wonderful progress in the last two decades. The land is reverting to the tenant farmers, thousands of dwellings have been erected in the rural localities to take the place of the picturesque but uninhabitable hovels which are now rapidly disappearing. The Gaelic language has been revived and contributes to the enrichment of the national consciousness, which has been deficient in some salutary tendencies. The old-time ferocities between Roman and Protestant have slowly subsided. Clerical dictation, while still prone to interfere in politics, is not so rampant as it was in the days of Mr. Parnell. The new Ireland, filled with hope and promise, is well to the fore. Nor is there any valid reason why the next fifty years should not be marked by a general well-being, which would go far to obliterate the unhappy memories of the past.

But all this counts for nothing with the determined Ulster men, who have resolved that they will not submit to a Dublin parliament, if it should be set up, nor allow the wishes of the large majority

of their fellow-citizens to have any weight with them. Ulster itself is nearly equally divided in political allegiance, the preponderant vote being given against Home Rule. Outside Ulster, the rest of Ireland is practically unanimous for it. The minority is influential by reason of its general standing and social importance. It numbers among its leaders men of mark and substance. But apart from the merits or mistakes of any scheme for Home Rule, they have marred their action by the display of an intolerance which does not suit the temper of the modern world. England remains strangely acquiescent despite the lurid rhetoric of Sir Edward Carson, the Marquis of Londonderry, and others, who endeavor to justify resistance, whether passive or armed. Scotland is mainly Liberal in politics, and its representatives support Mr. Asquith's proposals. The British dominions beyond the seas have consistently advocated the right of Ireland to self-government. It seems on the surface to be a case of four or five counties in Ulster against the rest of the empire.

The Conservatives have tentatively admitted that the present conditions must be changed, altho Mr. Bonar Law, the chief of the opposition, refuses to offer any definite policy which would embody their own convictions. Their newspapers have made overtures to Mr. John Redmond, especially when the fate of the Lords was hanging in the balance. And it is an open secret that if they could secure the vote of the Irish Nationalist party they would allow that party to state the terms of the alliance. The Home Rule bill, which is to be introduced in Parliament next November, does not contain perceptible evidence that any class in Ulster or thruout the country would suffer wrong under its enactment and administration. It abounds in qualifying clauses and safeguards, and the Unionists were of opinion that the Nationalists would reject it on these grounds. They have not done so, and whatever may be their motives, the followers of Mr. Redmond have shown moderation and spoken in a conciliatory spirit. The alternative to Home Rule can scarcely be surmized. Certainly Ireland will never again be subjected to a minority rule. The wretched chapter of evictions and outrages by both sections should remain forever closed. And the entire debate presents a depressing spectacle of religious discord and recrimination relieved by those efforts which arise from the settled belief that no country can govern Ireland without the nation's consent.

The workingmen of Britain are too intent on their own demands to hear the cry of the Ulster partizans. Repeated strikes and conflicts have occurred on a scale which for the time paralyzed the activities of the nation. The Labor Congress, held last summer, repudiated syndicalism as a method of industrial warfare. But the proletariat is far from satisfied and the mutterings of other storms are in the air. A thoughtful and successful secretary of the labor unions of the Midlands, Mr. John Beard, of Birmingham, told the writer that it was difficult to control the men under his care, and that, so far from inciting them to further agitation, he and his colleagues were constantly endeavoring to arbitrate disputes and engender peace. Terms which would have been thought handsome enough ten years ago are now scornfully rejected by the men. The land monopolies of Scotland and England have been and are fiercely scrutinized. Adverse references to the huge holdings of real estate by ducal proprietors and others of that ilk are welcomed with avidity. The enforced sale and settlement of small holdings in the agricultural districts moves too slowly to suit the democracy. There can be no doubt that the transfer of land from the few to the many must come eventually, and it is equally sure that the task will tax the patience and wisdom of the entire nation.

Mr. Balfour, whose elegant dialectic and formidable yet polite powers of analysis and criticism were the delight of friend and opponent, moved so philosophically and tardily that the tariff reformers accomplished his retirement from the leadership of the conservative party. Mr. Bonar Law, who was the "dark horse" appointed to succeed him, has shown no qualities for the office except those of industrious mediocrity. Mr. Asquith is a cool and wary Parliamentarian, whose logical and lucid utterances leave little to be desired. He is beyond question the safest, sanest mind in British public life to-day. But he lacks the imagination and attractive personality which are large assets in political success. Mr. Winston Churchill has gone to the Admiralty, and is injecting vigor and vitality into that department. But so far as domestic issues are concerned, the Welsh lawyer who disburses a budget of one thousand million dollars annually, is the adored prince of the Radicals, and

the rich and the privileged pour their oburgations upon his devoted head.

The mansions of Mayfair, the suburban residences, the breweries, the public houses and dram shops echo with the virulent abuse of Lloyd-George. He has been called Judas Iscariot, Nero, Richard Hunchback, and thirty other equally illuminating names which THE CHRISTIAN WORK would not care to print and its readers would derive no profit from perusing. Some scolds have decreed him worse than the devil, forgetful that Byron said the Prince of Darkness was a gentleman, and of the old proverb that even the devil should be given his due.

"Henry VIII.," says a certain Mr. Davies, "was not so sinister as this Celt. The poorest reader of character," he continues, "must see in his face the reflection of the soul of the man; saturnine, vindictive and malicious." High-bred dames shriek against "the rowdy Welshman," and Mr. John Billings, who hails from Stroud Green, likens Lloyd-George to Pecksniff, Fagin and the Artful Dodger. This flood of silly talk goes on continually. The one consolation is that Mr. George does not seem a whit the worse for it. And notwithstanding assertions to the contrary, he is to-day the most popular man in the British empire. I had the pleasure of a personal interview with him in his room at the House of Commons and found him a charming gentleman, open and sincere of countenance, and indicating in his address those gifts which have enabled him to mold the thought and purpose of his countrymen as no man has done since John Bright's golden period in the fifties and sixties of the last century.

In summary it should be said that the people of the Motherland are not to be compassionated. They deserve our hearty congratulations on their unmistakable zeal and energy. The travelers who return inform Americans that England is degenerating have mistaken the pangs of a rebirth for a death-agony. Mr. Bryce was perfectly correct when he told the Australians a month ago that his nation was never so intelligent, so full of life, so efficient and progressive as it is to-day. After the frequent allusions to the approaching decline of England it is refreshing to hear from so competent an authority concerning the true nature of the case. Social and political democracy are vibrant in this old and yet ever new land of marvelous histories and achievements. From the American standpoint she is outstripping her daughter States in certain directions. Germany, her European rival, is far behind England in the development of free institutions. Of course, if bureaucracy is ordained of God and the divine right of kings and princes a heavenly edict, then both England and America are hopelessly at fault. They must retrace their wandering steps and come back to the autocratic militarism whose thrones are propped up on bayonets. It will be difficult to convince any English-speaking man that such is the case. We shall prefer the risks which attend freedom, because freedom is an essential part of all good, whether for the individual or the State. And what is perhaps most important, Britain has immense reserves. Her lethargy is a conservation of these, the slumber which seemed to seal her spirit was a process of their ripening and recreation. Those reserves extend in manifold ways. Her wealth, intellectual eminence, religious memories, social passion, inborn sense of justice and genius for compromise will continue to play their several parts in clearing her path and asserting her claims as the mighty ancestress of free peoples and the guardian of Christian civilization. In these directions the observer finds assurance. If one looked upon organized religious life in Britain, as at home, he might be discouraged. But the nation moves onward, albeit with many fears and temptations, and the kingdom of righteousness which embraces the whole man grows apace.



Juvenile book-hunger, especially as observed among the little Poles and Greeks and Portuguese and other non-Yankee children that throng the branch libraries and reading rooms in the poorer sections of our large cities, is as eager and insatiable as a growing child's hunger for food. These little fellow-citizens of ours, as noted recently at the North Bennet Street Reading Room in Boston, have a wholesome craving "not only for fairy stories and for all the mass of imaginative material in the general class of 'juvenile literature,' but also for the books which open the world of nature to their view."

A Wonderful Dream

A Study of Life Thru Dreamland's Open Door

By Henry B. Rankin.

[The enclosed is sent us by our old friend and contributor, Dr. Rollin A. Sawyer, of Montclair, which we consider is a good voucher for its genuineness. He sends it with the remark, "I am no spiritualist," and leaves it for us to explain. We pass it on to our readers with the same remark, altho we are by no means sure that it needs any explanation, as dreams are formed from that light, airy stuff of which as yet we have not learned the logic, if indeed there is any. Paul, in one of his dream visions, tells us he was caught up to the third heaven, whether in the body or out of the body, he did not know. We presume, however, he was still in the body and that our friend who had this wonderful dream was also in it. We have given his full address at the end of the article and any of our readers who chooses to correspond with him on the subject may do so. It is a dream that any of us might be glad to have, and the memory of which would last thru a lifetime.—Ed.]

"Even in the watches of the night it is the *body* and not the *soul* that slumbers. The sleep of death is like the sleep of life; it belongs to the weary frame, not to the living spirit."—G. Matheson.

"If sleep brings pain such sure eclipse,
And wafts us to so fair a land—
If dreams such happy realms disclose,
What must it be when that pale rose
Of silence, held in Death's kind hand,
Is laid upon our tired lips."

—Julia N. Finch.

Two disclaimers are entered here as an appeal against criticism and prejudice in the reading of a singular dream I am about to relate. The writer is not a dreamer, nor given to the rehearsal of dreams. My sympathies have strong bias in the direction of that practical view of sleep as being useful only in "knitting up the ravelled edge of care," and my more desirable nights are those of dreamless slumber. There has never been a miserable moment in my life, so made because of the bad dreams which may have haunted my pillow. My waking hours have always had enough solid visions and purposes, without desiring to draw on the misery or hope that come out of the visions of slumberland.

Next, it may be as well to add that the writer has never had the confusions of a "spiritualistic bee" buzzing in his bonnet. While realizing there are many more things in heaven and earth than may be dreamed of in any philosophy, what those things of hereafter are, I await with patience and reverence until this life's last night is past, and the wider existence beyond makes a study and solution of such themes intelligible to the "spiritual body" prepared for our viewing and comprehending them. I write in these paragraphs to follow no fancy sketch. The imagination in awake moments has had no part in the portrayal of what is presented to the reader here. The time—the condition of the dreamer—the scenes and the One who in dream-view was so palpably real to the dreamer then—all these preclude any attempt of rhetoric, or touches in fancy.

A succession of painful days and nights had been past thru. Pain and prostration had tost my little life at their high tide. No sleep had relieved the tension of body, or soothed the wrangled nerves for several days and nights. There had been such periods before, and out of their stern discipline I learned the need of being more than careful that these pain-battles should wear vital forces the least possible.

At this moment of which I write there was neither discouragement or hopelessness. Such things had been past by thru earlier disciplines. In this exhaustion one realizes the loss of personal power. Body and soul sank down seeking everlasting arms for rest. "Would Jesus hold this helpless body and tremulous soul, and give quiet if only *one* hour? May I not sleep just *once* more?" was my faint yet fervid prayer.

The conscious borderlands faded away. I remember no more but past into sleep. This gentle nurse soothed my every pain, carrying me so evenly and good I was no more the little former self, circled by exhaustion and pain. I slept. Is this a dream? The tones of a voice bathed my being, the voice wonderful in sweetness, uttered two words, "*I come*," with such melody that had I awoke immediately, and without beholding the views afterward presented, the music those five letters brought into my life could never pass from memory. Then to my dream-vision appeared a presence entering the chamber. Airy and light of texture, the drapery folded about the form, which was equally transparent, yet all so real and forceful that, at approach, the door and surround-

ing walls disappeared as if only shadows and the form and drapery filled needed space in entering.

Looking upward I saw a—countenance? No, not as we understand that word. The lineaments were not those of form only, altho every outline was positive and distinct. All was transparent. Without thought, or a moment's hesitation, I comprehended the presence to be that of Jesus in his spiritual body. From him came the voice and thrilling tones: "*I come!*" My whole being rose out of and left my little self to pass into startled contemplation and welcome of this Highest One. Such form, color, music! The voice "*I come*" did not cease as when once uttered by human lips in this life, but, without being rearticulated, remained in suspended resonance of vibration and in every note continuous in sound and seemed to be part and portion of the Being before me.

This Presence closed about me and filled all my chamber in every part as light would fill my room at noon-day. Then came words additional to those two first spoken, but, not taking their place, all part of the same source, and with no less tone, melody, "*That you should have life!*"

Suddenly, as part of, and a personal embodiment of "you" in the tones, I was for one briefest instant of time conscious of myself as I was when in pain-laden littleness before sleep had soothed me. I almost awakened into my own former personality. But thus only for a slightest interval, then with an instantaneous flash, in the briefest instant of time, my whole past life was in view before me. It was like my life had been before this, far away, tho still a connected part, and now had all come back home to me, and was mine again in every minutest event and faintest detail. But this partial recognition was only for the briefest time, for then no longer with my body. I sprang away from what had been pain-filled barriers, for with that word "*life*," a consciousness of *new* being filled me. There was a springing, bounding, expanding outward on all sides from within the small self I had always known, and into this new personality went all that life I have just spoken of as coming in to me from all my past. This was so real, so present, so actually me, but with immeasurably more sensitiveness and fulness. The five senses heretofore hemmed in by my body, also all capacity for thought and emotion which before had transcended the senses—all were expanded and equally freed from my body, in the briefest of instants.

The situation and thrilling consciousness then experienced is not possible to put before you by memory-painting of any words. What I contemplated was not so much my surroundings without, as those within—a new personality. It was all my life united and now expanded into this new personality. Just here I did not look outward. It was within, and almost exclusively myself, that I now beheld. I began a new comprehension and acquaintance of myself. I realized with rapture then what now I recall and write with a shudder of awe—the entire immortality of all my past, and also what I have received by contact, association and impression from without my personality during my whole past life.

I recall that there was then no such thing as time. All consciousness of the flight of moment after moment which we experience in this life did not exist there. Neither heart-throb or breath measured or counted the coming and going of time. Neither heart-throb or breath measured or had part in registering the relation of events. This was the most startling of all my sensation—this the only comparative memory I recall as occurring to me then. Amid all this purely personal experience there remained vibrating with melody the tones, "*I come*," "*That you may have life*."

On the instant of my comprehending what I interpreted in my dream to be the personal presence of Jesus, and then became conscious of the new personality of what was myself, which I have described; at this instant that same voice, but even more melodious and orchestral-toned in volume, and fuller of ravishing harmony than had been the previous tones, which continued yet full and perfect, this voice uttered with most startling effect the additional words, "*And have life more abundantly*."

In an instant every limit to space vanished away on all sides and above and beneath me. I was everywhere. Infinity of space was as present to me there, as this room here is now in which I am writing. That *voice* with those melodious words filled all this limitless space as completely as the song of my friend can fill this room. The memory of those comprehensions, then, thrill and startle me now as I write. All I knew previously of distance and space

being bounded by limits ceased. On every side, above, below, the universe became to me visible surroundings of radiancy and life, without limit or end.

Everything, everyone was life and motion—such life! That life I have described when the thrilling voice first sounded, "That you should have life," and which then changed my own being—this was companionship, this the form and manner of life that surrounded, filling all space. A new earth, a new heaven, a new universe—all filled with new lives, personalities beyond mortal conception or my description. Yet all this life was so related to the former one, but with the barriers and limits removed, that my awe and rapture was almost equalled by my wonder that I had been so blind and not seen these wonders and their beauties before. Amid this life as part of each one, and surrounding and beyond all, was the bodily visible presence and form of him who in my chamber I comprehended as Jesus, and who now filled infinity of space. Each life there was enveloped and permeated with a degree of his radiant brightness reflected on them, which thus became the only revealing medium of the individual soul to itself, as well as of each to all, and all to each.

I will pass mention here of any personal recognition which there occurred between me and the many in whose "angel faces smile," "I had loved long since and lost a while." This is not for human speech—a stranger intermeddled not therewith; but I will note my recognition there of those men and women as such, who, by sympathy of thought in my familiarity with history and literature, there had existed during my past some familiarity and harmony which unites us to them in a degree similar to that which draws us to our intimate friends. I knew and was known of them.

What I have written out as being my own enlarged life was similarly the lives of others now revealed to me and filling this universe of limitless space—only in others larger, clearer, purer, more beautiful every way than I. Thus they saw, welcomed and communed with me; and I wonderingly recall that I was not then cast down, or confused as now seems I should have been while communing with them.

The Christ-life in bodily form, or what I comprehended as such, and that had filled my vision when seen at first and alone in my chamber, was, under the enlarged capabilities I now had and which were possessed, as then seemed to me, in a larger degree by all around me—that presence and radiancy transcended all its first apparent limit of outline, and there filled the infinity of space as sunlight does this world at noon-day. This presence enclosed and penetrated as sunlight cannot all the innumerable throng, and was within and of every part and particle of the spiritual life I beheld, both of myself and all others around me.

Life touched life by this new union with most revealing nearness. Each one was individual in outline—personal and unlike any other and their character transparent and visible. Life looked upon and thru life. Nothing was hidden. Each one was known by every other soul as entirely, and in the same enlarged degree, as they knew their own self. There was no private or hidden thought, emotion or purpose. That presence and incomprehensible light which shone around and between all had united us in this new fraternity of immortal humanity. I do not in this life know, or comprehend my own self, my emotions and thoughts, as I then did the entire soul-life and being of those about me—and they each one of me.

Then a change; here just at this, to me, thrilling portion of my experience, amid that rush of joy and peacefulness no words can portray, filmy curtains as of contracting space began nearing me on every side. Lost was the presence one by one of the innumerable throng, until then so palpably present. I felt even part of my own new self dimming and fleeting away slowly beyond my consciousness. Little by little the old narrowing limits prest me in, until I lay in my chamber once more, finding that as when left, still lit by the personal presence and voice as at first, sounding, "I come." Then this grew fainter, as if farther away, while the light and beautiful outlines became less and less real; and at last silence and darkness closed all, with me awake, as of old, a little very helpless life, full of exhaustion and racked by pain. I was awake.

Yet I was not the same. Never again will I be tempted so seriously to consider, as I sometimes had before, the emptiness of some parts of my life. No day can now come but I shall think with more definiteness, of spaces and lights this present life may or can open into, having no bounds, no shadows, no pains and filled

by living companionable immortal life. The nights are less dark now since out of one arose visions of such loveliness, and hopes for such complete future companionships will be charms of aspiration, and nerve me with fortitude amid the silences and shadows of many nights I may need to go thru before I see or live with those again.

I must not falter before any resistances that my body or soul may meet. I certainly comprehend clearer at all times now, and I wish never on earth to be separated from the belief, that life here, in all its essential components—material, mental and spiritual—is eternal in all its parts, or their resultant influence, and worth in each and all parts every struggle against the baffling of all adverse conditions within or without which we may meet.

While this human life is a separate individual one, and largely to one's self an inner and hidden one even from ourself, yet all there is of it will some time be disclosed fully to us and to others, and at some period it will take into our being those of its own like and quality where and when all secrets and silences, with their mysteries of this universe, will be no longer barriers to an intimate, clear-visioned immortal fraternity of humanity. There we can enter a largest personal, and companionable, visible, intelligent presence with each other amid the intimate personal companionship of God.

A Groundless Fear

By James M. Whiton.

There is probably no mistake of religious people more common than that of imagining God to be too much of their way of thinking. A single specimen of it merits comment as being one into which even saintly men and women fall most naturally.

Here comes to mind a venerable minister who had devoted a half century to the humble and laborious work of the Gospel among the country folk of a rugged upland parish, sharing all the privations of its early settlers, and winning their filial regard. On his dying bed he said to his son, "As I review my life and its imperfections, I feel that the most appropriate prayer for me is the prayer of the publican." More than two thousand years before him the pious Hebrew had uttered the same thought: "Remember not the sins of my youth; according to thy mercy remember me, O Lord." As a fit expression of humble self-abasement in contemplating one's own shortcomings of the infinite ideal which one beholds in the Eternal Goodness, this is natural and fit. Not so, if it means more than this, as it does in the thought of such men. It means that they are burdened with a conviction of responsibility for wrong they have wholly repented of and fought against, from which they crave divine mercy to absolve them in the judgment to come.

Such a thought often checkers with shadow the closing hour of a good man's life, whose sun should set in a cloudless sky. The cloud is an imagination that our divine Judge holds the righteous man still responsible, precisely as our courts of justice do, for unrighteousness that he has forsaken.

It occasionally happens that a man who has committed a crime eludes arrest, escapes to a far-off State, there begins a reformed life, and lives for years without reproach, winning esteem as a blameless and high-minded citizen. At length somebody who knew him in his evil time chances to pass that way, recognizes him, and reports his discovery to the authorities at his old home. These at once have him seized, extradited and brought back to bear the penalty due to his crime. He has changed his name, his personality, his character, but he is unchangeably the same individual that he was when he sinned. His responsibility to the law he broke is therefore the same.

We read the story. It rouses sympathy. It is a hard case, we say. But we acquiesce. It is better that now and then such a man should bear the burden of his sin, than that the criminally disposed should rely on getting discharged of responsibility for crime by any reform but that which is accomplished in prison. Yet the feeling that there might be a better way of dealing with this hard case, were it only a safe way for general application, does not lack expression; mitigation of his penalty is recommended; some even suggest pardon by the Governor.

Habituated to this course of justice in holding men to a responsibility for past offences which admits of no discharge short of the legal penalty, men naturally think of God as doing likewise. But that God's way is the more excellent way, which human sympathy

wishes it were safe for human law to take toward the repentant and reformed criminal who has become a new man in his uprightness, is one of the plainest lessons of the New Testament, both as to the fact of it and the reason of it.

The fact stands out in Jesus' parable of the lost son. Even before he could utter his cry of humble penitence his father had bestowed the embrace and kiss of joyous affection, and full reinstatement in his filial rights was the father's response to his contrite confession. His contrition restored him to equal favor with his elder brother, who had never lapsed from obedience. Thus Jesus has illustrated the contrite sinner's home-coming to his heavenly Father, and his reception as if he had not sinned.

The reason for such reception is obvious. He was the same *individual* that had abandoned his father to consort with harlots, but he was not the same *person*. In common speech this distinction is often blurred, but it is most important. The baby we speak of as "it" is an individual, but not yet a person. Individuality is equally applicable to stars and souls, to atoms and to men. It connotes mere separateness from others of the same kind. Personality implies character as molded by the choice of free will. While individuality is fixed and unchangeable, personality may be recast—"converted" is the Scriptural term—by change of the governing will. So Paul, the apostle, tho the same individual as Saul, the persecutor, had become an utterly different person, and his new name expressed the fact of his new personality. The Moral Ruler of the universe is not—as certain theories of the atonement hold—subject to any such governmental necessities of securing social safety as restrain our courts of justice from treating such new men as the father treated his lost son in Jesus' parable.

Paul's teachings explicitly and constantly affirm this truth. He whom Christ has drawn into oneness with God has "put off the old man" and has "put on the new man." Now he is "dead unto sin, but alive unto God." In his Father's view his sinful past is as if it had not been, for "he that hath died is discharged from the law." "If any man be in Christ (*i.e.*, in vital union with him) he is a new creation." "There is therefore now no condemnation to them that are in Christ."

Thus plainly does Paul teach that it is a groundless fear which clouds the good man's dying day with the shadow of what has ceased to be. He who has come to Christ's Father and his, as Christ's man and not his own, in Christ's spirit of sonship to God, may be assured that he is well pleasing to God as one with Christ, the same as if he had never sinned.

On the other hand, such coming to God in Christ brings to the newly converted man no immediate release from debt for his past sins. How was it with the lost son in the parable? His reinstatement in the home was complete. His father had taken him to his heart as if he had never been faithless. But his salvation had only begun. Now he must work free from the pull of evil habits, must fight down the sensual desires that had mastered him. He had, so to speak, only changed cars from the down grade on the road to ruin, and taken passage on the up grade to salvation. He must now pay his passage back by strenuous struggle, spurred by bitter memory of his shameful past, which never could be *to him* as if it had never been.

Thus Paul could never forget that he had helped to murder the martyr Stephen, and even in old age he called himself "chief of sinners." But such memories were fuel to the fire of holy zeal that made him a chief apostle of the faith he had persecuted. Thus with every truly converted sinner. There is no discharge from the consequences of his sin. But as muck that poisons the air fertilizes the garden when put under earth, so, when buried by true repentance, the sins that worked toward spiritual death abide in a memory that converts them into stimulants of spiritual life.

While thus there is no release from working off the burdensome debt contracted by sin, this debt is virtually lifted by gift of the power to work it off, which springs from the penitent's restoration to his Father's bosom. Thus have Jesus, and after him Paul as a new man in Christ Jesus, rounded out for us that Christian conception of the righteous judgment of "the God of things as they are," which was prefigured in the song of the Psalmist:

"Mercy and Truth have met together,

Righteousness and Peace have kissed each other."

This it is to which he, who with Paul has "put off the old man

with his deeds," and has "put on the new man" in oneness of spirit with Christ, has right to look forward—and only he with no shadow of fear—into the shadow of the arch with which death spans the upward and everlasting way.

New York city.

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Eucken, Bergson and McDougall¹

By Robert F. Horton, D.D., of London.

For fifty years past religion, and especially the Christian religion, has had to encounter a persistent and unprecedented current of opposition. The trend of thought, the accumulating knowledge of the times, and the habits, the activities, the aims of practical life have raised a subtle and often perfectly avowed antagonism to religion, and especially to Christianity; and a generation has grown up among us of young people who believe that that antagonism between culture and religion is a necessary and normal attitude of the human mind. That, of course, is not so. There was a time when the antagonism did not exist; there will be a time when the antagonism will be reconciled. In the Middle Ages, for example, the intellect and the science of the time were in harmony with the religion of the time. The great thinkers were also great theologians. Duns Scotus, Anselm, Abelard, Thomas Aquinas, Albertus Magnus, Peter Lombard, and last, and in some ways the greatest, St. Bernard, were the greatest thinkers, the most profound philosophers, and on the whole the most informed men of science of the age in which they lived. Religion, therefore, instead of encountering antagonism from the culture of the time, could command that culture in its service, and mind and heart were well agreed—the view was one whether religious or philosophical, whether earthly or heavenly. Man could obtain a unified conception of life. But in the middle of the sixteenth century a new era dawned upon the world, and in that era we are still living. A succession of events came so rapidly that it is hard to divide them—first the renaissance of learning; then, in the following century, the birth of modern physical science; and again, in the next century, the Revolution in France and the enlightenment in Germany; then, in the nineteenth century, the evolutionary epoch, the age of Darwin, came wave after wave, rushing over the foundations of religion, submerging recognized landmarks, and apparently reducing to ruins many of the great structures in which the spirit of man had worshipped God. In the last quarter of a century this antagonism to religion, and particularly, of course, the antagonism to Christianity, has become organized and definite. The voices of those who do not believe and who are hostile to religion are raised fearlessly, and they command attention; and while this organized movement has assailed religion as such, of course its peculiar virulence is displayed toward the Christian religion, and in many ways the Christian religion seems more exposed to the antagonism of the age in which we live than such a religion as Buddhism or Mohammedanism, that moves in another circle and aims at other results.

THE UNDERMINING OF AUTHORITY.

It is worth while, perhaps, for a moment to remind you how this modern movement of these last centuries has been telling against the authority of the Christian religion. First, the great discoveries of the sixteenth century revolutionized the conception of the universe in which we live, and it altered the idea of the place of man in the universe. This revolution in the conception of the universe told with peculiar force against Christianity, because the Christian religion seemed to be identified with the cosmogony of the Hebrews, and it seemed to demand the centrality of man in the universe as its preconception and precondition. It is almost impossible to conceive how the idea of the earth as a planet moving round the sun shattered the whole religious mind of the seventeenth century, and of the subsequent centuries.

In the second place, tho much later, the idea of history dawned upon the modern world, and historical science developed, with its sharp and unsparing criticism of historical sources. It subjected all the history of the past to the closest inquiry, and rejected things which had been supposed to be true because they did not harmonize with the canons of historical science. It was particularly opposed to anything in the nature of the supernatural, because the object of historical science was to bring the progress of the world into an intelligible and natural order, and any admission of the supernatural disturbed the whole principle on which it worked. This emergence of historical science told with peculiar force against Christianity, because Christianity in a special sense rested upon a historical event, and, moreover, on a historical event which avowedly and necessarily was an intrusion of the supernatural into the natural order.

In the third place, science, as it advanced, especially in the latter part of the nineteenth century, conceived a more ambitious idea of its own histology than had occurred in the beginning. It conceived the idea that the whole of the world and the whole of life could be interpreted as a mechanism, that the laws of mechanics would ultimately explain not only the universe inorganic, but the universe organic—living things; and as that daring thought entered the mind of science, it of course swept away some of the most familiar and necessary ideas of religion. It regarded the soul as merely the function of the organism, with no independent existence; it regarded God as merely a hypothesis, or name for the process, the evolutionary process, which was otherwise undescribed. It regarded

a future life, a life beyond death, as a mere dream, a shadow cast upon the future by our passionate desire, and unverified by any facts that could be adduced. And this whole mode of thought, which has literally dominated the modern world for the last fifty years, has penetrated the schools of science and affected our theologians and our thinkers. This idea of the mechanical interpretation of the universe has told against all religion, but particularly against the Christian religion, because the Christian religion never could have been anything at all unless it could believe in the soul and in God and in a future world.

THE FASCINATION OF MODERN LIFE.

Then, to mention but one other of the great forces that have made against religion in our time, the enormous development of the power of man over the forces of nature and the rapid accumulation of wealth in many forms have fascinated, not to say intoxicated, the modern mind. Men are so occupied with these discoveries of the earth and the sea and the sky and the possibility of traversing earth and sea and sky in rapid, if not very safe ways, that they are not particularly interested in a future world. This world has become absorbing and interesting to them; they do not care for the kingdom of heaven; they simply want to bring down into the earth a rich and full and intelligible life, an immediate existence, which for a few years they can enjoy and then gladly surrender. In such an atmosphere the blessing of Christianity sounds faint and unreal; Christianity above all things believes in a spiritual world, and it depreciates this world of the senses—not in the sense that it denies its value, but in the sense that it believes that this is merely the training ground of the spirit of man for a larger, a fuller, a more perfect life. But that message of Christianity, the message of religion in the true sense of the word, is almost meaningless to the great bulk of modern people. All they want is to enjoy and then be buried, and they do not want to be troubled with the thought of a life beyond, or disturbed by the possibility of a spiritual world which is watching them and to which they must give account. It is true that this tendency produces a pitiable poverty of the human spirit, and it is doubtful whether there were ever such paltry human beings since man was on the earth as the great bulk of men and women of to-day, who are limited by the things of time. But that poverty does not distress them, because they are compensated by an abundance of material wealth, and in the enjoyment of the moment, and in the dazzle and glitter and excitement of life they forget that their souls have dwindled and that they are less in every way than their fathers were.

MODERN CULTURE AGAINST RELIGION.

Modern culture, as Eucken said, tends against all religion. "In its human expression, with its joy in the world and its immediate affirmation of life, its repression, yes, suppression of ethical greatness, its surrender of eternity to the evolutionary idea it is absolutely irreconcilable with religion of any sort. To many at least in the modern world it appears as if naturalism and agnosticism, such people as Huxley and Tyndall and Herbert Spencer, and Ernest Haeckel, had said the last word upon human existence, and that last word had disposed forever of religion and of the spiritual world. All thru this half century we have lived in this atmosphere; these ideas have dominated us, they have crept into us when we have not understood them, and religious people, even Christian people, have in a sense been clinging to a kind of shadow that is dear to them, holding to traditions which they inherited from their fathers, not with a clear conviction but with a doubt and a fear. They have trembled for the Ark of the Covenant which they could see was slighted and derided by the culture of their time; they felt that if they held to their religion it must be either by setting their face against culture and forcefully denying the truth that was streaming past them and above them and under them, or that they must admit into their lives a fatal cleavage, a miserable sense that their religion and their thought could not be reconciled, that if they were to be religious on the one side they must be scientific on the other, and that they must live in that comfortless duality of life, with a face heavenward and a face earthward, but with no reconciliation between the two. And as I said before, a month ago, the wonder is not that men are irreligious to-day, but that some of them are religious; that is the real miracle—that religion survives when you may say truly that the whole force of science, of thought and of culture has been dead against it for the last fifty years, and it has seemed impossible to bring about a reconciliation between the culture of the time and the religion of the soul. You cannot wonder, if you understand the trend of things during the lifetime of all of us here, that this is the most irreligious time that ever existed in the history of the world, and that men are more indifferent to religion in Christendom than human beings ever were in any other part of the world or in any other epoch of time. It is the great age of triumphant irreligion.

AN IRREVOCABLE CHANGE.

And now an astonishing change is taking place—so astonishing, so absolute and so irrevocable that possibly within ten years people will hardly understand the attitude of the human mind to-day. It will seem as if we were all under some evil spell, as if we had been bewitched by some power not earthly but of the devil. And this change that is taking place turns upon one single fact, a fact which can be very simply stated. It is this: that the mechanical explanation of the universe has broken down. The boast of science that it could interpret the universe in terms of mechanism is a boast that no one now can make who has studied or thought—and

indeed a boast that no one does make who has the least reputation for knowledge or intelligence. As Professor Mach, in "The Science of Mechanics," puts it, "The science of mechanics does not comprise foundations, no, nor even a part of the world, but only an aspect of it," and, as a thinker to-day says, "The faith and hope that the physical universe was fully described in mechanical terms, which prevailed in scientific circles a generation ago, are now pretty well played out." It is impossible to find any reputable thinker to support the idea any longer. The idea has died, died a natural death, because the explanation was proved to be inadequate even on scientific grounds, and the great names of those who have just passed or who are still among us—the greatest names now in living science—are all against that perverse notion of a generation ago—Sir George Stokes, Lord Kelvin, Clerk Maxwell, Tait, Balfour Stewart, Sir William Cookes, Sir Oliver Lodge and Professor Poynting—they are but a few of the great mass of authoritative men to-day who say absolutely, "Your mechanical explanation of the universe has broken down. On these lines nothing can be explained."

THE ENTRANCE OF THE THINKER.

Meanwhile the thinker is at work. There comes the thinker into the world of fact and activity. He comes modestly enough; people hardly notice him, but he always dominates the world. It is the thinker who directs the course of human progress; it is thought that makes progress. The thinker comes; he has no part to play and no party to defend, but he brings the power of the mind to interpret the facts of life, and the meaning of the world. His thought is not immediately perceived; it tells rather upon the generation that follows him than on his own time. We are always living very largely on the thought of the thinkers of a few years ago, and seldom do we grasp the thought of the living thinkers of to-day. But still the thinker comes. He has come among us; not one man alone, but now many and in many parts of the world, and speaking many different languages; but somehow the thinker to-day always strikes the same note, he always leads us in the same direction. The thinker comes among us and says, in effect, "Your mechanical explanation of the universe is totally inadequate; you have got rid of a number of things which you cannot dispense with; the all-important ideas have been forgotten; you must get back to the reality; you must give up this childish play of explaining a living universe by dead matter; you must surrender the thought that life is explained at all by mechanism." In many forms, under many phases, philosophy prohibits the whole trend of thought of the last fifty years, and, strange to say, science itself comes in, making its confession, telling us that it made a mistake—it thought it could explain and it finds it cannot. It goes into details and the details contradict the supposition. Science comes in to join with philosophy and to confess that we cannot explain the world apart from spirit, apart from God. Philosophy and science come strangely humble, and yet, perhaps, with clearer insight than they have posset for a generation past—for after all it is humility that learns to see. Philosophy and science come and they assure us in different tones and different ways of one clear truth—the explanation of things must be sought in a spiritual world. And with this decisive change in the whole trend of modern thought a new era has opened, because before long it will be possible, as I said just now, not only to reconcile but to identify religion and culture. It will be possible again, as it was in the Middle Ages, to see that the highest thought of the time is identical with the highest religion of the time, and "heart and brain accorded well will make one music as before."

Now I put down on the notice of this evening's lecture three names—not because I thought it possible to explain the teaching of three thinkers to-day in a brief address, but because I wish to turn your attention to the agreement of three thinkers who appear to be working on totally different lines.

PROFESSOR MCDUGALL ON THE SOUL.

The first one I shall take is an English teacher in the University of Oxford, the reader in psychology, and I take his book, which is called "Body and Mind," and I find that the object of the book is to discuss the question of the soul. He is aware that modern thought has denied the existence of the soul and has attempted to explain our life—our personal life—on certain hypotheses which, broadly speaking, he calls parallelism. In any case, the soul is dispensed with by all the hypotheses, and Professor McDougall, strangely enough, begins his investigation by saying that he has no prepossession in favor of establishing the immortality of the soul, that personally he is not anxious to live after this life, but he proceeds in the most unimpassioned way to examine the whole position, and this is the result as he works it out. He tests every attempt that has hitherto been made to explain the life of the human being; he shows that every attempt made breaks down except the recognition of the fact that, according to the old phrase, every human being has a soul. He shows that this doctrine of animism, that is found from the very beginning, ever since human nature has recorded its convictions about itself, is the only explanation that will account for the fact of life, and it must be admitted, because all the other explanations break down. This is what he says, if I may summarize it. He says that the doctrine of Animism, the doctrine of a soul in man "leaves open the whole field for further speculation and inquiry, and permits us to hope, and even to believe, that the world is better than it seems; that the bitter injustices men suffer are not utterly irreparable; that their moral efforts are not wholly futile; that the life of the human race

may have a wider significance than we can demonstrate; and that the advent of a kindly comet, or the getting out of hand of some unusually virulent tribe of microbes, would not necessarily mean the final nullity of human endeavor." Mr. McDougall's attitude, therefore, is not that he adopts the theory or doctrine of the soul in order to save us from the lamentable consequences of denying it, but he is driven to adopt the belief in the soul by the strictest investigation, scientific and psychological, of the human being; and then he finds that the soul explains and irradiates human life and the possibilities of mankind.

BERGSON'S EXPLANATION.

Now, in the second thinker whom I mention, Bergson, the great French philosopher, we have a writer and a speaker whose language is so fascinating and dazzling that we never can be quite sure that we adequately interpret him; and I am not able to say whether my interpretation is adequate or even correct. But about one thing there can be no question at all—it is that the trend of Professor Bergson's thought is identical with the teaching of Mr. McDougall. His whole starting point is the criticism of the mechanical explanation of human life, and of life at large, and his effort is to show that the mechanical explanation does not avail. He then brings his own explanation, which it is difficult to summarize; but let me, before putting it in a sentence, call attention to the remarkable power that Bergson has of illuminating his subject by the homeliest and happiest illustrations. For example, where he is trying to show the mistake that science has made in endeavoring to identify consciousness with the brain, he uses this illustration: "The consciousness of an individual is identical with his brain in the sense that a pointed knife is identical with the point; the brain is the sharpened point by which consciousness penetrates the compact tissue of events, but it is no more co-extensive with consciousness than the point is with the knife. Thus from the fact that two brains, like that of the ape and that of the man, resemble each other much, one cannot conclude that the corresponding consciousness are comparable or commensurable with each other." The brain is merely the instrument; the consciousness behind it makes the whole difference, whether it is the consciousness of an ape or the consciousness of a man. Now, the point that Bergson wishes to bring out is this: That what we have to deal with in the world is a rapid succession of events; the one great reality is time; all is ever moving on; the past is retained in memory; the future is unknown; the one reality is the constant, never-halting succession of events that we call time. His thought is that this succession of events is determined intrinsically by that which we call life. Life, the push, the thrust, as he calls it, the *elan vital*, life pushing on toward its destined end, is the great reality of time; time is the reality of the world; life is the reality of time. You cannot explain life by any mechanical explanations; you cannot limit life by any laws of science, or uniformity. Your laws of uniformity are merely the creations of the intellect, and the intellect is not capable of understanding or explaining life. It is competent for the inorganic; but for the organic it is incompetent. The great reality is life, ever moving on its future course, unpredictable; life is ever producing its results along lines of its own, working out in different and parallel lines its own intrinsic ideas—a vegetable world on one line; a world of instinct, like that of the ant and the bee, on another line; a world of intellect and choice, like that of humanity, on another line. But the absolute reality of the world is this perpetual "thrust" of life, and no man must expect to interpret the world who wishes to interpret life in the terms of the inorganic, the mechanical, the chemical, the physical. Life is the great fact, not interpreted by other things, but itself interpreting them. And that Life which is the explanation of everything is, of course, in Bergson's language identical with God—God is life, Life is God; it is the great present working and eternal reality; not mechanism, not physics, not matter, but Life which is God.

EUCKEN'S VIEW OF RELIGION.

Now, when we come to Eucken, we approach what I think to be the most valuable of the three; in fact, I ventured some time ago to advertize my monthly lecture under the title, "The Greatest Living Thinker," and then to speak to you briefly about the thought of Eucken. I see no reason to alter that view; the more I know of Eucken's thought the more striking it appears to me to be. Now, Eucken is quite aware, as I reminded you, that the culture of to-day is against all religion; but he is also quite convinced that the only thing of value in the culture of to-day is the religious factor. "What is genuine in culture rests on the fact that in it is working a superhuman spiritual Life and a cosmic creative power; here all human greatness is not natural, but springs out of a deeper ground, and must remain united to it." He is, therefore, convinced that you cannot get rid of religion; quite the contrary; to religion culture itself must appeal for its justification and its explanation. The superhuman spiritual Life, what he calls the "*Geistesleben*," is the origin, the reality, of all things. That spiritual life is working out in this seam of human existence, and if it is working in this seam it is the dominating reality, and the all-important question for us to understand. It works out in human life thru history, in great thinkers that succeed one another and gather up the past and go on to a better future. It works out in the individual life; it produces all the characteristic activities of humanity; it produces art and science and philosophy and supremely religion. It is that *Geistesleben* that is the origin of all things, that makes man spiritual and makes man religious; a man can be without religion only by losing the characteristic movement of the spiritual life which is

the origin of all things. Thru man pours the spiritual life; if man understands and enters into it and conforms to it, he becomes what he is meant to be, but if he refuses it and cuts himself off from it, he sinks into what he was not meant to be, he loses the characteristic of humanity, he sinks as it were to the mere level of a lower species. And while it is Eucken's great thought that the spiritual life is the explanation of everything, it is his characteristic to estimate religions in a way that has not hitherto been attempted. He points out that religions have their place in succession one to another, and that most religions contribute definite ideas and valuable thoughts to the world; but he is convinced that Christianity is *the* religion, the religion of religions; that it holds its place in the world and in the progress of human thought because of one great characteristic, and that characteristic I may quote to you: "It roots the whole world in freedom; it brings back the chief tendencies in it to free action, and repudiates with the greatest decision all transformation of the spiritual life into a natural or mental process." It is the religion of religions, because it is the religion of the freedom of the human spirit.

THE PEACE OF JESUS CHRIST.

In estimating the characteristics of Christianity there is no modern writer who has recognized more clearly the place and the significance of our Lord Jesus Christ. "A personality like that of Jesus," he says, is not a mere vehicle of doctrines or moods, but an overwhelming invasion of divine Life, at which new life can forever be kindled. The fact is here at once the beginning of an immeasurable movement, there is herefrom a great longing planted in humanity, a yearning for a new life of love and peaceableness, of purity and childlikeness. Such a life, with its inimitable quality and its mysterious depth, is not exhausted in historical workings; always afresh can humanity therefrom find its way to its innermost Being, always afresh seek here a help in the hard life battle, always afresh strengthen itself in the certainty of a new divine world over against the insensibility of nature and the illusion of merely human culture. And he says quite clearly that the life of Jesus constitutes evermore what he calls a judgment seat over the world; and the inner height of such judgment seat working from within surpasses all the development of external power.

And it is important to realize Eucken's estimate of Jesus Christ because he does not profess to be an orthodox Christian. His attitude toward Christianity is rather that of the thinker who sees its necessity than of the theologian who has entered into its teaching. But for that reason his conclusion on the whole subject of Christianity is the more remarkable, and with it I close. In his book "Can We Yet be Christians?" he discusses the question of Christian teaching and the Church, and he closes his book in this way: "Our question was whether we could to-day still be Christians. Our answer is that we not only can, but must be. But we can only be so if Christianity is recognized as a movement in the flow of the world's history, if it is rescued from ecclesiastical torpidity and placed upon a broader foundation. Here, then, lies the task of our time and the hope of the future."

[BY COURTESY OF THE CLASSMATE.]

The Awakening of the Hartwells

IN NINE CHAPTERS—CHAPTER II.

THE HARTWELL "HOME."

The Hartwells were at dinner in the "grill-room" of the sumptuous apartment hotel that constituted their "home," when the coming of their country cousin, Miss Caroline Thurman, from "the backwoods," came up for discussion. It had come up before, a number of times, in the privacy of their suite, without any very marked indications that the young person in question would be received with open arms by her relatives.

"If she's anything like her brother, she won't be so *bad*," suggested Mildred, taking a hopeful view of the situation.

"So *bad*?" growled her brother Percy, in disdain of the young lady's adjective. "If she's anything like Rob Thurman she'll be too *good* for this bunch and will fly the coop at the first breeze from our domestic brawls."

"How very flattering you are to your own family!" drawled Rosamond, irritably.

"That's my nature, you know, fair Rosamond; flattery is the breath of my nostrils," Percy satirized, puffing smoke into the air already blue from his own and other after-dinner cigars in the semi-public place.

"But she will *not* be like her brother, of course," Rosamond persisted, with finality. "He had had three years of college culture between him and the backwoods before he ever came near us, and had learned by that time how to conduct himself in polite society. But why should he assume, because we invited *him* over here occasionally, that *she* will be an agreeable guest for months?"

"Rosamond, please bear in mind the fact that your mother invited her niece to make us a visit, and that in accepting the invitation for her Robert Thurman has assumed nothing whatever, ex-

cept that our invitation was given in good faith. That means that you girls are to treat her with consideration."

At their father's reproof both young ladies shrugged their shoulders, and Mildred answered for both, semi-cheerfully:

"O, of course we'll treat her considerably. Mamma's sister's daughter, even if she *has* lived in the wilds of the mountains, can't be so green but what she'll ripen. I thought Rob was just splendid—and who knows but Carol will be a real nice little thing?"

"She *is*, I'm sure," affirmed Carol's aunt, with unusual spirit. "Rob has told me how much she resembles her mother, and poor dear Carrie wasn't a girl to be ashamed of when *she* was young. If she had only made a successful marriage!"

Rosamond pushed back her chair and rose from the table. "At least," she remarked, "Carol is decidedly less common than 'Carrie'! I should think you would refer to your sister as Caroline, mother. 'Carrie' sounds so silly and babyish."

Poor Mrs. Hartwell's eyes filled with sudden tears. "We always called her 'Carrie,' and your father called me Maggie until you girls made him say 'Margaret,'" she returned, with the submissive plaintiveness of a conquered parent. She was a woman of weak will, with strong sentiments which she never had the courage to live up to, overshadowed by an indulgent husband, and ruled by her children. Her nerves had long ago gone to rack as the result of prolonged ill-health, chiefly imaginary; and for five years she had shed the responsibilities of housekeeping and the management of servants by living in "apartments," the modern destroyers of home life in cities. She had succeeded so well in evading all home cares that there was nothing left to fill her many idle hours but to eat, drink and sleep, dress and undress, go out shopping, calling and automobiling, be amused at the theaters, sit stupidly thru balls and dinners, as a magnificently upholstered and decorated chaperon—and squabble with her son and daughters. To be sure, this was a long list of "duties," with not enough hours of the twenty-four to accomplish them all, and they overlapped each other with a regularity that drove her frantic. Invariably, to preserve some semblance of "catching up," she economized on sleep; which cost her the loss of what few remaining "nerves" she had left.

"I shall simply go raving, distracted, with another girl to look after!" she bemoaned to her husband as she trailed her silk skirts over the velvet strip carpeting the marble-paved halls to the elevator.

"O, Carol won't be at all like *our* girls!" comforted Mr. Hartwell, when they were in their apartment. "She'll be a real delight, I'm sure."

"Yes, I know she will," agreed the lady, "if she's like Carrie. You remember how fond we were of each other, and how happy we were in our girlhood. Rosamond and Mildred never cared a tenth part as much for each other as we did. Poor little Carrie! It seems such endless years since she went off into that out-of-the-world region to live and die. But, after all, I don't believe my life has been as happy as hers was. She took her husband's failures a hundred times sweeter than I've taken your successes."

"There, now, Margaret, don't work yourself into a spell," soothed the successful man, with his even-tempered indulgence. "Don't cross this new bridge until you get to it. Perhaps it will be a 'rustic bridge,' that will lead to some really delightful experiences with the little country cousin." And, laughing at his own wit, he took his hat and overcoat from the rack and prepared to escape the friction that invariably made hot the wheels of after-dinner "confabs" in his makeshift home.

"'Rustic bridge!'" repeated Rosamond, scornfully, disdaining her father's witticism. "I'm sure I don't see anything very humorous in the situation. I tell you, mother, I will *not* have any staring, gawky country girl tagging me about everywhere I go."

"O, she may not care to go everywhere with us," suggested Mildred, mildly optimistic. "And speaking of 'rustic bridge' reminds me, mother, that I'm ten dollars in debt from that last bridge party, when I lost so much that I had to borrow money of Mr. Frick. I've got to pay him to-night, first thing; and then I'll stake the rest of my month's allowance on winning three times as much as I lost last time—if I have to *cheat*!"

"Not much 'rustic bridge' about *that*!" chuckled her brother, lighting another cigar. "Wonder what the little country cousin will think of our gambling, and all the rest of our 'manifold sins and wickedness'?"

"Probably exactly what her big, handsome brother thought about

it all—that it wasn't worth his high and mighty while to mix up in any of it," returned Mildred, recalling the young college athlete who had gracefully resisted, on more than one occasion, the enticing invitations to share their social iniquities. "He told me once that he had 'gone almost thru college without any of that sort of thing,' and, begging my pardon, 'would I please excuse him from beginning then.' You may be sure I did, for he wasn't a bit priggish about it. He was simply splendid in declining to do a thing that he believed was wrong. It was so refreshingly new to meet that sort of a young man. I almost loved him for it."

"Well, it *paid* him, you bet, to keep a level head. He would never have stepped up to the top of the ladder the first thing if he'd gone the pace of a lot of us fellows while we were doing college," mused young Hartwell, squinting dreamily thru tobacco smoke at the memory of past orgies. "I'll never forget how magnificently he refused to go to the Emeryville track to bet on a horse I was 'dead sure' would win, for I had 'inside tips,' you know. He was playing 'hard up,' that week, and I offered to put up the stakes. I wanted to find out how far his confounded principles would stretch under a tight tension—and I found out, in two seconds."

"'O, get out,' was all he said, as he marched off, like some insulted monarch, to cut somebody's cord-wood and earn what he needed to splice out the month's expenses. You bet I took off my hat to him, then—and I've had it off, mentally, ever since, whenever I think of him. I believe I know a man when I see one—if I'm only half of one myself."

"Are you sure," Rosamond inquired, satirically, "about the half?"

Percy, shrugged his shoulders with a good-humored grin. "Well, I don't know as I am," he acknowledged. "Call it a third, or even a quarter of a man, if you want to be exact in your sisterly estimate. Anyway, I always admire a whole specimen, in contrast with the fractional one rattling about inside of these clothes." And he shook his slim, faultlessly dressed figure with a deprecating motion that made Mildred laugh, as she exclaimed:

"Poor Percy! You'll grow, perhaps."

Percy stretched himself to his full six feet of stature and scowled at his image in the mirror over the mantel. "Wonder what sort of a man *could* be made of me, anyhow, if the third or quarter was worth speculating on!" he mused. Then, suddenly facing about, he exclaimed: "Do you know, girls, I have an idea that this little sister of Rob Thurman's—the 'rustic bridge' you are dreading to see span the calm river of our domestic happiness—"

"O, spare us your metaphoric sarcasms and relieve yourself of your idea; it must be a burden to you. You so seldom have one," broke in Rosamond.

"Sarcasm," her brother repeated, "thy name is Rosamond Hartwell! But I was going to say, I have an idea that Rob Thurman's little sister has had about as much to do with making a man of him as he's had himself. Some sisters *do* have that sort of an influence sometimes, I've heard tell. She won't disgrace us any more than her brother did. A fellow who stepped from college into the superintendency of a mine run by a two or three-million-dollar syndicate can't have any *very* green or stupid relations. Don't lie awake nights worrying over it. The day will come when we Hartwells 'll be proud to claim relationship to him, or any of his tribe. As for myself, it's come already; came the day I took my hat off to him."

And with this prophetic outburst the young son of the house of Hartwell took himself off to his club, where he spent much of his time playing billiards, when not engaged in the more serious game of business in the office of his father's wholesale establishment. The position was a mere pretense, and had been made for him by his indulgent parent, "to keep him out of mischief," after he had graduated "by the skin of his teeth" from college, the year after Rob Thurman's triumphs.

Altho Carol Thurman had been born and bred in the mountain country, she had never been a shy, timid creature, afraid of the sound of her own voice in company, for the atmosphere of her simple home had been of that genuine refinement which rarifies in solitude, so that the touch of natural crudeness does not coarsen the character nurtured within it.

She had read all the old books in her father's library, besides the new ones her brother had managed to send her from college, and she always talked with her father of what she read, and with

the minister's wife and the school teacher. So that when the young superintendent of the "Hawk-eye" introduced his sister to his friends, on her weekly trips to Goldfield for her music lessons, she was as much at ease as they were in conversation. They were people of whom she would, perhaps, have stood a little in awe had she met them in their elegant city homes. But in the rough Nevada mining town, whose rude accommodations they took as a matter of course—as they took the unminted gold—they seemed so much a part of her own world that she slipped into theirs without knowing it. Unconsciously she had absorbed a great deal of her brother's culture thru the medium of their intimate correspondence and the comradeship of his summer vacations. But to Helena Ashton had been granted the special privilege of adding certain graces of manner to the girl's natural charm that made her doubly attractive.

Rob had understood her capabilities perfectly when he accepted his aunt's urgent invitation for her to visit them and, altho he said not a word to Carol to prejudice her against her city cousins and make her in any way self-conscious, he laughed to himself as he pictured their surprise in discovering her lack of "greenness."

"You'll rather like Percy," he told her. "Tho he's a howling swell, and shamefully fast, yet he has a decent way about him, in spite of it all, that makes some small amends for his reckless habits. He's fair—almost honest at times. He'd never see a woman injured or a child abused. He seems to respect a fellow who disapproves of his many faults, and who shows it plainly, more than he does the one who puts his principles in his pocket and goes with him on his excursions into vice. That's Percy! I don't approve of him, and neither will you; but you'll like him, in spite of it, and find yourself wishing he could be made over into the right sort—the sort he was meant to be. In a way, he's fine, but it's in such a poor way you lose patience with him for being fine at all. The good in him is like the jewel in the head of a toad."

Carol was smiling to herself at the recollection of this homely praise, as she came down the steps of the Pullman and took her traveling bag from the hand of the attentive porter, to whom her brother had given a generous tip at the beginning of her journey. For a few moments she stood watching the shifting throngs of people coming and going until most of the overland passengers had past thru the gates to join the streams of "locals" hurrying to the ferryboat. Then a voice suddenly arrested her ear—a voice high-keyed and impatient, remarking:

"I tell you, Percy, it *can't* be."

"I'll bet you twenty dollars it *is*!" retorted a young man in faultless attire, who stood eying her intently, his hand half raised to his hatbrim.

Quickly Carol turned her inquiring glance full upon the speakers, meeting the supercilious glances of two handsomely gowned young ladies. The next instant she had connected the name with Rob's description of the "howling swell," and as instantly she began to "like Percy." Half hesitating, she stepped forward.

"Are you Mr. Percy Hartwell?" she beamed, the wild-rose color leaping into her cheeks and the sparkle of mountain brooks into her eyes.

"Well, I rather think I'll own up to the name, if *you* are my cousin Carol," was the gallant retort, as the young man's hat came off and his right hand was flung out in hearty greeting. Then he darted a triumphant glance at his sisters, who stood utterly amazed, staring at this self-possessed young person, in a neat—even stylish—gray suit and simple straw hat, set off with two white quills and a big ribbon bow.

"These are my sisters, Rosamond and Mildred," he said as he introduced them, a grin of amusement on his face. "They were sure I'd made a mistake in picking *you* out."

Both city girls shook hands with their "country cousin"; Mildred with genuine relief that a certain buxom lass in a green-and-blue plaid skirt and old-style brown jacket was not, as they had feared, the dreaded guest they were looking for. But Rosamond maintained a noncommittal reserve that, while it did not strike Carol as cold or unfriendly, sent a little homesick pain thru her heart.

"I was sure I was right," Percy was declaring. "I just told the girls I was going to brace up to the prettiest girl I saw get off any of the Pullmans—and I *did*."

"Percy!" reproved Rosamond, with dignity. But Percy paid no heed to the sisterly scowl, and continued his playful teasing.

"You see, they both had that girl picked out for you, Carol,"

and he wagged his head in the direction of the plaid-skirted maiden. "She got off the Pullman, too."

Carol looked around, and smiled, a little flushed and embarrassed. "O!" she said, glancing back at her beautifully gowned cousins. Then she added, laughing: "That girl came all the way from Goldfield with me. She was a waitress in some restaurant, Rob told me, until about three weeks ago, when her Swedish lover struck it rich on his claim. Now she's come back to her home here in the city to buy her wedding outfit."

"Ha! ha!" chuckled Percy, doubling up with mirth. "What a joke on you girls! So *she* is the city girl, returning to her native cobblestones! I say, Carol, did you hear Rosamond say, 'No, Percy, of course it isn't' when I picked out the girl in gray? By George! we didn't believe such a natty tailor gown as yours could grow in Nevada."

Again Carol laughed, flushing deeper. "O, it didn't," she said, frankly. "Rob sent my measure down here and had it made for me."

"O!" smiled her fashionable cousins, Rosamond thawing slightly as she and Percy led the way amid the surging crowds to the ferryboat. The trip across the bay recalled to Carol her childhood, when her father, after a lucky "clean-up," had once taken his family "down below" to visit the metropolis. That memorable occasion had been in the summer time, when Mrs. Hartwell and her children were at the seashore in the southern part of the State. And so it chanced that the cousins had never met.

"It doesn't seem possible that it was ten years ago," Carol exclaimed, after recalling the event. "It all looks so natural, as tho I had been seeing it every month of all the long years. O, how I love the water!"

Percy smiled his pleasure in her enthusiasm as she stood holding her hat and facing the stiff salt wind that swept thru the Golden Gate.

On the other side of the bay a splendid motor car, glittering with burnisht brass, awaited them. Here the Hartwell girls expected to witness a countrified stare of amazed wonder, since automobiles were scarcely known "ten years ago." But, to their surprise, almost disappointment, Carol stepped into the middle seat between them, in the back of the tonneau, as gracefully as tho she had been in the daily habit of doing such a thing. She actually did not notice it any more than she would have noticed a cable car, seeming to have eyes only for the multitudes of people coming and going.

"You don't know how jolly all this noise sounds to me," she declared merrily. "And, dear me, how the city has grown skyward!"

"Yes, we're getting a *few* scrapers," returned Percy. "But you ought to see, as you cross over from Jersey City, New York's mountain range of 'em."

He sat sidewise on the front seat beside the chauffeur, eying with open satisfaction her sincere enjoyment. It was so free from the least hint of "gawkiness."

"What do you think of our new car?" he asked suddenly.

"This?" and for the first time Carol bestowed a glance on the magnificent machine. "O, it's fine! How lovely and clean you keep it! Rob's gets so horribly dirty taking the dusty mountain roads. Of course, it isn't Rob's—it belongs to the company. But he rides home in it every week, and I always went back with him to Goldfield for my music lessons. I dreaded the ride home on the train, it seemed so slow, after the motor."

Rosamond and Mildred were the ones to stare now, as the little "country cousin" talked so familiarly of "motors" and "music lessons."

"I didn't suppose you *had* such things up there out of the world!" observed Mildred. "We thought we were giving you a wonderful treat, riding in our car."

"O, you are, indeed!" exclaimed Carol. "This one is so beautiful! Rob's is built for strength rather than beauty, and is a powerful six-cylinder car. It has to be to take the mountain grades, you know."

Percy's eyes said plainly, as he looked at his sisters: "Now, what do you think of *that*—for a country cousin?"

And they seemed to say to Carol, as they smiled into her animated ones: "You're a *daisy*! No wonder your big brother wanted us to see you!"

(To be continued.)



Around Grandmother's Chair

"The squirrel hastens to and fro,
With walnuts and with corn,
His store to fill ere comes the snow,
And autumn fields are shorn."

Our Post Office

IN THE FIREPLACE.

Montclair, N.J., Sept. 19, 1912.

Dear Grandma: We take your paper and like it very much. I want to be counted among your grandchildren, if you please. I do not live very far away from New York, and I often go there with mother. This is a pretty place. In the summer there are lots of flowers and shrubs and the air is very sweet, and in winter it is nice, too, and we have fun skating and sledding. I had a nice time on my vacation. I went up in the Adirondacks; we had a camp. It was very cool sometimes, but we did not mind that. In the evening we generally had a big fire of logs in the fireplace. My school opens next week and then I shall have to study hard to make up for lost time. I hope you are well, Grandma, and that you enjoyed the summer.

Your loving grandchild,
Julia Loring Keene.

I am very well, thank you, and I enjoyed the summer and am sorry it has passed so quickly. It must have been delightful to gather around the log fire. Grandma has often sat around one and watched pictures in the flames. In fancy I saw ships and castles and soldiers and animals of all descriptions in the glowing embers and I presume you did likewise. An open fire is a great attraction in any home. It is a great pity we could not have more of them in our city houses. Your home surroundings are certainly pleasant and you will be sharing the winter's sports very soon now. The little verse below will please you.

"In spring there's willow whistles;
In summer fishing's good;
In fall we climb like squirrels
About the chestnut wood;
In winter there are snowballs,
And coasting hills and ice.
The year is full of frolics,
And every one is nice.

IN THE ORANGE GROVES.

Albany, N.Y., Sept. 21, 1912.

Dear Grandma: I don't know whether I will be crowding, but I would like a place by your side. Grandpa takes your paper and it would please him to see a letter from me. I am keeping this secret, so that he will be surprised. Last winter I went down to Florida with my grandpa. I had a fine time and I could eat all the oranges I wanted. We sent some to our friends up here. It was lovely weather in Florida and I went boating and fishing. On the way home we stopped at Palm Beach and at Jacksonville. Palm Beach is beautiful. I have started to school again. I am in a new class and like my new teacher very much. If you ever come to Albany I will take you through the Capitol and show you round the city. Please remember me to all the other grandchildren and accept my love for yourself.

Your grandchild,
Stanley Turner Crane.

We are all pleased to hear from you, Stanley, and you may be sure I will avail myself of your kind offer if I ever come to Albany again. I should be proud, indeed, to be conducted around your city by so manly a little chap as yourself. I fancy the "friends up here" were delighted to hear from you in such a *de-licious* way. I wonder if you made the acquaintance of any crocodiles while you were in Florida.

AROUND THE CAMP-FIRE.

Albany, N.Y., Sept. 21, 1912.

Dear Grandma: Well, I am back in school again and summer is over. I had a grand time. I went to Vermont. One night my cousin and some other boys and myself went and camped out. We built a camp-fire and cooked our supper and afterward we all sat around and listened to Harry (that is my cousin, he's a young man) tell stories. We kept the fire going all night. Whenever one of us boys happened to wake up he would jump up and put more twigs on it. It was a pretty sight to lie there and see it burn. One time we went to a mountain called "Owl's Head." It is so named in memory of an Indian chief who used to camp near it. I often went rowing on Lake Memphremagog, as I was stopping near it. I guess I must not write any more this time, but I thought you would like to know how I spent part of my vacation.

Your loving grandson,
Ralph T. Atwood.

Grandma thinks that camp-fire must have been just "dandy" and I fancy you were all anxious to repeat the pleasant experience. I thank you for telling me about it. I have read the legend about "Owl's Head." I wonder if you know that "Memphremagog" means "Beautiful Water?" The Indians must certainly have appreciated its charm to have so named it.



LITTLE INDIANS.

A SWEET NAMESAKE.

Hillsdale, Ore., Sept. 22, 1912.

Dear Grandma: Have you got room for me? I like to read the letters in your paper. My cousin is to see me now. I have fun playing with him. My aunt lives in Brookfield, Wash. My aunt was down with my cousin a while ago. When my aunt went back to Brookfield I went with her. She lives on a farm. I had a good time. I was going to go fishing, but I didn't go. I hope I will see this in the paper. I will have to close.

Your loving grandchild,
Violet Barnes.

If you are as sweet and as modest (and I think you are) as the flower which is your namesake I am most happy to make room for you in my family. A nice farm is a very attractive place for children. I know you couldn't help enjoying aunty's.

Robert Louis Stevenson Says:

"It is very nice to think
The world is full of meat and drink,
With little children saying grace,
In every Christian kind of place."

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCK.]

Review Notices—What They Signify?

Books serve a purpose, of purpose are they written and published, and are supposed to be read with purpose. These purposes may be very dissimilar and far removed from each other. This is easily accounted for because of discerning tastes and relationships. The author's purpose is to present his thoughts to the world, which he deems of vital importance. The publisher works largely for personal profit, tho he honestly seeks to render a good service to both. The reader seeks knowledge or a passing pleasure, or reads in self-defense because others do, often reads aimlessly but ordinarily for information. Is it possible for the reviewer to serve each with personal loyalty? This question is no idle one and carries a significant force and certainly demands candor of thought and sincerity of judgment. The purpose of the book reader is wholly personal and practical, and really commands the foremost thought of the reviewer, for his prime duty is that of interpreting books to the reading public. It is a great art and not always wisely illustrated. The task is by no means an easy one because of the difficulties involved both as to the character of the book and the mental peculiarities of the author and the thoughtless aim of so many readers. Then, too, the purpose of the author may be so antagonistic to the feelings and conditions of the reviewer that it is hardly possible to render any valuable service. It may be just the book some readers need, and the notice is prejudicial and an injustice is trebly done. Our moods for the most part are choice states of mind if only held to service and disciplined in it, but alas! too often indulged they work only mischief. Then, too, it is so easy in some of these adverse moods to misinterpret the author. We have read many such notices, utter failures, and no wonder publishers are exasperated. Really it requires no ordinary talent to fill wisely the reviewer's place.

These questions of difficulty may not always be answered, but they exist and force themselves upon us, and we accord them a hearing. It is a matter of congratulation that THE CHRISTIAN WORK aims to give a fair and honest presentation of the book's value as reviewed in its columns.

"Voluntas Dei."—The unknown author of this book has attained marked celebrity in these volumes, so full of strong and sincere thought and so rich in deep revelations concerning subjects of profound importance. The book necessarily is metaphysical, but by no means dry and unsatisfactory. It is the metaphysics of living, palpitating thought from a full and royal heart. This he makes you feel, and the feeling gives a friendly acquaintance, and so you read on at ease and gather the richest. *Voluntas Dei*, "the will of God," as seen in creation, is the beginning, and its three possible phases are intelligently discussed, viz., the materialistic, the psychic and the God hypotheses. The discussion is not dry, but clear in thought and broad in presentation. Then come the qualities of personality that enter into creation, revealing its why and wherefore. The gift of life and autonomy is its very essence, and how sublimely it culminates in man as parent and teacher and director of life's great and vital combinations. Life is the divine gift and signifies more than is known, while ten thousand forces play about it and thru it and beyond it, ever calling it forth and occupying its powers and developing its highest and best. When life grows into consciousness there comes spiritual life, which is its highest reach. These ably handled thoughts quadrate with highest human experiences. Then come chapters on God's purpose in humanity, and God's union with creation and his incarnation as an actuality and necessity revealing the Godhood as nothing else could. This makes plain and positive and comprehensible the great plan of human salvation, the organization of his church and its endless operations ever revealing the best and highest. It is useless in this review to follow thru these twenty solid chapters of most helpful thinking. The interest never flags, the variety never fails, and the great purposes in creation and redemption never cease to touch the deepest in the human

spirit. It is a book for the hungry spirit's reading. There are no wild and visionary speculations. The book carries endless value.

Dynamic Christianity.—Christianity is the religion of power—that is its marked characteristic. It was inaugurated with power, and wherever it has advanced it has demonstrated its divine origin. Its earliest apostles were endowed with power. That endowment is the indispensable requisite of the Church in every age. This power is spiritual, mysterious, inexplicable, but undeniably real. The religion of Jesus is ethical and philosophic, but it is more than ethics and philosophy. It has a sublime theology, but it is vastly more than any compilation of dogmas and fine spun theories. Organization is essential to carry on its work, but not at all vital. Established methods are human arrangements, and there is always a danger that these shall come to be a weak and forceless substitute for the spiritual. Failure follows of necessity, the past is crowded with such failures, and they still exist a reproof of human folly. The Church to-day has spirituality, evidences of it abound here and there, yet the lack is marked, and the pressing need is everywhere for the "double portion." It is this baptism of power that consecrates and concentrates; these results are apparent. New demands necessitate changes in administration, but not in spirit. Nothing is really beneath her aggressive spirit and work. Our author has given us thirteen chapters, vigorously written, richly illustrated from wide experience, but fewer words, we opine, would have made a stronger appeal. We give a partial list of chapter themes: "The Miracle of Power in Christ," "Power Experienced," "The Bible a Spiritual Power," "Power for Life Service," "The Revival Spirit of the Church," "Church Forces," "Ideals in Evangelism." This surely is a wide range for this book, but it will repay reading a hundred-fold!

"The Church of the Open Country."—This volume is No. 20 of the "Missionary Study Courses," which already have come to be such a vigorous power in Christian activity. They have diffused a world of information concerning the real needs of missionary life, both at home and in foreign lands. All these things contribute to making missionary life and work more popular and hence larger contributions, and, best of all, hundreds of aggressive workers in all departments. The question is often urged, "What is the use of the church in the open country?" One might as well ask it of every community. The church wisely planned and worked becomes a social and educational and religious center, and is needed in the farm country if anywhere in the world. It is the common opinion of rural leaders that country life in America has fallen out of repair. The household, the church, the school and the store out in the country show the effect. They are not what they were twenty-five years ago. This defect is felt all over the country; and the plea grows earnest and passionate for teachers and preachers and evangelists and church buildings that shall prove a nucleus of a brighter and better social and moral life. The well-read town dweller has more to learn about the social problems of the farm than the well-bred farmer has to learn about the problems of the town. Each ought to know the other's problems, for the problems of each are the problems of the other. They are the problems of the nation, and it is necessary that they be thoroly discussed for mutual profit. As long as all men derive their living from the soil so long will the problems of the farmer be the fundamental problems of the nation. Just now these are being wisely emphasized and sympathized with. The farmer problem connects itself with the whole question of democratic civilization. This is not mere sentiment and platitude. We cannot properly judge the significance and relation of the different industrial activities of our farmers, and especially the value of the various social agencies for rural betterment, except by the standard of class status. It is here that we seem to find the only satisfactory philosophy of rural progress. These country problems have sprung into astonishing prominence within the last decade. Farmers deeply feel these things and plead for the church and school and books and periodicals as never before. This book makes a revelation of the positive need of increased facilities for rural families to lead a happier and more useful life. Dr. Wilson, the author, is a foremost worker in the interests of the country church. By all means read the book and tell others of its value.

The appeal of Christianity is presented thru our review of three

valuable books touching the historic Christ, tradition and experience.

"*The Historicity of Jesus.*" This book is a scholarly criticism of the liberal contention that Jesus never lived, a statement of the evidences for his existence, and an estimate of his vital relation to Christianity. It is an able book and worthy of fullest credence and will amply repay the thoughtful reader. Modern criticism of Christianity was never more determined and desperate than to-day. Is Jesus of Nazareth a historical character and individual or is he purely a creation of fancy? It is commonly accepted that he lived in Palestine nineteen centuries ago, that he called disciples about him and began a ministry of teaching and healing of an unparalleled character and came into sharp conflict with the leading oligarchists of his day in Jerusalem, and for his principles and doctrines was crucified, was resurrected and afterward his church had a glorious Pentecost that started her out on a most successful career. But now by many liberalists he is not classed among those historical founders of religion, but relegated to mythology—worse, he never had existence. This is no new thought; sixty years ago Bauer put it all in classic phrase. But in its more modern form it has new and important features, and has won a comparative following; the spirit of it is bitter, bitter because of a consciousness that their arguments are false and cannot be proven, and of course will not be accepted. And then there is such a wide diversity of opinions among themselves, which are antagonistic, for their arguments would destroy all credible history. But all this has aroused new thinking and the wider range of study as a result has proved a substantial blessing to Christianity. Christianity is not true because the Apostles taught it but they taught it because it was true. It was a system of the noblest thought of all ages. A marked characteristic of this book is that it deals fully and honestly with the liberal nations, and meets them in candor and with superior scholarship. Here is presented the traditional evidence and it becomes a great force; the Pauline evidence which is masterly; the Gospel evidence which is cumulative and convincing; the extra Biblical evidence which is ample and most emphatic; then comes a chapter of marked merit on Jesus the historical founder of Christianity; and lastly a chapter of intense personality on the significance of Jesus for the world's modern and vital religion. The power of Christianity is in its life. It ever creates an experience. It is this knowledge of Jesus that makes possible a vision of God, and he who pictures the unseen Father in spiritual likeness to Jesus of Nazareth will ever find new significance in that vigorous passage, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him!"

"*The Source of the Christian Tradition.*" The appeal of Christianity continues in this work with its backward look to old and original sources of New Testament inspiration. For Christianity is the out-

growth from the Old Testament—its flower and fruit in new and singular beauty. The old dispensation prefigured and prophecy glorified the coming Christ, his word and work and the splendid aggressive power of his church. Judaism under such masterly leaders as Moses, Joshua, David and the great prophets, could not but produce great results for theirs was the royal and loyal spirit. The author is a historian, simply following hard on the ultra Higher Criticism line, and in our opinion fritters away some magnificent opportunities for illustrating and enforcing his theme. The true historian neither attacks nor defends religions. He studies how certain books which have become sacred claiming the veneration of the ages, have come into being among a certain people, at a certain period, ministering to certain needy conditions. Hence not only the books, but the people must be carefully studied and all accessory influences noted. The Jewish people had a peculiar history and exerted a positive influence upon contiguous races in their literature and social and religious life. It is interesting to read his solid pages and feel the influence of his facts, unnecessarily limited, as they reveal a definite trend and round out his subject. With emphasis he notes the prophetic epoch as opening a new era in the race. It was the heroic struggle of nationalism asserting its rights over all foreign relations. This national Judaism was the party of spiritual Democracy. Hellenism at its best was but a sort of spiritual aristocracy. The Jewish soul had been fed and formed on the presentation of complete isolation from all other peoples. This unified and intensified them and kept them in spiritual organization for Jehovah and righteousness. The little state of Jerusalem had a hard and continuous struggle to maintain their religious rites and devotion to Jehovah. It was as a shuttle-cock playing vigorously between the great nationalities of the East and West. Their land was a common fighting ground between Egypt and Assyria and Babylonia and the Hittites. The marvel is they had any national existence or any religious life. Their captivity for a few years wrought incalculable good, for it cleansed them forever from every form of idolatry, and created the necessity of the synagogue which proved such an educator. The prophetic era merged into the Apocalyptic which was inaugurated by Daniel. There was no breach of continuity

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between them, it rather increased and brought forth richer harvests. The Psalms with all their richness of devotion and sentiment were sung in their synagogues the world over; the sacred books were publicly read and expounded, and the race was edified and unified. The real palpitating history of Israel up to the very advent of Christ is full of patriotism and heroism.

(Concluded on page 478.)

THE BOARD'S ANNUALS

1913

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Christian Endeavor

Topic for Sunday, October 20.

Christian Sociability. Rom. 14:16-19; 15-1-3.

Scripture References.

Monday, Oct. 14.—The sociable Christ (Luke 15:1, 2). Tuesday, Oct. 15.—At a feast (John 2:1-11). Wednesday, Oct. 16.—Clothed with joy (Isa. 61:9-11). Thursday, Oct. 17.—Social equality (1 Cor. 11:17-22). Friday, Oct. 18.—Whom to invite (Matt. 5:43-48). Saturday, Oct. 19.—An outdoor social (John 6:4-13).

THE ESSENCE OF SOCIABILITY.

Blest be the tie that binds—
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

As in other respects, we have Christ for our example in sociability. His aim was to please others and not himself, and this is really the essence of sociability—to be forgetful of self. The selfish Christian can never expect to accomplish much good in the world. Christ showed himself friendly to all he mingled with, the poor and humble, as well as with the rich and learned. It was his pleasure to help and serve, to make sacrifice and self-denial, and to encourage sympathy and brotherhood between men. Before Christ came the theory of social life was that the strong were to be served by the weak, but he taught that the Christian theory of society was that the strong are to serve the weak, and no life is worth the living that does not strive for his neighbor's betterment and good.

A BLESSED SERVICE.

As a rule the average individual Christian is not a "good mixer." He holds himself aloof quite often upon the plea of social inequality. He is fearful that his dignity may be compromised by familiar association with those he considers beneath him either in purse or in intellect. This spirit is too often manifested among Christian people in our churches. The "stranger within the gates" is not only treated with indifference, but frequently with actual discourtesy. Dr. Jefferson says: "It is easy to put up a sign 'Strangers Welcome,' but one hand with human blood in it speaks a warmer welcome than all the signs which were ever printed or painted," and he is right! Who can tell the encouraging and uplifting effect a cordial greeting and warm hand clasp may give to a weary, discouraged brother. Or who may know what cheer and solace it may be to a lonely, aching heart. It takes very little to show a spirit of consideration and friendliness to the stranger; but what a joy it is to him, and for such a service—so pleasing in God's sight—the echo of the Father's "Well done" will ring within the soul.

THE TRUE WAY.

Sociability, like everything else will grow and develop by practise. If we have not a sociable spirit it is our duty to cultivate one. The reason why so many complain of their lack of friends is because they do not show themselves friendly. It may be an effort for a shy, reserved person to

make advances toward a stranger, but it usually follows that such effort is met more than half way. We are to lay ourselves out to please, and this motive is especially worthy when it is done in the name of Christ and for the good of others. The world's pleasure is to please oneself, the Christian's is to please his neighbor, and so please Christ. MacDonald says: "Hold fast upon God with one hand, and open wide the other to your neighbor. That is the law and the prophets, and the true way to all better things that are to come.

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On December 31, 1911, the assets of the Company amounted to \$13,465,923.63

The profits of the Company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

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117th Semi-Annual Statement,
January, 1912

SUMMARY OF ASSETS: Market Value

Cash in Banks and Trust Cos... \$1,791,025 14

United States Bonds..... 164,000 00

State and City Bonds..... 6,244,820 00

Rail Road Bonds..... 8,427,900 00

Miscellaneous Bonds..... 1,024,160 00

Rail Road Stocks..... 10,098,300 00

Miscellaneous Stocks..... 1,449,500 00

Bank and Trust Co. Stocks.... 467,680 00

Bonds and Mortgages, being 1st lien on Real Estate..... 38,300 00

Premiums uncollected, in course of transmission and in hands of Agents..... 2,227,326 81

Accrued interest..... 214,053 00

\$32,146,564 95

LIABILITIES:

Cash Capital..... \$ 3,000,000 00+

Reserve Premium Fund..... 11,798,635 00

Reserve for Losses..... 1,144,436 34

Reserve for Re-Insurance, and other claims..... 288,052 90

Reserve for Taxes..... 200,000 00

Reserve for Miscellaneous Accounts due and unpaid..... 100,000 00

Reserve as a Contingency Surplus..... 1,800,000 00+

Surplus over contingencies and all liabilities including capital 18,815,440 71+

\$32,146,564 95

Surplus as regards policyholders, \$18,615,440 71+

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THE CHRISTIAN WORK AND EVANGELIST
90 Bible House New York City

The Homekeeper and Housekeeper

Household Conveniences

By Mrs. J. W. Wheeler.

We who have brought up a family and with the task have been obliged to adhere to close economy have got into the rut of doing without many little conveniences that save time, strength and patience. We simply get along with the things at hand, bearing the fret and wasted energy, when the expenditure of a very little money would straighten out dozens of domestic difficulties.

How many times we have shaken our heads at the backdoor agent and his clever little devices. Sometimes after he has talked us into investing in some fascinating little contrivance, we have had to shamefacedly confess that we "have no change in the house." A hundred ways has that last quarter of spiriting itself away, into the ever hungry slot of the gas meter or to pay the cobbler for a patch on Johnny's shoes. The habit of doing without sometimes becomes so fixed that the emancipation of easier times finds us quite indifferent.

This is the time to take a turn at the five and ten cent counters, not that afternoon when we are weary from a big day's work, neither during the rush hours of the Saturday trade, but some morning when we are fresh, taking baby along if there is a baby, as he will be as interested in looking at the pretty things as we, in our city, at least, the baby carriages are welcome inside except during the busy hours.

The skeptic will receive a few surprises, she will meet at the economy counters some of the first women of the town. She will be amazed in discovering how quickly many splendid household devices find their way to the five and ten cent figure. Even that handy little thing you wanted last year that you thought so cheap at fifty cents at the food fair—if it is not the same article, it is a dependable reproduction. If you have been a devoted stay-at-home and not particularly friendly to the agents, you will find improved articles upon the market of which you never dreamed. Let me illustrate from personal experience my fine grater with three sets of perforations, of all different sizes. At another time I needed gas tubing, and was on my way to the hardware store when a friend informed me that I could get the identical tubing at the ten cent counter, "I know for a fact that when the other stores are out of tubing they send to the ten cent counter to supply the emergencies."

An unhurried tour of one of these "department stores of the poor," as they are sometimes called is an experience similar to that of a lost and found office, for one finds so many little things they wonder how they ever got along without. Here is a stove lifter for five cents, identical to the one you broke off since which time you have been burning your hands quite

foolishly. Here is a pancake turner for the same price, baby spoiled the old one in the sandpile. Here are some excellent sauce pans for ten cents to take the place of the old ones which are now so rough that the food sticks to them. Another dime will purchase a tack-puller that really pulls and is easy on the hands. In another department are found the latest contrivances for lighting, by kerosene, gas and electricity. One may fit out an inverted gas light, globe, fixture and mantle complete for thirty cents, and we wonder why we ever put up with that old, worn tip and the insufficient light that it gave. Baby's needs are well considered at the children's department, and here we find quite a list of ready made articles that will relieve us of much sewing. But why enumerate? When we come away from the store we may not have spent even a dollar, but I am positive that the house-keeping will help "do itself" for weeks and weeks after.

A Dangerous Habit

An editorial in "Health Culture," says: "Ice water drinking is regarded as a dangerous habit among foreigners who visit here. Many of them acquire the taste for it and fall into line with the American practise. Ice water is not used in foreign countries, except where Americans travel. The ice water habit increases from year to year in foreign countries from the effect of American travel. It is usual there to combine claret with water which will, in part, offset the taste for ice. Drinking water at table and between meals has had a day of general billing and praise. Get the water wagon habit and fletcherize have been advertized and drilled into the customs of the American. The use of much water drinking, usually iced water, is set going and any one who ventures to explain that the water habit is overdone will find the public ready to resent it. A little water each day will do the system no harm, but too much water unduly dilutes the blood and injures the kidneys. It is supposed that water drinking aids the bowels. Water which is taken as a drink is absorbed into the blood and eliminated from the kidneys, not from the bowels. The kidneys eliminate water and any excess of water is an extra wear on them. An excess of water will in time damage the stomach, either by distension or by retarding digestion of food. The stomach is not large enough to hold a charge of food and any large quantity of water, too much water will give a sense of full stomach, but water is not food, and the prime purpose of the stomach is to receive food. There is in all food from seventy to ninety-five per cent. of water which is ample for the digestion and for holding the digested food in a liquid state till absorbed. Any additional water is an incumbrance and without usefulness in the system. Ice water excites the nerves of the mouth and tends to increase thirst.

Thirst is a mouth sensation rather than a call from the system. This is proven

by a simple daily experience. If anything salty is held in the mouth it will excite a burning desire for water, which did not exist previous to the taking of the salty substance. The more the mouth nerves are irritated with salt or other condiment the more water it takes to neutralize the sensation.

But all the time it is a sensation in the mouth self-induced by taking salt. So to stop the salt sensation in the mouth, a pint or quart or more of water is poured into the stomach which does not need or call for it. Water not being a food and not being needed to any large extent, in time, injures the blood and kidneys and tends to cause effusion and dropsy.

In response to a general demand for a popular edition of that monumental work, "Foundations of the Nineteenth Century," by Houston Stewart Chamberlain, John Lane Company have just issued it in a new edition of two volumes, with text identical with the original edition, at a price within reach of all.

The educational value of Mr. A. Maurice Low's "The American People: A Study in National Psychology" (Houghton Mifflin Company) has received fresh proof in the request made to the author to deliver lectures on the book before many of the Western universities this winter.

IT'S THE FOOD

The True Way to Correct Nervous Troubles.

Nervous troubles are more often caused by improper food and indigestion than most people imagine. Even doctors sometimes overlook this fact. A man says:

"Until two years ago waffles and butter with meat and gravy were the main features of my breakfast. Finally dyspepsia came on and I found myself in a bad condition, worse in the morning than any other time. I would have a full, sick feeling in my stomach, with pains in my heart, sides and head.

"At times I would have no appetite for days, then I would feel ravenous, never satisfied when I did eat and so nervous I felt like shrieking at the top of my voice. I lost flesh badly and hardly knew which way to turn until one day I bought a box of Grape-Nuts food to see if I could eat that. I tried it without telling the doctor, and liked it fine; made me feel as if I had something to eat that was satisfying and still I didn't have that heaviness that I had felt after eating any other food.

"I hadn't drank any coffee then in five weeks. I kept on with the Grape-Nuts and in a month and a half I had gained 15 pounds could eat almost anything I wanted, didn't feel badly after eating and my nervousness was all gone. It's a pleasure to be well again."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

International Lesson
October 20, 1912

Mission to the Gentiles. Mark 7:24-30; Mat-
thew 8:5-13. A Missionary Lesson.

GOLDEN TEXT: Him that cometh unto me
I will in nowise cast out. John 6:37.

To-day's lesson marks the time in the
life of Christ when his work was ex-
tended beyond the Jewish race. There
was a difference of a year's time between
the healing of the centurion's servant, in
the summer of A.D. 28, and the cure of
the Syrophenician woman's little daughter.
The centurion lived in Capernaum; the
woman who appealed to Jesus lived some-
where near Tyre and Sidon. Professor
Swete says: "She was a Gentile as to re-
ligion, probably Greek-speaking, under the
influence of Greek manners and customs;
but descended from the old stock of the
Phenicians of Syria, who belonged to the
Canaanites of the Old Testament." The
woman, by humbling herself and by her
faith in Jesus received the great blessing
she craved and went to her home rejoic-
ing. And this was because she had ac-
cepted what the Jews were rejecting.

It was faith, too, on the Centurion's
part which led to the fulfillment of his de-
sires by the restoration to health of his
beloved servant. This was a case of home
missionary work for a stranger within the
borders of the country where Jesus was
teaching and healing, and where he had
just preached the Sermon on the Mount.
And we are here given a picture of a Ro-
man, high in office and little interested in
the Jews, eagerly and humbly seeking the
aid which so many Jews were scorning.
It was such faith as this that Jesus com-
mended, a faith stronger than he had
found in all Israel. Says Van Oosterzee:
"Only twice do we read in the Gospel that
the Saviour marveled; once at the unbel-
ief of his fellow citizens at Nazareth
(Mark 6:6), once at the faith of this
heathen." And another writer comments:
"So there have come into every Christian
nation dwellers from other parts of the
world, and one of the problems of to-day
is how to reach them with the Gospel.
Christ's example in this relation is shown
by the story of the Roman Centurion."

The need of missionary work at home
and abroad will never cease until the earth
is no more. Much has been done and is
being done, but there is yet more to do.
There are approximately to-day 35,000 for-
eign missionary stations and outstations,
supplied by 17,000 missionaries, supported
by Christians in the United States, Canada,
Great Britain and Ireland and Continental
Europe. They are 84,000 native laborers,
1,800,000 communicants and 1,300,000 under
instruction. About \$23,000,000 annually is
spent in the work. These figures are taken
from the Almanac of Missions of the A.
B.C.F.M. Yet Dr. J. Ross Stevenson tells
us "there are at least 750,000,000 people
who have not had an opportunity to learn
of Jesus Christ; and where the proclama-
tion of our King has gone, the forces of
darkness are arraying themselves against

the further spread of Christianity." Of
this state of affairs Rev. W. R. Hotchkiss
says: "We have been sitting at the table
of the Lord, feasting upon bounties which
his blood purchased for us, while 750,000,-
000 Lazaruses have lain outside our gates
and died there, as tho there never had
been a Christ!" In rural India, after a
century of Christian influence, only one
person in 200 has heard of Jesus Christ.
The spiritual destitution is even worse in
China. Then there is the Congo with its
50,000,000 to whom no missionary has
gone; Anam, with 20,000,000; Kurdistan,
with 3,000,000; Afghanistan, with 8,000,-
000—and so on thru an appalling list.

If to-day's lesson about Christ and the
Syrophenician woman and the Centurion
means anything it means that Jesus still
looks to the church to carry on the work
he begun for all nations.

The Presbytery of Genesee met at By-
ron, N.Y., on Sept. 23 and 24, and was
opened by a sermon from the retiring
moderator, Rev. Samuel Riddagh, his
theme being "An Outburst of Praise." In
the evening there was a popular meeting.
Addresses were given on the subject "A
Constructive Program for the Rural
Churches." Rev. James B. Crawford was
chosen moderator, and Rev. Warren N.
Nevins, temporary clerk. Rev. George D.
Miller, D.D., was received from the Pres-
bytery of Rochester. He will be installed
on Nov. 11, as pastor of the church at
Warsaw. Rev. Farley Porter, who will
soon remove to Sodus, N.Y., was dis-
missed to the Presbytery of Lyons. He has
faithfully served the church at Elba for
twenty-three years. Delegates chosen to
Synod are Rev. Theodore T. Hays, Rev.
Samuel Riddagh, and Elder Cyrus W.
Chappel, of Batavia, and Elder J. E. St.
John, of Bergen. Elder J. Corwin Jacks,
of Batavia, was elected as representative
to the World's Christian Citizenship Con-
gress to be held in Portland, Ore., from
June 26 to July 9, 1913. The next stated
meeting will be held at Corfu, in connec-
tion with the annual session of the Ladies'
Presbyterial Foreign Missionary Society.
J. CORWIN JACKS, Stated Clerk.

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In the Library

(Continued from page 474.)

It all meant so much. It intensified Israel's interest in the Messiah and shaped events so as to create deepest longings and thus make it easier for Israel to comprehend the Christ and his words and works. The book is very suggestive and so repays manifold a most careful reading.

"*The Theology of a Preacher.*" The author for the past three years filled most acceptably the pulpit of the Summerfield Methodist Church in Brooklyn—now of Baltimore. He is a deep, strong thinker, and is rapidly coming up into first rank, both as preacher and writer. This is not a volume on systematic theology. It is the work of a vigorous scholar thinking about the legitimate aims and ends of the theology, and how best to subserve human needs. There are no apologies needed for these freighted pages, they need none, they command the live reader and compensate. The mood of the book is the mood of the preacher, that of proclamation, not argument. The whole volume is based upon experience which is ever central to highest thinking. Experience is vital to the preacher and teacher. He must have lived and fought, struggled and aspired, failed and succeeded—nothing can ever take its place. Disappointment is a stern and valuable old teacher and spares not his corrections, and these awaken determination and concentration—hereby are gates leading out into larger places and richer fruitage. Right theology is ever human and faces all the facts of life. He who would achieve must sit in a revolving chair and be able with ease to confront all points of compass and take in its vital lessons. Experience becomes a standard of appraising life's values. How quickly it knows best literature and divinest theology and the royal inner sense of the everlasting word. It possesses keys to deeper meanings of life and labor. It accumulates and profits. Here are twenty practical chapters packed with the dynamic spirit of the old Gospel. It was our good fortune to hear this preacher and author in his pulpit and never a dull sermon, full of clean thinking and burnings words that made the service never long and the thought palatable and profitable. The Christianity he presents always begins with a saved man and ends with a saved world, for his message is salvation in its broadest sense. The book commands us to commend it heartily.

F. C. HUBBARD.

"*Voluntas Dei,*" by the author of "*Pro Christo et Ecclesia.*" (MacMillan Company; pp. 276; price, \$1.60.)

"*Dynamic Christianity,*" by Rev. Levi Gilbert, D.D. (Eaton and Mains; pp. 403; price, \$1.50.)

"*The Church of the Open Country*"—a study of the Church for the working farmer—by Warren H. Wilson. (Missionary Education Movement of the United States and Canada, New York; pp. 238; price, 50 cents.)

"*The Historicity of Jesus,*" by Shirly Jackson Case, of the University of Chicago; pp. 352; price, \$1.50. University of Chicago Press.)

"*The Source of the Christian Tradition,*"

by Edouard Dujardin. (The Open Court Publishing Company, Chicago; pp. 307; price, \$1.75.)

"*The Theology of a Preacher,*" by Lynn Harold Hough. (Eaton and Mains, New York; pp. 269; price, \$1.)

Prayer Meeting

Topic for Sunday, October 20.

The Bitter Made Sweet. Exodus 15:23-26.

A SHARP DISAPPOINTMENT.

This was Israel's first disappointment, after they had been so miraculously delivered from Egypt, and it was a very sharp one. From the height of exultation they fell almost at once to the depths of despair. It has been the same with us, great joy is often closely followed by a great trial. In the day of prosperity we are to be wise. Rejoice with trembling. Do not presume to much. Do not say the present good can never flee from me. Often when we say peace and safety then sudden destruction cometh. In the hour of peace forget not the preparation for a possible storm. Learn to trust in God, both in sunshine and in shade. Prayer will meet every painful crisis in human experience.

FROM TRIAL TO BLESSING.

Here is a great trial transformed into a great blessing. The bitter was not removed, but converted into sweet. Had these Israelites been allowed to choose their own way they would have taken a short cut by way of the sea. But the cloud steered their pathway thru difficulty and into difficulty. You must not think that difficulty is a proof that you are wrong. Difficulty is most likely an evidence that you are right. Never be daunted by it. It is in order to humble us, to prove us and to know what is in our heart. God began by little difficulties, and you leaped over them. God has been compelled to pile difficulty upon difficulty until you are now face to face with the desert on one hand and great mountains on the other. The wilderness brings out what is in you. It also discovers God's goodness and our unworthiness.

SWEETNESS NOT FAR FROM BITTERNESS.

The life of a God lead man is full of changes in outward circumstances. We have not done with hardship when we have left Egypt. There is never a Marah, however, without an Elim. It is for us just to follow out the way that God has marked thru the wilderness. Elim was only six short miles from Marah. Our blessings are always in the next mile. If a man asks you to go with him a mile go with him "twain." The blessing is found in the second mile religion. Did you ever notice that Elim occupies less than four lines while there are many verses in the record of Marah? The bitter at Marah was quite short tho it occupies quite a space in the history. When troubles come the time seems long, when troubles are gone the time seems short. Hours at Marah are followed by weeks at Elim. When we push on instead of

murmuring at Marah, we find the Elims just beyond. The time we waste in repining and rebelling and trying to mend God's counsels, would find a number of Elims for us. It is when we have learned the lessons of the wilderness, and are resolved to press on, cost what it may, that springs of unexpected sweetness gush up at our very feet, and we find shade and rest and a foretaste of heaven. As soon as we have a prayer God has a remedy. God showed Moses a tree, which when cut down and thrown into the waters made them sweet. So the grace of God bids us contemplate the cross of Christ which put into our trials makes them become pleasant to us. The cross of Christ put into the bitter waters of the soul will sweeten them.

A Good Man Gone

We are pained to learn of the death, on Thursday, Sept. 19, of our old friend and valued subscriber Mr. Timothy Gibson Sellew. Mr. Sellew was a resident of Montclair, N.J., but was engaged in a large manufacturing business in New York city, his office being in the same building on Fulton street since he began his commercial career. Mr. Sellew was active in all philanthropic and religious work. He gave the land for the Presbyterian church and parsonage at Upper Montclair and provided the funds for the buildings. His life was spent in doing good, and helping others. We are sorry to bid him farewell.

The cause of conservation is one of special interest to the college world. The Western College, Oxford, Ohio, was especially fortunate this past week in having as its guest Hon. Henry Wallace, of Des Moines, Iowa, fresh from the Conservation Congress, at Indianapolis. Mr. Wallace was president of the Congress in 1910-11 and was well fitted to give an intimate picture of this year's happenings. Mr. Wallace was for twenty-five years a minister of the United Presbyterian Church.

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"Faith, sor," replied the boy, "Oi wouldn't come if yez offered me two dozen."

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At the Close of Day

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I think—and the thinking brings comfort, I know—
That with twilight some pitying angel draws near
To cover us o'er with a sheltering wing,
And ease troubled hearts of the burden of fear,
And bring to the world far beyond the dark clouds
The prayers that are prayed amid many a tear.

Or, if only gladness has fall'n to our lot,
To help us be grateful, the dear angel steals
Close, close to our hearts, till she enters within,
And life's sweetest blessings more truly reveals,
And the heart with new fervor looks upward in peace,
And the spirit grown humble at heaven's gate kneels.

We can fancy ourselves at the feet of our Lord,
We can feel on our brows the dear touch of his hand,
We can breathe in his ear all our full hearts may hold,
Be the thoughts what we will, he will well understand
All the longings, the yearnings; and all will be peace
In the soul that is trusting, at Jesus' command.

So whatever the burdens the hours may bear
Which have flown with the day far beyond into space,
May the hour of twilight bring comfort to all,
And the mantle of darkness leave never a trace
Of its own heavy shadow, when morning shall dawn,
And a new day arise with a smile on its face.

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Mikado's
Condition
is Serious.

As this is written official news from Tokio reports that Emperor Yoshihito is suffering from pleuro-pneumonia and that his symptoms have aroused the gravest apprehensions thruout Japan and brought about almost a total cessation of political and business activity. The fears of the people for their ruler are increased by the fact that it is against all custom to make such admissions until the ruler's situation is gravely critical. President Wilson has cabled the sympathy of Americans and has received a reply of appreciation. The Emperor has had one other serious attack of lung trouble. In 1908 his condition aroused great anxiety. The Emperor, whose official Japanese title is the Tai-Sho Tenno, is now thirty-four years old and has three sons, Michi, the Crown Prince, being twelve years old. The Emperor's present illness can be directly traced to a cold which he contracted ten days ago, but his condition was aggravated by worry over the diplomatic controversy with the United States concerning the California anti-alien land bill.

Japan to Press
Her Views.

Late dispatches from Tokio say that in Japan great dissatisfaction and disappointment are exprest at the reply of the United States Government to the Japanese protest against the California land law. The Foreign Office apparently rejects the American contention that the law in no way violates the American-Japanese treaty of 1911 and is in fact based upon that treaty. Of much significance is the attitude taken by the Foreign Office in considering most unsatisfactory the lack of any mention by the Government at Washington of any intention on the part of the United States to take official steps to nullify the law passed by the California legislators. Whether the American Government went into an explanation of the power of the States to enact their own domestic legislation so long as they do not transcend the limits set by international treaty has not been announced. The response to the American note will probably be prepared in a few days. One thing almost certain to be incorporated in it is that the Japanese interpretation of the treaty of 1911 must be more seriously considered at Washington. The Foreign Minister has urged upon Viscount Chinda, the Japanese Ambassador at Washington, the necessity of pressing this point. In official and other

Trouble over
Wool and Sugar.

President Wilson may yet be forced to yield to some discordant Democrats in the Senate on the tariff question. If necessary to preserve harmony among Democratic Senators and prevent a split in the party a small duty will be imposed on wool and the provision for free sugar three years hence will be eliminated from the Tariff bill in the Senate. This will be done for the purpose of enabling certain Western Senators to maintain friendly relations with their constituents and later support the Tariff bill. The changes thus made will be eliminated in conference and later the bill will be accepted in the Senate. This plan has been tentatively arranged to be made effective if nothing better is found. It amounts to nothing but a face-saving proposition. It might save several Western Senators their position in public life. The idea is to impose a duty of fifteen cents per pound on raw wool. The clause calling for free sugar in three years would be stricken out. The bill would go to conference in that shape. It would be rejected and returned for instructions. This would happen two or three times and then the obstinate Senators would yield, being able to say they had done all possible to retain a duty on wool and sugar.

China Cedes Great
Territory.

Thru the Russian Official Gazette there has just come to light the startling fact that months ago the new republic of China lost to Russia a vast expanse in Mongolia. The secret treaty between Russia and China, whereby China in effect throws to "The Bear" 500,000 square miles of Outer Mongolia, adjoining Russian territory, is the second step toward realizing a tremendous scheme for Russian aggrandizement. By this secret treaty impotent China "concedes" complete autonomy to Outer Mongolia. As the first step, Russia, of all the Powers, has already recognized Mongolia as an independent "nation." While China was fighting for her liberty against the Manchus mighty Russia was carrying on a secret mission in Mongolia, China's dearest territorial possession. Before the provisional republic was set up in Pekin the living Buddha of Mongolia announced that Mongolia had become an independent "nation." Russia then recognized this self-constituted government, but up to the present time has not been able to do the same for

China. A secret treaty was negotiated between Russia and Mongolia, whose separate existence no other country in the world has officially noted.

Costly Big Loan for Mexico. Mexican affairs continue to be in a bad way, despite the recognition of the Huerta administration by some governments. Because of financial pressure the Mexican Congress has given its sanction to an agreement for a loan of \$100,000,000 at six per cent. interest. The amount is to be placed at ninety and will run for ten years. It is guaranteed by thirty-eight per cent. of the customs receipts. The Mexican National Bank has been named as the representative of the bankers in the supervision of the disbursements. The Minister of Finance was charged with failure to take better offers, which had been made. He replied that Provisional President Huerta and the Mexican Cabinet had urged upon him the immediate acceptance of this loan, as the other offers received necessitated more delay. The loan has been placed with French bankers, but it is certain that British interests are participating. The names of the bankers have not been announced. It is understood in Washington that until conditions are better in the Mexican Republic Henry Lane Wilson will remain as the American Ambassador. President Wilson will not recognize Huerta until there is order generally in the republic of Mexico, and will not change his policy, which, since March 4, has been neutral toward all factions in Mexico.

Will Ask for Vast Indemnity. The Bulgarian Minister of Finance, T. Theodoroff, who is in Paris to attend the financial conference regarding the Balkan settlement says that the Balkan States will demand \$400,000,000 indemnity from conquered Turkey. Of this vast sum Bulgaria proposes that she receive half and her three allies the other half. The Balkan allies, said the Minister, do not ask to be indemnified for indirect losses due to the state of war, but for purely military expenses and the cost of pensions. Bulgaria has no intention, he said, of trying to borrow 500,000,000 francs, as rumored, but would content herself with 300,000,000 francs for present needs. When the peace conference gathers in London soon it will be seen that Bulgaria is anxious for quick settlement. At the former conference Bulgaria hung back and interposed many dilatory measures, but now Bulgaria desires that nothing interfere with the signing of the treaty. There is no confirmation as yet of the reports that Essaad Pacha, commander of the Turks at Scutari during the siege, has been assassinated at Tirana.

Japan's Protests Were Vain. As was expected, Governor Johnson, of California, has signed the Webb Anti-Alien Land bill. After making the measure a law Governor Johnson said: "I repeat what I have said before, that California for the first time in its history has an anti-alien law. Any man who wishes another kind of law may consistently invoke the initiative. No man who really wishes an anti-alien law will sign a referendum as to this law. If another law is sought it may be presented by means of the initiative, and in the meantime the present law will be in operation. To tie up the present law means no law until November, 1914." Secretary Bryan, as soon as the bill was signed, presented to the Japanese Ambassador, Baron Chinda, the American reply to the Japanese protest. The Administration takes the position that the first contention of Japan, that the law is in contravention of the treaty between the United States and Japan of 1911, is not well grounded because the law is based on the treaty. The second important objection raised by Japan, that the law discriminates against the Japanese people, is denied

by the American Government. The reply states that the law of California does no more than does the Federal law in restricting immigration and the statutes governing naturalization of aliens.

Four Bibles in One Book. The will of Edward Alexander Guy, who died recently in New York, directs that his estate shall be devoted to publishing four versions of the Scriptures in a single book. Mr. Guy, after forty years spent in translating and studying the codices or original manuscripts of the Bible, found the King James translation virtually correct. It differs in a few minor details from the old manuscripts, but without impairment of the salient truths and lessons. In the book to be published there will be four translations. The Codex Sinaiticus will be printed in the first column, the modern Greek translation in the second, the King James version in the third, and Guy's version in the last. The last two will be in English. About 1880, while Mr. Guy was at work, the revised translation was made by a congress of American and English scholars. This book was never taken up universally. Mr. Guy was graduated with classical honors at Miami University in 1867, then became a student in Princeton Theological Seminary with the idea of becoming a minister. After two years in Princeton he matriculated at the Theological Seminary in Geneva, Switzerland, and it was while he was studying there that he conceived the idea of making a life study of the codices. He believed the King James version was not a literal translation. He had been left independently rich by his mother, and used his own funds for the work. His course of study took him to all the famous libraries in the world.

Why Mr. Bryan Doesn't Drink. Every boy in the United States should be benefited by reading the words spoken by Secretary of State Bryan in Washington when he received a local troop of Boy Scouts, who warmly indorsed his "grape juice" banquet, and urged him to wage war upon and dethrone King Alcohol. To the boys the Secretary said: "If, since I was grown, I had ever felt tempted to begin the drinking of liquor I would have been restrained by the feeling that it might injuriously affect some who looked to me for an example. And I have felt that more especially in public life, for, as one becomes better known, his example has a more far-reaching influence. If I have been the means of helping just one boy I do not know how much service I have rendered to the world thru him, for we can never tell what a boy can do. The possibilities of a boy are beyond the power of language to describe or measure, and especially the possibilities of an American boy, for nowhere else in the world has the individual a greater opportunity to come into touch with and influence his fellow men, and in no former age was this possibility of service greater than it is now." However much some folk may differ with Mr. Bryan's political views, his reputation as a clean, patriotic, Christian man is untarnished. Hence his words always carry weight.

Churches and Prison Reform. At the recent great assembly of four grand divisions of Presbyterians at Atlanta, Ga., the convention was told by Judge McKenzie Cleland, of Chicago, that "prisons and reformatories offer university courses in crime and bestiality." His hearers were advised to get behind the movement for prison reform. He added that the prisons and reformatories offered greater opportunity for mission work than the saloons, and that in his opinion more crime was bred in penal institutions than in saloons. His remarks caused a sensation. The Judge suggested that the assemblies each appoint a committee to work in unison for the improvement of prisons and the condition of prisoners.

The results will be remarkable, he said, and not alone decrease crime, but lead scores of men and women from the criminal paths they are now following. Once these men and women get behind the bars, he said, they learn more about crime than ever, and many become hopeless criminals.

Editorial

Japan and the United States: Do We Talk Brotherhood and Not Practise It?

We were talking with a distinguished Frenchman in Geneva last summer and he informed us that the impression was growing in Europe that the United States was great on preaching brotherhood and good-will to the other nations, but when the crisis came failed to practise it herself. He then instanced the general arbitration treaties offered by President Taft to France as an illustration of his point. The President of the United States spent a whole year preaching arbitration and calling upon England and France to join with him in a great compact of brotherhood forever, with all the churches and institutions of the United States hurrahing with him. Then when France and England gladly reciprocated, and were all ready to sign the treaties, the United States backed down and would not practise herself what she had been preaching to the other nations. Not long afterward we met an Englishman. He was greatly disgusted with the United States. He said that they in England had been watching America for years in admiration. They had been following her leadership, as she preached so splendidly the gospel of good-will, and had urged so boldly the signing of treaties of arbitration. And then, without any warning, America breaks a sacred treaty, and has such distrust of other nations that she absolutely refuses to arbitrate even the question of a broken treaty. "What stock," said he, "can we hereafter take in America's talk about arbitration after the action of your Senate on the Panama tolls question?" We regret to say that we found such sentiment as that reflected in the remarks of these two men common thruout all Europe. We have been to Europe a good many times, but last summer was the first time we ever had to hang our head in shame when men talked of America.

And now we are hearing identically the same words from Japan that we heard from France and England. Japan has looked to America for years as her ideal. She has copied many of our political institutions; she has adopted much of our educational system; she has sent her boys by the hundreds to America to be educated and to study our customs, manners and industrial processes; she has read our books beyond all others, and has, more than perhaps we are aware, accepted our religion because of her admiration for us and her abiding faith in our integrity. Above all, she has listened to our gospel of universal brotherhood, and her heart has gone out to us because when other nations despised her as an inferior race we have welcomed her and called her citizens brothers. And now our Japanese friends are saying: "You do not practise what you preach." The shock has been all the greater to the Japanese because of all this admiration they have cherished. The Japanese are a very sensitive people, and the action of California has been a great blow to them. They have felt it so deeply that they are even turning upon our missionaries. They are declaring that the missionaries ought to have used all their influence against the proposed legislation, that they come to Japan preaching a doctrine of universal brotherhood, and that at this critical time, when they have an opportunity to give practical effect to the doctrine that they preach, most of them are conspicuously failing to do so. Even such a well known statesman as Count Okuma is among those who criticize the attitude of the American missionaries, while the

press is almost unanimous in deploring their inaction. Mr. Tokutomi, the editor of the "Kokumin Shimbun," one of the leading papers of Japan, writes as follows: "The prospect presented by the anti-Japanese bills in California is well-nigh hopeless, and we are afraid that this single event may deeply affect the relations between America and Japan. We must demand the special attention of the American missionaries staying in Japan at this very moment. Among them there are some who are really teachers of the Gospel and at the same time men who practise its teachings. If these missionaries really understand what humanity means, is not the present the time for them to preach the meaning of it to their own countrymen? They may say that they were sent here for the sake of the Japanese, that their duty is to try to convert the pagan Japanese to Christianity, and that they have nothing to do with the politics of their home land. Of course, there is some reason in their plea. But unfortunately it cannot be applied to the present case, for the present case is not a political problem in America, but a question between America and Japan or between a Christian country and a pagan one. Should the American missionaries do nothing at this moment, the Japanese, who are not well informed about the circumstances, will conclude that they are in sympathy with the California Legislature. In other words, they may say that altho they talk humanity, these Americans are influenced by racial prejudice and hate and look down upon pagan people. Of course the missionaries cannot succeed in their evangelical work among such people if this be the impression about them. We wish to give them this advice: 'Go back to your country and teach your countrymen, or do your best from this side of the Pacific to teach the Americans on the other side.' This is the way for them to act at this moment."

Even stronger criticism comes from Dr. Suyehiro, a professor of the Law College of the Kyoto Imperial University. "The missionaries were sent here to teach the Japanese the principles of brotherhood and humanity," says Dr. Suyehiro. "Therefore before they preach to the Japanese these principles they themselves should act as upholders of these principles. They are in duty bound to tell the Californians how wrongful is their recent action against the Japanese and to try to make them alter their attitude. As a matter of fact, what action have these missionaries ever taken in opposition to anti-Japanese movements in California, which have been constant since 1905?" Dr. Suyehiro says he is much surprised by the attitude of the pastors of the Presbyterian Church in California, who are reported as encouraging the anti-Japanese agitation there. He says he is not particularly pleading for his countrymen in California, but that Christ taught these missionaries always to stand for the principles of humanity and righteousness, and that the present is a capital opportunity for them to fight for these two important principles of Christ's teaching. Should they not stir at this moment, he says, the Japanese will come to distrust what they say, and the future of Christian work in Japan will be handicapped. The European and American papers in Japan have so far been rather cautious in discussing this subject, but there is a suggestive remark in an editorial article in "The Japan Advertiser" on the generally disturbed situation of the world. It says: "What is there suggestive of the brotherhood of man in the attitude of California toward aliens in general, and the Japanese in particular?"

It is a great pity that the United States should ever have given cause to a nation with which we have been on such friendly terms to have ever entertained such thoughts as these. There has never been any real danger of a Japanese invasion of California. Japan has even been taking steps herself to restrict the emigration of her working classes to California, knowing that State's hesitancy to receive them. There is every

reason to believe that had there been any real cause for fear on California's part the Japanese government would have co-operated in every way to attain the end California thinks she has need to reach, if the approach had been made quietly, thru proper governmental channels. It almost looks as if California put herself out to insult this friendly nation.

We are glad to say, however, at this writing, that the Japanese are beginning to realize that the United States as a whole resents her treatment as much as they resent it themselves. Practically the whole press of the nation has been on the side of the Administration rather than with California. And we are glad to say that the missionaries of Japan have now taken such action as clears them from any such imputation of failing to practise the brotherhood and humanity they preach as is contained in the extracts from the Japanese press as given above. The bishops of the American Episcopal Church in Japan, Dr. McKim, of Tokio, and Dr. Tucker, of Kioto, together with Dr. Motoda, of Tsukiji, have sent a telegram to the Bishop of Sacramento and Los Angeles to work in co-operation with the Bishops of San Francisco and Los Angeles to prevent the California Legislature from passing any bills prejudicial to the Japanese in that State. The missionaries of all the denominations have met with Count Okuma and counseled with him as to the best course to be taken, and assured him of the most friendly feeling of the nation as a whole toward Japanese, and its desire that justice shall prevail. Finally, the American missionaries of Tokio, Yokohama and vicinity met together just before the bill had become law and passed the following splendid resolutions:

As American missionaries resident in Tokio, Yokohama and vicinity, we have viewed with deep solicitude the news concerning the proposed land legislation in California and deprecate any discrimination against the Japanese lest it mar the historic friendship between Japan and America and work injury to both countries. Therefore,

Resolved, That we appeal to our missionary constituency in the homeland, to the American Federation of Churches, to Federation of Churches in California, and to the Christian public sentiment of the nation in favor of just legislation.

Resolved, That we express our sincere appreciation of the earnest efforts of the President of the United States and the leading men of both countries, and record our firm belief that the true public sentiment of both lands will support them in securing an equitable and mutually satisfactory settlement.

Resolved, That copies of the above resolutions be sent to the Charge d'Affaires of the American Embassy in Tokio, the Governor of California, the presiding officers of the two houses of the California Legislature and to the officials of the above named religious organizations, also to the Associated Press and to leading newspapers in Japan.

The General Assembly at Atlanta

[EDITORIAL CORRESPONDENCE.]

There have been few religious gatherings of such interest as that of the three great branches of the Presbyterian Church which have been meeting side by side during the day and together at the evening gatherings. Atlanta has been very hospitable, and for over a week has given herself up to entertaining these hundreds of delegates from all over the land. Only one church was large enough to care for the 900 delegates and commissioners of the General Assembly, and so they have been royally attended to in the great Baptist Tabernacle built by Dr. Len Broughton before his departure to London. The Southern Assembly has held its meetings in the North Avenue Church and the United Presbyterians in the Central Presbyterian Church. In these churches the specific business of each group has been conducted, and the common or union gatherings have been held in the auditorium, seating 8,000 people. It was none too large. These union gatherings were remarkable events, and everyone who attended them felt that they presaged an actual union soon to come. One evening there was a great fellowship meeting. The next afternoon there was a union communion service. The next evening a

great union service to consider evangelism, and the following evening social service was discust. On the other evenings, with all meeting together, such themes as work among the young, the Church and public education, home and foreign missions were discust. There were also great mass meetings for women and for men.

In next week's issue we shall give a more detailed account of the Assembly. In this letter we would mention two or three significant subjects which occupied much of the time. In the General Assembly of the Northern Church the question of the attitude of the Assembly toward the Union Theological Seminary aroused great interest. The Union Seminary has not asked to be reinstated to its former direct relationship to Presbyterianism, but it does insist that it deserves the confidence of the Presbyterian Church, and there is a great group within the Church which believes that it should have this confidence. The debate over the question was long, and at times warm. Dr. Francis E. Brown, president of the Seminary, spoke for two hours in behalf of the faculty and directors. The substance of his speech was that the Seminary considered itself an institution separate from and independent of the Assembly; that it would pursue its own program without dictation from the Assembly, and that if the Assembly did not approve this program then negotiations looking to the re-establishment of relations between the Assembly and the Seminary might as well be terminated. Dr. Brown said, in the course of his reply to Dr. F. C. Monfort's charge, made on Monday afternoon, that the Seminary was teaching Hindu philosophy under the guise of Christianity, that the accusation was untrue and that he found it extremely difficult to keep his temper when he thought of it. He again reminded the Assembly that the Seminary was not present on its motion; that the Seminary was asking nothing and proposing nothing, but that the whole procedure was initiated by the Assembly. "To invite us to friendly conference and then to meet us on your threshold with that report would be like using a club on your guests," said Dr. Brown. He grew bitter when he came to comment upon the arraignment of Dr. William Adams Brown, professor of systematic theology in the Seminary. "That criticism was most unjust and unwarranted," declared President Brown. "Professor Brown is one of the most ardent, earnest and sincere Presbyterians in this Assembly. To attack his religious principles was cruel and not supported by any evidence. Terms were used that never should be used by one Christian in reference to another Christian, or to any human being. I want to deny the scurrilous stories which have gone forth about the students who are graduated from our Seminary. There is not a single man from the Seminary who has been licensed by a presbytery who had denied belief in the atoning work of Jesus, the resurrection of the Lord, and the other fundamental doctrines concerning which we have been accused of lack of faith." In conclusion Dr. Brown told the Assembly frankly that the Seminary preferred to terminate the negotiations. The debate continued all afternoon, until Dr. Mathews, after a conference with the leaders of both factions, introduced a motion that a committee of seven be appointed to investigate the charges of heresy against the Seminary and report at next year's meeting. Dr. Mathews's proposal was accepted almost unanimously by a rising vote. Immediately after the question was settled the commissioners joined in singing the Doxology.

We were greatly interested in the endeavor of the Southern and United bodies to arrive at a basis of church union. There seems no reason in the world why this should not come at once. Indeed, we can see no vital reason why there should not be one united Presbyterianism in the United States. Curiously enough, one of the obstacles in the way is something which most Christians of the nation cannot believe is of conse-

quence—namely, that so many in the United Church refuse to admit a hymn into their service written since the Book of Psalms was completed. It seems incredible that any Church should want to deprive itself of that great body of hymns drawn out of the very heart of the Gospel and which have proved their religious value in common worship and the great revivals by saving millions of souls. Surely the Holy Spirit has put his approval on these hymns, for he has used them to the conversion of souls. The great Wesleyan revival was as much due to Charles Wesley's hymns as to John Wesley's sermons. And surely "Jesus, lover of my soul," and "O Love that wilt not let me go" have caught the very heart of the Gospel. We do not believe that this can long stand in the way of union. Anyhow, as was suggested, what hymns to be used could be left to each parish to settle for itself. On the whole great steps toward union were taken, and in the end a sort of congress was created composed of delegates from all three assemblies to go further with this matter.

The Southern Assembly wasted much precious time listening to childish attacks on the Federal Council of Churches and recommendations that it withdraw from the Council. The basis of the attack was that the Council had gone into politics. Of course, this is absolutely absurd. The real animus of the attack, as exhibited in the few who pushed it, seems to rest on the somewhat pronounced emphasis on social service which the churches are displaying thru its common agency, the Council. The great majority of the churches of America have come to realize that as *churches* they have a duty to fight the saloon and liquor interests, the social vice and traffic in girls, corruption wherever found, gambling and injustices of every sort. A small group in the Southern Church seem to insist that these things have nothing to do with religion. But the Federal Council—that is, the co-operating churches—know that these things will never be cured simply by reformation. Only regeneration, transformation such as Jesus Christ brings, will cure them. Therefore it is the work of the churches. It is gratifying to note that when the vote was taken the large majority upheld this viewpoint of the Federal Council and voted to remain in close connection with it.

Next week we shall have a letter giving in detail some of the measures passed. It is a great source of satisfaction that the three assemblies should have been so much together. One thing, however, was apparent at every turn: that while there are many very conservative men in the North, yet the North is, on the whole, much more inclined to the liberal theology and the modern point of view in Biblical scholarship. Another thing we noticed—there are a few exceptions—the men trained in the seminaries thirty years ago have quite a different viewpoint from the young men, even those from what we call conservative seminaries.



Editorial Notes

The London "Times" publishes the "first detailed account" of the manuscripts of the Gospels discovered in Egypt six years ago and purchased by Charles L. Freer, of Detroit, by whose direction a fac simile has now been produced. A copy has been presented to the British Museum by the University of Michigan, to which Mr. Freer assigned the task of publication, which was put into the hands of Professor H. A. Sanders. The manuscript dates from either the fourth or the fifth century. It provides much important new material, particularly on the texts of St. John's, St. Luke's and St. Mark's Gospels. The "Times" says: "A brief examination of the fac simile in selected passages is sufficient to show that the Freer manuscript is not homogeneous. Indeed, far from being so, either it or an ancestor of it must have been copied from a number of distinct manuscripts, no doubt papyrus rolls which could not contain more than a single Gospel, which themselves had diverse textual pedigrees. The order of the books is Matthew, John, Luke

and Mark. In St. Matthew, except for a few verses in the eleventh chapter, it agrees regularly with the later Byzantine form of the text. It is rarely in agreement with the Vaticanus or Sinaiticus when they separate themselves from the general mass,*and, indeed, it is not too much to say that if this book had stood alone the discovery of the manuscript would have been of small importance. But when we pass to St. John the position is completely changed. The first quire of this Gospel, as far as chapter V., verse 12, is written in a hand different from the rest of the manuscript, and is apparently later, tho Professor Sanders is of the contrary opinion, for reasons which do not seem very convincing. Here the text is of a decidedly earlier and better type than St. Matthew, but it fluctuates in character, as tho the text, originally of the best Egyptian type, had been subsequently modified in transmission. In the well-known passage in the fifth chapter relating to the troubling of the waters of Bethesda, the Freer manuscript agrees with the Vaticanus in giving the name as 'Bethsaida.' It differs from it in including the words 'waiting for the troubling of the water,' and agrees again in omitting mention of the angel. For the rest of the Gospel, from chapter V., verse 12, to the end, the type of the text is definitely Egyptian, and in almost all the important passages it agrees with the Vaticanus. Scholars will find a notable instance in chapter XIV., verse 39, where the Freer manuscript agrees with the Vaticanus and Sinaiticus against practically all the other authorities."



"Passing to St. Luke, we notice a curious phenomenon. In the first seven chapters the symptoms are the same as in St. John, and the agreement with the Vaticanus and Sinaiticus in important variants is constant. For example, the words 'Blessed art thou among women' are omitted in chapter I., verse 28. In chapter II., verse 14, the hymn of the angels is in the form, 'And on earth peace among men, in whom he is well pleased.' In chapter VI., verse 1, the puzzling phrase translated in the Authorized Version as 'the second Sabbath after the first' is omitted, but from the eighth chapter onward the character of the text changes and the manuscript is found habitually as an ally of the Alexandrinus and representative of the official, or Byzantine, text. In the final chapters, where important textual variants are numerous in our principal manuscripts, it agrees with the Alexandrinus and Vaticanus in omitting the incident of the bloody sweat, and with the Vaticanus and Codex Bezae in omitting the saying from the cross, 'Father, forgive them,' while in chapter XXIV., verse 36, it has a reading peculiar to itself, 'Be not afraid. Peace be unto you.' Finally, in St. Mark its character fluctuates, and it has several readings in which it stands alone, or almost alone. Thus, in chapter I., verse 27, the exclamation of the people at our Lord's miracles takes the form, 'What is this new, this authoritative teaching, and that he commandeth even the unclean spirits and they obey him?' In chapter IX., verse 24, there is a curious variant, no doubt the scribe's error—"The spirit of the child' instead of 'The father of the child.' But the most remarkable peculiarity of the manuscript is reserved for the end. Like the great mass of manuscripts, but unlike the earliest of them, it contains an appendix known as the last twelve verses of St. Mark, which in our Revised Version are given a position detached from the rest of the Gospel, but in the middle of this passage it inserts some verses which occur in no other known manuscript of the New Testament, altho they were known to St. Jerome, who quotes part of them. In the Freer manuscript after the passage in which it is said that Jesus upbraided his disciples for their unbelief, the text continues as follows: 'And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who thru the agency of unclean spirits suffers not the true power of God to be apprehended. For the cause, said they unto Christ, reveal now at once thy righteousness. And Christ said unto them, The limit of the years of the power of Satan is [not] fulfilled, but it draweth near [the text here and elsewhere is corrupt]. For the sake of those that have sinned was I given up unto death, that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven.'"



Some time ago we took occasion to call attention to the fact that France had deteriorated morally, just in proportion as she had scorned religion. For many years some of her leaders did their best to get religion out of the public schools and to awaken an-

tagonism to the church. Recently ominous warnings have been heard from many quarters. The latest of these is from M. Ribot and M. Bourgeois, altho both avoid the only cure France will ever find, the return to Christianity. "France is very sick. This is loudly proclaimed," were the words uttered by ex-Premier Alexandre Ribot at the opening of the seventh Congress of the Alliance of Social Hygiene, presided over by Leon Bourgeois. His address, as well as other speeches and disclosures, have caused a powerful impression. In his opening address M. Bourgeois expatiated on the fact that while in England and Germany the annual deaths from tuberculosis had fallen to eleven per 10,000, France still remained at twenty-two and one-half. He also pointed out that a century ago France constituted sixteen per cent. of the whole population of Europe, while her proportion to-day was only nine per cent. He also showed that the present death rate in the country was five per thousand more than in the surrounding nations, while in some departments, such as du Lot, for every 140 births, 228 persons died annually. "Our country is threatened by three curses," he declared, "alcoholism, tuberculosis and the decline of the birth rate." The great need of the present day, he insisted, is not only to educate the people to the necessity of hygiene, but to educate also the government and administrative authorities, who seem to ignore the importance of this question. In dwelling on the small place occupied by questions of public health in the debates of the Chamber, whose time is taken up daily with political squabbles, M. Bourgeois remarked bitterly: "What a sacrifice the Chamber pretended to make in 1912 in reserving one solitary day for social laws! What a wretchedly small place such important questions as the length of working hours, alcoholism, and the struggle against consumption, etc., will have in the coming debates!" He concluded his address with these impressive words: "France must at any cost assure the number, health and moral and material vigor of her children, if the sacrifices which she is prepared to make for the defense of her frontiers for the pure glory of her name are not to be vain and barren." M. Ribot's speech was not more reassuring than that of the President, M. Bourgeois: "The French race is weakening, and in the absence of properly understood social hygiene various evils and abuses are cutting down its population. It is absolutely necessary that the country be warned of the peril that is threatening it, and that every possible effort of the legislative powers of the Government be set in motion against it." The work of the Congress was opened by a paper read by Prof. Edouard Fuster of the College of France, showing that nervous degeneration was one of the chief dangers that menaced the country. Alcohol, morphine, opium, cocaine, and various contagious diseases had, he said, profoundly changed the physical condition of the French people.

Mayor Gaynor has been expressing himself strongly again on the question of suffragism. He is always original. He said that the best way to remedy the militant suffragette excesses in England was to provide husbands for the suffragettes. There were 1,500,000 unmarried women in England, said the Mayor, and they were "rather desperate." "I don't blame them for getting mad," said the Mayor. "They ought to tear down all England." But what angered suffragists and suffragettes in this city far more than that sentiment were such statements as these: "I am willing to let the women do all the voting, and let the men tell them how to do it. Is there any suffragette in the world who would not give up her principles for a nice man? As soon as every woman has a man the women get to be very peaceful." And this final fling: "Would I call myself a suffragist? In that I am perfectly willing, yes." In his interview Mayor Gaynor said, in part: "Do I think that the women in this country will ever resort to the violence of the English suffragettes? No, I do not think so. Over here there is no such numerical disparity between the men and women. I suppose most of our women suffragists are married. I am willing to leave the suffrage with the men, and let the women instruct them how to vote and influence them to vote right. If that does not suit, I am willing to let the women do all the voting and let the men tell them how to do it. But if it must be so I am entirely content to have both the men and the women vote. Of this I am quite certain, that in this country the political result would be the same on the counting of the ballots. When the Bull Moosettes wanted to have a tag day here in New York, when Roosevelt was running,

and applied for permission, I pointed out that I could not do it under the law. They then sent a committee of three very pretty Moosettes here to ask me what I would do with them if, nevertheless, they did distribute tags in the streets, and I told them I would have to have them arrested and locked up as little vagrants, as the law so describes that offense. That put them in such good humor that they gave up the whole project. I think I would try some soft way like that with the suffragettes if they began to do wrong here in the city of New York. But there is no danger of it. You ask me what the weak point in the British authorities is? It is that they have allowed the women to go so far and get the upper hand. When you come to dealings between men and women, the weak point is always the same. The man does not like to hurt the woman. That is the whole story. The authorities over there have done the best they could. It may be that they will have to be more harsh if the thing continues. But policemen, judges, jurymen and every man hates to hurt a woman, however muscular she may be or strident, or strident, or vigorous. Do I think the men of this State are opposed to woman suffrage, or are in favor of it, or indifferent about it? I think the greatest number are in that mood that they just laugh and rub their stomachs and say that they are perfectly satisfied for the women to vote if they want to. But the trouble is that there are only a few women, apparently, who want to vote. Mark me, so soon as the majority of them want it they will get it. A few men are opposed bitterly. A few are noisily in favor of it, but the great bulk are just jolly about it and do not care which way it goes."

It is interesting to note the origin and persistence of certain international fictions—that "Yankees" always talk thru their noses, that Chinamen live on rats, that Japanese employ only Chinese cashiers and tellers in their banks! In connection with the recent California agitation there has been a revival of the last—the ancient libel that Japanese employ Chinese in their banks because they cannot trust their own people. The fact is that there are over 2,300 Japanese banks and in not one of them is a Chinese employed in any capacity. Many years ago a few Chinese were employed as silver bullion experts by some Japanese banks dealing in international exchange; since the adoption of the gold standard in Japan, however, there is no longer any need for such silver experts. There are in Yokohama, Kobe and Nagasaki branches of several foreign banks such as the Hongkong Shanghai Bank, the Chartered Bank of Australia, India and China and the International Bank in which some Chinese are employed, probably because of the business conducted by these banks with China. Foreigners visiting Japan generally carry letters of credit on one of these institutions and, seeing Chinese clerks, they go forth innocently to corroborate to the world a story which is as unjust as it is false. The branches of the Yokohama Specie Bank in New York and San Francisco employ dozens of Japanese. The Japanese tourist coming to the United States and calling at one of these banks might be similarly misled and, on his return home, go about saying, "In America the people are so dishonest that no American tellers are employed." In the Chinese Province of Shansi banking is almost an hereditary profession, and there is an ancient Guild of Bankers, somewhat similar to expert accountants in this country. This guild practically certifies and bonds its members, wherever employed, and for this reason they are generally engaged in Chinese banks, wherever located. The sentiment of the country as respects the California anti-Japanese legislation is illustrated by an analysis of press clippings (including 1,300 editorials from about 800 different papers), furnished by Henry Romeike, Inc., during a test period of four days. Editorials in about 400 papers are of little interest—were rather suggested by the subject than direct comment upon it. Editorials in 120 papers discuss the situation seriously, but so judiciously that the papers cannot be classified. Two hundred and seven newspapers condemn California, commend the President's course and declare that the nation cannot allow discrimination against the Japanese. Only twenty-five newspapers support California.

One of the happiest compliments ever paid to Gladstone was Lord Houghton's. "I haven't seen you for ages. I live the life of a dog," said the hard-working statesman. "Yes," said Lord Houghton, "of a St. Bernard, the savior of men."

The Kingdom—The Religious World in Review

Outdoor Evangelistic Meetings Begin.

The National Bible Institute's daily out-door evangelistic meetings have had an unusually large attendance during the past weeks. The meeting at Printing House Square has had as many as 500 men in attendance at one time, by count, while the evangelistic message was being given. One of the encouraging features of the work this summer is the increased number of laymen who are available for evangelistic addresses. Some of the speakers are men who have been redeemed thru the gospel halls under the auspices of the National Bible Institute. Their testimonies to the new power that has come into their lives, enabling them to break long-standing evil habits, are striking characteristics of the meetings. A unique feature in the work of the meetings is the wide distribution of "The Message," an evangelistic periodical issued by the National Bible Institute, containing hymns for use in the meetings and illustrated evangelistic articles. Many thousands of them, together with copies of the Gospels, are given out.

College Board Has Good Year.

The College Board has just closed the best year in its history according to the reports made to the annual meeting, which was held in New York on April 29. The total receipts were larger during the year when the Kennedy bequest was received, but with this exception the total receipts last year were larger than ever before. The congregational offerings fell off somewhat, as compared with the preceding year, but this is partly because in some years large gifts made by individuals pass thru the treasuries of churches and in other years they do not. Almost without exception the colleges of the denomination have made splendid progress during the past twelve months. The annual meeting of the board was largely attended and of unusual interest. During the year the board has been formulating plans for the enlargement and more aggressive prosecution of its work, and took action at the annual meeting establishing a department of publicity and extension, to inform the church more fully concerning the missionary character of the board's activities, and to bring to interested individuals information about the work and needs of Presbyterian colleges. The board reports the receipt of a large number of letters, among them one from the United States Commissioner of Education, commending very highly the recent publication, "Presbyterian Colleges." Educators consider it a very valuable exhibit of higher education under the auspices of the Presbyterian Church, and business men are particularly well pleased with the concise, business-like statements of conditions in the various educational institutions.

The Erroneous Preaching of the Times.

The Atlanta papers say that Dr. James M. Gray, dean of the Moody Bible Institute of Chicago, held the recent Bible Conference at Atlanta, Ga., spellbound when he declared that "a study and realization of God's true plan would revolutionize the modern church and its relation to the world." He was giving an exposition of the 2d Psalm, and pointing out the difference between the inspired revelation of the kingdom of God and the current conception of it as exprest on public platforms, in the press and often in the pulpit. "That kingdom is to be a literal kingdom on this earth," he said, "but it is not left for man to bring it in, but God will bring it in by the coming of his Son in power and great glory. It is distinct from the church, which as the body of Christ will be translated to meet him in the air when he comes and reign with him over the kingdom. It is distinct from Christendom, which is the great apostasy of which the prophets speak, and which is hastening to a climax of judgment in the rejection of the Bible and the God of the Bible.

The Pulpit a Doubtful Aid.

Dr. Gray believes that some of the popular preaching of the times, animated tho it is by good motives, is nevertheless utterly inconsistent, unscriptural, rankly socialistic and tending to anarchy. To give such advice to unregenerate men as one hears from some sacred

desks to-day is, in his judgment, more dangerous than to have it proclaimed by the street demagog. Christian legislators, Christian merchants, Christian employers of every kind, are painted in such colors by men whose influence is greatly strengthened by their sacred calling, as to awaken a deep hatred for them on the part of the plain people, which augurs no good in a democracy. "The world is abundantly able to take care of itself and its reforms without the doubtful aid of the pulpit," said Dr. Gray, "and the world is doing it very well in these days, for it knows it to be for its own best interests. And what is the inspiration back of these reform leaders," he asked, "if not the Gospel of Jesus Christ, either implanted in their own hearts by a living faith, or inherited as to its moral teaching from their fathers? Let the church by her consistent and faithful preaching of that gospel, by the winning of souls to Christ, keep adding to this company, and she will not only be relieving the misery of sin on the earth, but making herself ready for the translation out of it when her Lord comes."

New Hotel for Salvation Army.

As a link in the string of philanthropies operated by the Salvation Army thruout the country, the organization has purchased the building at 223½ to 225 the Bowery, midway between Chatham and Cooper Squares. This will be used as a cheap, but wholesome hotel for workmen—one of a network of such agencies in all the large cities of America. This building has been secured as a part of the memorial scheme in memory of Gen. William Booth, founder of the organization, and will be named "The Salvation Army Memorial Hotel." Its height is ten stories and the total floor space is 81,720 square feet, giving 8,172 square feet to each floor. The number of rooms, which are separate from one another, is 634. One-half of these have outside windows. There will be elevator service, electric lighting, two separate stairways and two fire escapes, in case of danger from fire.

Some Disturbing Factors.

"Progress toward peace in the Turko-Balkan War is disappointingly slow," says "The Missionary Herald." "There are so many elements in the problem. The actual combatants are sometimes almost lost sight of in the maneuvers of the Great Powers. What Austria demands, what stand Russia will take, whether England and France will join in repressing Montenegro—these are some of the disturbing factors that have been almost as important as whether the allies would continue to hold together, whether the Turkish government could maintain itself against another overturn, or whether Servia would support Montenegro in her disregard of the Great Powers' decision as to Scutari. Reports from either army at Chatalja are meager and unreliable; apparently no vigorous or decisive action is proceeding. There seems to be a general impression that the fighting is about over and the war practically done. The Great Powers announce the boundary line of the new State of Albania, in part, along its northern and eastern course; Russia supports Austria in her refusal to allow Montenegro to take possession of Scutari; the western field of the war seems to be clearing up; we wait yet to know how affairs will turn on the eastern side. Turkey has accepted the peace proposals of the Powers, but the allies demand much more and have not yet yielded their claim. It seems to be a waiting game, each party hoping to tire out the other. Any day the end may come."

In Tax-Ridden Turkey.

A sign of the desperate case of Turkey is the recent compulsory levy of £T.10,000 from Marash and its neighborhood. It is an enormous tax for so poor a community, amounting to the sum of the usual taxes for five years. Thus the war drains those who have had no hand whatever in it. It seems as if the limit of resource must soon be reached in a land whose people have for generations been ruthlessly squeezed for their few possessions.

The Optimist

This department is intended as the name implies to interpret
the significant movements and problems of the day
from the religious and ethical point of view.

The True Apostolic Succession

Nothing has more interested me for years than an ordination which took place in Brooklyn, N.Y., on Wednesday night, May 15. We hear much in these days to the effect that ministers' sons do not enter the ministry. The impression has gained ground that boys who grow up in the ministers' homes see so much of the pettiness which the congregation displays in its treatment of the ministry that they become disgusted with it and turn to the law or business or medicine. It is said that they become so impatient with the restrictions under which their fathers labor that they decide to choose vocations where they can live independent lives (as if there were any!). We are inclined to think that these are not the real causes why many ministers' sons do not follow their father. Ministers' sons have differing individualities, tastes, temperaments, talents, as have other boys. It does not follow that because their father loves to preach that they will. They may have taste or genius for engineering, for that matter. Then there are certain colleges where out of every two boys who enter, intending to become ministers, one will surely be turned toward some other calling. A minister I know sent four boys out of his country parish to college, all of whom left home expecting to enter the ministry. All of them, by the time they had become juniors, had become blasé, cynical and disdainful of all enthusiasm. Instead of going to Christian Endeavor meetings when they came home from vacation they smoked pipes. There is no doubt that many of our colleges are tending to turn men away from the ministry instead of toward it. Another reason that some ministers' sons do not enter the ministry is because their fathers have used no particular influence to turn them in that direction. And yet there is perhaps no profession to-day which offers such opportunity for commanding service and heroic manhood. The great day of the church is before it, not behind, as the cynics would have us believe.

What can happen when a minister has two boys who are spiritually minded and whose father is interested in their pursuing a calling in which he himself has found great joy and opportunity has just been splendidly shown in the simultaneous ordination to the ministry of the two sons of Dr. Nehemiah Boynton, pastor of the Clinton Avenue Congregational Church of Brooklyn and moderator of the National Council of Congregational Churches. There has been no ceremony of recent times more impressive and where there was so happily combined solemnity and gladness. The two boys, graduates of Amherst College, and still students in the Andover Theological Seminary (altho both are acting pastors of nearby churches), are the best kind of answer to those who continually assert that the *quality* of our ministerial candidates is declining. Two finer, manlier, more earnest boys, or two boys with keener minds, it would be hard to find. No wonder that Dr. Boynton's face just shone with joy and satisfaction as he himself gave them the charge! And it did not seem unnatural to him to call them "brethren" instead of sons, because they have been comrades together since the boys were born. Perhaps that is the reason these things have happened. Some men do not seem to know how to be comrades with their children.

There were several interesting features about the ordination service. All the churches which Dr. Boynton had ever served were represented upon the council—the churches where the boys are now preaching sent delegates; the great uncle of the boys helped ordain them; the robes they donned after ordination were made for them by their grandmothers. But the most interesting fact of all was that, when the saintly Dr. Albert J. Lyman was making the beautiful ordination prayer, ministers of five denominations, Congregationalist, Presbyterian, Methodist, Baptist and Unitarian, including the father and uncle, placed their hands upon the heads of the two boys. The sermon preached by President Albert Parker Fitch, of Andover Theological Seminary, was one of unusual quality and will appear in our columns in some near issue. But the most impressive act of the whole service was when the

father arose and gave the charge to his two sons. It is so beautiful that we print it here. We commend it to the careful reading of all fathers, whether ministers or laymen:

"My Brethren in the Christian Ministry: Nothing but your own request, which at this time has for me the imperativeness of a command, could impel me to break that silence in which holy pride and gratitude were fellowshiping together. We are not strangers to each other. When you were little tikes it was indeed my pleasure to have you on my knees, and sometimes my duty to have you over them, and I am sure that we both learned something about the relations of goodness and severity in this great world. We have fellowship with each other in the common sports of life as the holidays have come and gone, and often when we have been driven by a rattling breeze over the sparkling seas, with everything drenched except our spirits, we would look each other in the face and have said, 'This—this is life.' And we have been (this may be news to you) to college and theological seminary together, for while you thought that I was educating you during these last ten delightful and somewhat expensive years, as a matter of fact you have been educating me, and I want to thank you for the stimulation of mind and for the broadening of outlook and for the strength of hope which has come to me as I have journeyed with you thru the college and thru the seminary halls. And we have lived together in our home, in all the beauty and all the joy which characterizes a minister's home. The people outside think they know a lot about the minister, but they don't know anything about his home, and I am not going to stop to tell them to-night, except to say that ours has been a true minister's home. And we have lived together in it, in happiness, in mutual love and affection. And to-night we are entering together into a new glad fellowship of life. And you have asked me to say a word or two as you enter what is called the sacred work of the ministry. My brethren, I gather it all up in one sentence. I charge you to be intimate with the integrities of life. Integrity! It is a mighty word—sharp as a two-edged sword and strong as a lion, fearless as a conscience, void of offense, tender as a mother's love and great as the kingdom of God. It is the secret without which a life is confined to shallows. Integrity is the sandal of the sun-treader. It is the scorn of the clay eater. I charge you to cultivate the intimacies of integrity. Cultivate it first of all in your own personal characters. The man who has ceased to fight the freckle of the flush upon his shining cheek has no further contribution to make to the world. He is finisht until he can regenerate his own character by underlying it with integrity. If you can walk with kings and keep your virtue, or talk with crowds, nor lose the common touch; if neither foes nor loving friends hold you; if all men gain with you, and none too much; if you can fill the unforgetting minute with sixty seconds' work of labor done, this is the earth and everything in it, and what is more, you will be a man, my son. But you will have to cultivate the intimacies of integrity in character to do that. I charge you again to cultivate the intimacy of integrity with relation to your profession. Do you remember what Horace Bushnell said, 'No other calling would permit me sufficiently to be'? There are a lot of people in the world who think that anybody who is a minister, or who is going to be, is simple minded to-day. Some of them think that the minister is their higher servant, and others think that the minister is a perishing appendage to our modern civilization. You remember the socialist who said that the kingdom would come when we arrived at the man of the no white choker. I say to you, my brethren, that the one indispensable man in the community to-day is the minister, if he is a minister and not an imitation of one. I say to you that this age can get on well enough with less men in business, with less men in other professions, but that it cannot get on well with less men who have dedicated their lives thru Christ to the good of the people. Hold your profession high in its integrity. Money is power, I know it can talk; and influence is power: it can guide, but the minister has power which both talks and guides if only he keep his profession upon the upper levels and lives it in sincerity and truth. And I charge you cultivate the intimacies of integrity with relation to your profession, that you live among men in such a high, such a noble, such a dignified fashion that nobody will ever suspect that you are any other than a holy man bringing a holy gospel to a broken world. I charge you, again, to cultivate the intimacies of integrity with relation to your service. I hope you will be able to resist the

temptation to permit your study to degenerate into a vice. Ministers whose first success is in conducting an office may be known as fine executors among the laymen, but they are increasingly known as mighty poor exegetes among their peers. Remember that your first duty is to stand for God and his truth, and that you cannot stand for God and his truth unless you give yourself those hours of quiet, of meditation, of prayer, of aspiration, of deep delving into the truth of God. In the first place your own spirit will be illumined by the light which leadeth every man, and in addition to that your own courage will be rehabilitated to preach the truth which is given to you in the quiet of your study. We were not made to sit and dream, but your great duty is the representation of duty, is in realizing and proclaiming God's truth. Let me remind you that you are to proclaim that truth and realize it not only in the quiet relationships of the study, but in the wide relationships of human society. Go out; go out into the world and throw the integrity of your uplifting influence at the feet of the world. Of course you are going to be the ministers of churches, but churches were never intended to be prison walls within which your spirits should be confined. They are the points of departure. Go out into the world, sometimes far, far from church relationship and church influence, and let the integrity of your righteous characters be revealed there. You can preach just as well at a fireman's assemblage, or at a laborer's barbecue, as you can in your own pulpit if you only know how, and once in a while you will have more influence by those sermons than some of the sermons which you preach in your own pulpit. The field is the world. 'I am a man,' said the old Roman, 'and nothing that pertains to humanity can fail of interest to me.' I charge you once more to cultivate the intimacies of the integrity of your joy. The business of the ministry is to be a joy dispeller—to make the world really believe by his acts and by his attitude that he has found a disposition for his own life which causes him deep, holy, throbbing and persistent joy. In your individual ministry the greatest offering you can make is to present a cup of joy coming fresh out of the wells of your own spirits. Of course, you are going to have gray days. Of course, there are going to be black skies, but when the rainbow is out of your dark sky your larger vision is for the time being limited. Old Pindar said, a great many years ago, that a man's work ought to wear a glorious countenance. It was said also by another, years and years ago, "that for the joy that was set before him he endured the cross." One of our modern songs says:

'If I have moved among my race,
And shown no glorious morning face,
Lord, thy most pointed pleasure take,
And stab my spirit broad awake.'

Integrity, my brethren, was the fundamental characteristic of Jesus Christ. It is the raw material out of which a man and citizen and churchman is made. Cultivate, oh, cultivate the intimacies of integrity as you go to your splendid chosen work, and in all its ministry let people be bound to make one confession with relation to your life at least. It was genuine! It always rang true, and was a worthy Christian expression of integrity! Bring, then, your young, strong, hopeful, courageous lives to the great task of the ministry of God. We older brethren who are in the work are heartened when we see young men like yourself, not urged into it by parental eagerness; but reaching out for it as the satisfactory expression of your life. Be men, true men, strong men, righteous men, whose fundamental characteristic is a growing intimacy with integrity, and then you will know increasingly what Wordsworth meant when he said that the 'Minister was one whose least distinguish'd day shines with some portion of that heavenly radiance that makes the blessed angels envious pitying human cares.' God bless you, my brethren, and guide you and lead you to those fine appreciations and those noble satisfactions and those holy realizations which belong to those followers of the Master who dared all for his sake and who cultivated the intimacies of integrity."

FREDERICK LYNCH.

We hear much now about circumstances making us what we are and destroying our responsibility; but however much the external circumstances in which we are placed, the temptations to which we are exposed, the desires of our own nature, may work upon us, all these influences have a limit, which they do not pass, and that is the limit laid upon them by the freedom of the will, which is essential to human nature—to our personality.—*Luthardt*.

The Graduates' Communion

By Rollin A. Sawyer, D.D.

Fifty-six years ago our seminary class met for communion service in the old chapel of 9 University place. Henry Boynton Smith, with the face of a philosopher and the fire of a prophet, presided. With him were the venerable Skinner, whose spirit was St. John and whose soul was a soaring angel, and on the other hand was Hitchcock, chivalrous as Peter in the Garden and strong as Paul on Mars Hill. These men led us on a soul-march from Isaiah to the crucifixion, from the first communion to the last note of the triumphing apocalypse. What a way it was, from the height of prophecy thru the vale of ministry to the mount of vision and victory! We lived a great life in that short, inspiring hour. Skinner's prayer and benediction left us at the gate of heaven gazing into the very face of God.

To-day the graduating class of Union is met for communion in the beautiful James Chapel of the splendid foundation on Morning-side Heights. From the memory and experience of the intervening years, one of the few survivors speaks to the present assembly as a witness to the truth eternal. Our Scripture text was then and is to-day, "Christ in you, the hope of glory." We saw him then lifted afar, and we find him now ineffably close and comforting. The old, old mysteries are fresh indeed, but they fade into one's deeper being that fathom the unspoken mysteries of life, the vast philosophy of the ultimate significance of human life. We were taught the divine origin of the Bible, the virgin birth of Jesus, the vicarious atonement of believers on the mount of sacrifice, the resurrection and final judgment as the end of the divine-human story. We wrestled with these mysteries in our own souls and went forth to lay them on the souls of our fellow-men. It was orthodox to hold and teach them, and there was not given us any serious warning of the peril and sin, the terrible trouble of being "orthodox over-much." We had to find our way thru pitfalls of learning and land-falls of discovery, amid parish cares that rent the body and clouded the spirit, till the old issues were singularly involved with new questions, and it was a delight to fall back on the old symbol and define and defend a shorter creed.

The last fifty years has been a crossing; we have come into a world so changed as to be sensibly and significantly new. In our cabinet survive and sleep a few of the half-century sermons, just enough to let us see the change and realize how impossible to-day are the polemic thunders of almost any masterpiece of yesterday. Once you wrote sermons with theological bric-a-brac standing by, and now humanity is crying in at the windows and the Christ is whispering his message to them thru you. If you leave the old dogmas, it is not that you deny, but you have no use for them. The points of agony are personal, the souls of men drive you to other and vaster, more vital questions. The outside theology pales out into the inside Christ. Take for an example the emphasis often laid on the virgin birth. There is only one book that can pretend to be an argument, and that is by Dr. Briggs. But if Christ is born within us, the virgin birth of Jesus is easily accepted; we might reverently say neglected. The birth which concerns us now is not that in Bethlehem, but the birth for which Brooks so beautifully prays, "Be born in us to-day!" The deity of Jesus is shown by the indwelling Christ. He makes a god-man of you. His incarnation is before our eyes in each real Christian life and character and experience. This shows us how the questions have shifted. The progress of thought has followed the progress of life. We are not concerned with a dogma when a fact has become recognized as a part of our human life. We have gone on to know the indwelling Christ, and we follow on to know the outcome, the outgrowth of that transcendent reality. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." The old minister and the old Christian looks forward, not backward. The elements of our faith are few, but we find them assured and secure. We rest and hope for glory. This one fact has revolutionized our idea of "conversion." It is something more than the changing of a sinner into the semblance of a saint. For it is the birth of the Son of God in a human spirit. When this fact dawns into consciousness the old stars of doctrine fade from our sky. Why should we not be glad and rejoice in hope?

The old graduate can speak to the young men of his inner faith. What finds he after all the battle, after all the stress of thinking,

after the fight is over without and he faces eternity within to satisfy and sustain his own soul? Here, brothers, is the solemnity of life. Let us speak in the awful silence into which we shall presently go. Take account of our spiritual estate. What are our eternal possessions? We have sifted out all the chaff. The non-essentials have their place, but we do not count them now. There are essentially just four great jewels and we love them well.

One is the Bible, the atmosphere of heaven. We read it not as an infallible authority from without and in formal statement. It is the atmosphere of ultimate truth into which we dip and are conscious of God. The lines of the law written on our hearts are deepened by converse with the household saints that made the homestead our first heaven. Our crown jewel is the divine Jesus. His deity is the personality of God in our humanity. So he comes nigh and we know whom we believe. In many ways we are more conscious of and concerned with the humanity of God than with the deity of Jesus. If God is with us all things are possible. The miracles are not proofs, but simple corollaries of divinity. This is Whit Sunday, and the presence of the Spirit is witness of our faith. We simply believe and bathe in him. We are not fighting Unitarians; we are living Christians because Christ lives in us.

There is a third mystery in our faith which we pause over, because the symbolism of our religion clusters round it. Holding a conspicuous place is ever the Cross of Calvary; standing in the very center of our worship is the altar of sacrifice, our table of communion. The world has grown to regard these as the essentials to salvation, the pledges of our peace of conscience, the supreme tokens of God's pardoning love. Round this mystery we have walked in wonder, we have meditated in awe, we have wrestled with contradictions, we have battled with our fellow-Christians. To-day we are simply answering the question, "What mean ye by this service?" The one consuming sentiment is the splendor of service. What more can any man do than to lay down his life for others? What higher trumpet note than his call to a life of devotion to the human uplift? What mightier impulse can inspire a human spirit than the constraining love of our blessed Master? We stand here to-day not so much to confess a form of faith as to own the conservation of men whom Christ has posset to make them his ministers to all men for all time. Our bodies and our blood are Christ's forevermore!

The fourth "radiancy of glory" in our souls to-day is the hope of a life beyond. We confess our faith in the resurrection, and we have long faced the dispute over the body. To-day we think mainly of the persistence of a personality beyond the grave. It is not a question of to-morrow, but of eternity. In our deepest assurance of a personal awakening our hearts cry out, "How long?" The morning after death may be awfully distant, and it is this "pathos of distance" that smites us from out the shadow of the great silence that finally falls on everyone. The stars are old. Oh, God, how long since they sang together? When was it thou didst "loose the bands of Orion"? When, oh when, shall we awake and be satisfied? It is impossible to repress the inquiry, nor is it always possible to suppress the doubt. For the next hundred years men will fight the battle of faith in the hereafter. Shall men live after they die?

It is more than probable that the negative theory will largely prevail, because men do not esteem the continuity of life as being essential to right living. But, brothers in communion, we do! We look hence into eternity. We stand here as all men shall do at the judgment seat of Christ. The way before us is not just the years of service, the career of a scholar or a saint. The responsibility of a living man is not limited to his generation. The majesty of Jesus is ours also. He lived for humanity, and so must we. A man to be a true man must be as great in his grasp as Jesus Christ. It is very impressive to hear ministers plead for a "colossal Christ." But we must never build on men who can be content to sing, "Oh to be nothing, nothing!" Manhood must overarch the ages in size and conquer eternity by his spirit and force of will. The peace of a human soul is won by the shedding of blood. So the great peace of human history will cost the lives of myriad generations of men like us, growing greater and more mighty with every advancing period of service, struggle and victory.

Now the appeal of this symbolic service is to the spirit of man in which always speaks the "sacred passion of the second life." Men will deny it in their brave confessions, but they will never

cease to feel it in their secret souls. It seems more and more probable that the "Lord's Supper" will hold this high office of lighting up the sacred instincts of men and making unbelief impossible. We who gather to "eat of this bread and drink of this cup" are the "immortals" of humanity's hope of a life to come. The "communion" is to be an inspiration to faith in personal immortality. The homesickness of the soul is a cry for heaven. We know the longing that has led our life, that yearning to be at home. Over the years it binds us to our kindred and to our race. Think of the day when after absence the stages of the homeward way stirred the fire of love to white heat, and the messenger-welcome from the homestead found you, weary, perhaps, even fainting by the way. Do you remember that home feast on the road, that foretaste of welcome and joy and rest? Is it not possible to eat the bread of heaven and drink the cup of heaven's delight in a symbolic feast to-day? We call it rightly a memorial, but it is greater far in hope. We touch the hand of the dying Jesus, and our souls flame with the glory of everlasting life.

Hear patiently, O men of the twentieth century, the witnesses out of the old days that have lasted long enough to give you greeting and God-speed for your beginning now. It is comforting to feel sympathy and comradeship with the latest graduates of our beloved school. We have not been left behind; we try to keep step with the men of the newest age, and they may be sure of our fellowship with all men who are not forgetting the present in their reverent loyalty to the past. If you have moved from the old issues, it is not away from but into the vitals of our religion, and while the fight for faith is keener, the strength of position is greater. Going back sixty years we realize and rejoice in the vast advance. The class of 1857 was charged by Dr. Hitchcock, who considered himself a member of it. His clarion blew loud and clear; it rings over his grave and most of ours, "Religion is not a thing of ease, but of agony; it is not a compromise, but a conquest!" That is the "continuity" of our call; it is the unity of our seminary life. "The steps by which we go on and up are lit by quenchless fires of faith." And the lights of God gleam fairer and more glad as the years of old men grow few.

Montclair, May, 1913.

Our Wonderful Age

By Mrs. Elmer Black, of New York.

[One of the most interesting features at the Lake Mohonk Conference on International Arbitration is the awarding of the prizes of \$200 and \$100 annually, given by Mrs. Elmer Black, of New York, for the two best essays by any student in our women's colleges. The first prize was won by Miss Pollock, of Rochester, and the second by Miss Helen Anderson, of Denver University, Colo. We print Mrs. Black's presentation remarks here and Miss Pollock's essay immediately after.]

I suppose that the people of every time have thought that their age was the most wonderful that had ever been. They who lived in the age of great inventions when the forces of earth and air were first harnessed to do man's will must have felt that theirs was the great age of history. They who lived in the Victorian era, when Tennyson, Browning, Carlyle and Ruskin were writing new Bibles, surely said, "This is the golden age." They who were the contemporaries of Darwin, Huxley, Tyndale and Spencer, and saw a new universe being born, undoubtedly agreed with Mr. Wallace when he called it "the wonderful century." And yet I think we have a perfect right to call ours the most wonderful age of all.

For it is the age of great movements and new impulses that are going to transform society and make a new world. See what is happening: a new civic conscience is being born, and we are conceiving of politics as an honorable opportunity to serve the nation, and not a chance to satisfy human greed. A new business morality is dawning, and we are insisting that business conform to the same honorable standards that we demand in personal relations. A new sense of justice is everywhere appearing, and even political parties make justice their platform and program. It is the age of the child, and we are demanding the best education for him, and becoming ashamed of riches gained thru child labor. A new democracy is rising, and the people are more and more coming into power. One has only to watch the social democracy of Europe and the working classes of our own country to be sure of that. A new gospel is being preached by the churches. It is called the *social*

gospel, and means that the social order is to be transformed as well as the individual who is a part of it. Woman is everywhere standing side by side with man in every ennobling movement, and whether she wins the vote or not, she already plays equal part in the transforming of the world. But, greatest of all, our age is witnessing a new sense of the unity of all mankind, which is already beginning to assert itself above racial ties and national boundaries.

The amazing growth of this last sentiment alone is enough to make our age most wonderful of all. For it is the consummation of them all—the goal toward which all other ages have been striving. The signs of its coming are all about us. Hague conferences, permanent courts, arbitration treaties, the growth of peace societies, proposals like Mr. Bryan's, to exhaust all other means before going to war, are only a few signs, outstanding as they are. What age ever witness five such events as we are seeing follow one upon another? How many of you have thought of it? The first week in May saw a great congress in St. Louis, made up from all the nation and trying to hasten this world unity. The second week saw a splendid delegation from Great Britain meeting with hundreds of Americans, to arrange the celebration of the One Hundred Years' Peace and its perpetuation forever. The third week finds this group of the nation's leaders in thought and action furthering this new world consciousness. Hardly shall we have left Mohonk when the World's Students Conference will meet in this same room—hundreds of the best young men from all the nations—to deliberate, not how to fight each other, but how together they may fight the common foe of all countries—the evil of the world. And as they go another group of students from all nations, the Corda Fratres and Cosmopolitan Clubs, hold their meetings at Cornell to preach the gospel that all aspiring men have one fatherland. Surely this is a wonderful age, and it is going to witness such an advance toward world unity and international concord as no age has ever seen.

It is interesting to note that two of these five conferences are of students. In all such movements the college girl is going to play a more and more important part. It is necessary that she be educated to do this great work well and wisely. For this reason I have offered these prizes to college women of America. I am sure that the one hundred and fifty girls who wrote for these prizes will all of them be interested workers in the cause of international peace. I have been reading these essays. Many of them show long and careful study. Almost every girl has read several of the best books on internationalism. The essays are of a high quality and show that the writers will be personal forces either in the home or in professional life. I have plans to so increase this interest during the coming year that many more will write. I believe it is possible to interest hundreds of college girls in this great movement to put justice above brute force—law above war. Everyone gained to the cause means many more interested thru her. I am glad to tell you that the essay which has won the prize has most ably established the very truth upon which I have been dwelling: that this is the age when democracy is becoming the moving force of nations. It is called, "The Peace Movement and the Masses."

It gives me greatest pleasure to present the first prize of \$200 to Miss Mary Pollock, of Rochester Athenaeum and Mechanics Institute, and I do so with the hope that she may devote her life to the promotion of good-will among all peoples.



The Relation of the Masses to World Peace

By Mary R. Pollock,

of Rochester Athenaeum and Mechanics Institute.

The masses are of primal importance in world peace. Why? From sheer preponderance of numbers. When once their support is won, when once they realize they are most vitally concerned, will anything be able to turn them aside from the accomplishment of their purpose? History answers that question with a decided no. The peasants of France, in virtual slavery from exorbitant taxes, were kept for centuries from realizing their condition; but when that realization came aristocratic task-masters, armed hirelings, king and bastille, could but fall before them. It has sometimes been said that the voice of the people is the voice of God. This has not always proved true, but that the voice of the people is an irresistible force is incontestable. Clever men, councils and governments have made use of this fact since time began. Pilate, official

of the great Roman Empire at Jerusalem, yielded to the voice of a subject people and gave up one Jesus to death, albeit he could "find no fault in him." Examples multiply. The common people in isolated groups or of one nation have had such an influence as this. Then there can be but one result when the desire for arbitration of international difficulties springs from the heart of all the nations.

Briefly, along what lines will their power be felt? As the education of the people for peace progresses the press will have more to say about the matter. This in turn will create ever-widening circles of influence. Much has been said of the unimproved opportunity of the press for vigorous agitation of this question. A factor which has been known to precipitate avoidable wars would be a mighty one in preventing them. The European press has failed here more signally than that of the United States. Taking up the negative side of the proposition their reports of wars are usually calculated to inflame the popular mind. A prominent Italian tells how the newspapers of his country were eagerly read by the artisans and peasants during the late war with Turkey. He says war was pictured therein as a kind of national sport, and the battles and incidents given, not as a summary of events, but as a thrilling romance. That method is common to the press of all countries. The papers say they publish what the people want to hear about. And they might well add: being careful to further the policy of selfish governments and corporations by which they are oftentimes controlled. But what of the influence of the people on the press; it publishes what the people want to hear about; then let us create in the people such an appetite for peace news that the newspapers will hasten to satisfy it.

One stronghold of the working classes is their control of the manufacture of the supplies and instruments of war. Hitherto one of the most potent factors in the defeat of laws favoring arbitration has been the machinations of those capitalists interested in the continued manufacture of rifles, cannon, ammunition and the building of warships. If the workmen necessary to such pursuits refuse to engage in them, that is, declare a strike, the capitalists will be forced to the manufacture of other articles which will make for the betterment of the race.

Another place where the people's wishes are bound to be felt is in the parliaments of the world. Think you there is any parliament or ruler or combination of the two which would dare go against the flatly expressed desire of their people for continued peace with another nation. The masses hold the whip-hand here, for they constitute the armies and navies of the world. If they refuse to fight the last word has been said. And they are beginning to realize their power. In 1911, when Morocco was proving such a beam in the eyes of the French and German governments, who helped them to a clearer vision? The working people met by the hundred thousands in mass meetings in both countries, exchanged speakers across the border and resolved to refuse response to a call to arms. The King of Spain in July, 1909, called troops to avenge the death of four soldiers at Melilla. Incidentally, a society of French and Spanish mine-owners wished to operate in that district. The people in Barcelona declared a strike and would not march to war.

Surely the people are beginning to use their strength. A special session of the International Socialist Congress was held at Basel, Switzerland, in November, "to utilize the unity of the working people of their respective countries to prevent the Balkan firebrand scattering seeds of war thruout Europe." Social democrats all over Austria, which is closely concerned in the Balkan war, held meetings, urging the people to hinder military movements; if forced into the army to shoot over the enemy's heads and submit to capture. In the Russo-Japanese war Russian peasants had to be forced to the front with bayonets and whips. In the Turkish villages, while the men were being drafted into the army, the women wailed as they do for the dead. The last two instances show an unwilling but passive submission which needs but a glimpse of its latent power to change into active aggression against war. When Norway separated from Sweden the Socialists of both countries wanted it accomplished peacefully, the King of Sweden advocated peaceful measures and it was completed, in spite of the militarists, without a war of revenge which would once have been thought incompatible with the "honor" of Sweden.

A hundred thousand men, women and children met in Paris to

hear the report of the delegates returning from Switzerland. Veterans of the Paris Commune said it was the duty of the working people to make it clear to their government that domestic revolution might be the result of foreign war; that if they are forced to fight it will be with their employers, the landowners, investors, capitalists and idle rich of their nation, and not with their brother working-men of some other country. The Manifesto of the Congress read, "Let the proletariat stand up against the policy of war with all the power of proletarian organization and with all the mass action at its command. Let it cry out with all its voices; let it indicate by all its actions that it will not allow itself to be hurled into stupid and sanguinary conflicts."

Down with war! Long live the international. What does all this mean—this, that the laboring masses are fast developing a sense of class consciousness, of world-wide brotherhood which takes no account of political boundary lines. Of the American people ex-President Taft says, "I find the most eager interest in anything I say on the subject of war and peace. Crowds grow silent as I approach that theme; men put a hand behind the ear and stand on tiptoe. There is stirring a profound revolution in the popular thought on the subject of war."

The attitude of that portion of the working people who have informed themselves on this subject is encouraging. But what of the majority who are either ignorant, or indifferent, or hostile? What arguments will prove most convincing to them? Let us consider, first, that subtle and perplexing problem of who makes war. The London "Times" asks that, too. With hardly an exception it finds that the press of every great European country is earnestly laboring to maintain peace. "We believe it may be said," the "Times" adds, "that most of the monarchs of Europe are equally desirous that peace be maintained. No people in Europe want war. Who, then, makes war? The answer is to be found among the chancelleries of Europe, among the men who have too long played with human lives as with pawns in a game of chess, who have become so enmeshed in the formulas and jargon of diplomacy that they have ceased to be conscious of the human realities with which they trifle." "The Saturday Post" comments that this is a powerful and convincing editorial. "It is immediately followed by another, which begins, 'Firmly as we trust that peace will be preserved, a moment has come in European affairs when every nation must look to its resources,' and goes on rather to regret that England has not a few more squadrons at sea and several additional divisions of infantry. Certainly it is monstrous that a few persons in the chancelleries of Europe should bring on a war that would sacrifice a hundred thousand lives and uncounted treasure, and retard human progress, perhaps, for a generation; yet by all means let us lay down more battleships, extend military conscription, buy a couple million more rifles, and make it as easy as possible for those persons in the chancelleries to plunge us into war." But why should they want to bring on war. It appears that great exploiting and competing corporations want privileges and can best gain them thru the diplomats in these same chancelleries, providing the diplomats are properly persuaded with bribes and gratified ambitions.

Take the question of whether all ships should pay toll alike at the Panama Canal. "Our ships" belonging to New York and London capitalists should be exempt. They do not divide their profits with the people of the United States, whose money is building the canal. Why labor to break down old privileges and start new ones? A shipping trust would be created which would thus be given in a year as much as an American laborer could earn in twelve thousand years. In Europe and America taxes have doubled in the last fifteen years, and one-half the extra tax has gone to build up "our ships," "our bankers," "our manufactures and commerce," in these nations. If for the preservation of old privileges or the creation of new ones a war is necessary, just give the world to "our diplomats"; have "our newspapers" cry out to the people that the national honor is at stake, that the country will be ruined and the war is on. These exploiting corporations and diplomats find the most satisfactory seat for their operations is not in the midst of strong powers, but in such regions as the Balkan peninsula, Africa and China. To find who makes war, then, we must discover who thinks they gain by war, and that is the great corporations. If they had the capacity to look ahead further they would see that peace would in reality profit them more.

Until the last one hundred years the history of the world was one long catalog of wars. After the Napoleonic period wars decreased. What was the reason for this? Did human nature suddenly change, or did wars cease because they no longer paid? The Napoleonic wars ended in 1815. Watt's improvements to the steam engine were not extensively used until the beginning of the nineteenth century. The first steamship crossed the Atlantic in 1819 and regular lines were established in 1838. The application of the steam engine to railroad transportation came in 1829. The steam engine has been the most far-reaching of all modern inventions. Before this each nation, in fact each community, had been self-sufficient, producing all the necessities of life; commerce consisted only in luxuries. But the application of the steam engine to railroad and ocean travel and manufacturing has revolutionized commerce. It furnishes the means of bringing raw materials from the ends of the earth to the manufacturing centers, of making the finished articles and of distributing them to their proper markets. The steam engine providing the power to the printing press and transportation to its output shares with the telegraph and the cable the credit for the development of modern journalism. The railroad, steamship, telegraph, printing press and ship canal have brought the parts of the world into as close relation as the parts of a nation enjoyed one hundred years ago, thus tending to break down national and racial prejudices. The airship, when perfected, will be another great means to the same end.

The Middle Ages left Europe a dreadful inheritance of prejudice, ruin and bloodshed, and there the effects of the works of civilization are slow, but nevertheless sure. The physical division of labor between nations due to the developed means of communication has so cut across political frontiers that Lancashire, England, is more closely connected with Louisiana in the United States, where it obtains its supply of raw cotton, than it is with any part of England. With the engineer, manufacturer, capitalist and merchant working together such an interdependence of nations has arisen that war, with its breaking off of trade relations, becomes well-nigh intolerable. Looking the world over we find that warlike conditions prevail where the means of communication are the poorest, as in China, Africa, Central and parts of South America.

Will it be much more difficult for the civilized nations of the world to be at peace with one another than for the different parts of the United States, with its population drawn from all the countries of the earth? Here, as Jane Addams said, old racial enemies and old religious enemies working side by side find they can become friends. Then they are ready to believe almost anything can happen. Our nation was almost wrecked at first by internal jealousies and disputes due to the isolation of the different sections. It is not probable without the modern means of communication the United States could have developed into one homogeneous nation. The original colonists of South and Central America were principally Spanish, while those of North America were varied, yet the South and Central American governments are more unstable owing mainly to their later adoption of modern inventions.

To know that it is possible for two countries much alike and competing for the same trade to live at peace one need only look at Canada and the United States with their splendid hundred-year record. In that time there has not been a warship on the Lakes, nor a fort on the frontier. The nations of Europe must be brought to realize, too, that they are one community where co-operation is vastly superior to conflict. They must develop the will to act together. The advantages that has already brought may be seen from the fact that a letter which may now be sent from the United States to Australia for five cents fifty years ago cost two dollars. Scientific legislation for an international system of weights and measures, economic measures such as the copyright and philanthropic legislation for the care of the sick and wounded in war, are further results of co-operation.

The nations of Europe are in the grasp of gigantic debts, which devour the greater part of all sums raised thru taxation. No war can be fought save on borrowed money, and the great international bankers do not willingly loan money to one country to be used in destroying their own investments in properties and bonds in another nation. This modern system of banking and investment is another factor in the interdependence of nations. Should a German army invade England and destroy the Bank of England and confiscate

its gold a "run" would presently follow on every bank in Great Britain, and they would suspend payments. Merchants the world over would face ruin and call in their credits in Germany, thus undermining German finance. German trade would be paralyzed and one thousand marks lost for everyone confiscated. Franklin said, "The worst thing you can do to a customer is to knock him on the head." We are all buyers and sellers to-day and the world is our market. We can no more separate our success from others' success than hand and lung and brain can ignore each other.

Trade does not follow the flag as every economist knows. England's huge navy does not sell for her one more screwdriver. Norway's carrying trade is almost twice as great. It is fitting that some of the ideas we have carried over from feudal times be discarded. In the days of slow transportation a country which owned and governed colonies derived much profit from control of their trade. But the steam engine, railway and telegraph have changed all that. England has to pay just as much for the wheat and furs she gets from Canada as does Germany. Now the food stuffs and manufactured articles flow easily and naturally to the places of greatest demand and highest prices irrespective of political divisions. England has become land-poor in taking within a generation a territory and population equal to that of the United States. She must police all this, yet gets not enough revenue to pay for the policing. France is usually considered the most successful colonizing country, and she does not get enough from Tunis as a market to pay for the expense of occupying and administering it, let alone the amount she has spent in its conquest in the past thirty years. And the twenty-five thousand French colonists are living there under trying climatic conditions, while there is plenty of room for them in the mother country, their natural home, as the population is decreasing there twenty-five thousand every six months. Germany has not extended her political dominion hardly at all, yet her population is increasing eight hundred thousand annually. These are fed by Brazil, Argentina, United States, India, Australia, Canada and Russia, countries which Germany never hopes to own. These are Germany's real colonies.

If a civilized country took up the development of some backward portion of the globe as an altruistic measure and gained thereby the approbation of the powers, that one could understand. For surely an enterprize is a laudable one which involves the spending of large sums of money and the loss of many lives, bringing no return except the bettered condition of the native population and the possibility of increased commerce with all the nations. But such an undertaking is instead the subject of diplomatic intrigues and the means of bringing the nations of Europe to the point of war. What difference does it make which of the civilized nations controls a given territory? The change wrought is much the same; a reign of order is established so that citizens of all nations are free to come and go, to carry on trade and manufactures. Then, when the native population is sufficiently advanced, they demand self-government and get it, as in Canada, Australia, New Zealand and Cuba.

The jealousy of the powers and their blindness to this matter keeps millions of acres unproductive. Mesopotamia, once the cradle of the race, is now the abomination of desolation. The Turks laid it waste, but why is it not restored? According to an irrigation scheme of Sir William Willcocks, it could be made to support twelve thousand people in five years' time and thus form an outlet for over-crowded India and Egypt, which are besides a natural source of population for a country much like their own. Germany and England both want it, so it is waste land. Persia as a nation is doomed by rival military powers, England and Russia, tho they both have more land than they know what to do with. Much fertile land in Russia is lying idle now because so many men are being wasted in military service. Mongolia and Manchuria are fat lands to which the congested districts of China would naturally move, but this is also contested territory. Tibet has long remained closed to trade. The Dalai Lama himself said he was eager to open his country to travel, commerce and learning, but of the three military powers contending for its trade none have the real interests of his country at heart. So civilization is retarded because of the jealousy of the powers and Europe kept on the verge of war.

Somebody supports the monster, War. Who is so blind as to do it? The laboring classes, perhaps, because they have only seen

the thing in its dress uniform. The recent parade on the Hudson River was for the purpose of popularizing the navy. The navy needs to be popularized. Would the working-man be pleased if he knew the real facts, that it would take his wages for twenty thousand years to build one such ship? Militarists say the navy is the best form of national insurance, but why should the rates go up as the risks go down? Why must we keep on building more ships? England, France and Germany are on record as being willing to sign arbitration treaties with us. Japan is too busy with her internal development and in paying for her late war to go to war with anybody if she can possibly avoid it. Practically all amounts now raised in civilized countries by taxation go to the support of armies and navies, while the amounts spent for the welfare of the working people are so small as to be negligible. War debts can never be paid while national armament goes on. Even the United States, free from old entanglements, without an enemy in the world and bound by ties of blood and commerce to all civilized nations, spends seventy-three per cent. of her funds in this way. New inventions make preparation for war a never-ending process. The total direct and indirect cost of the military system, including the interest on war debts, pensions to soldiers, the loss of time of the men in the armies and navies in the world, is almost equal to the market value of all the crops of all kinds grown in the United States.

What will it mean if these vast sums are used in the best interests of the mass of people; that the millions shall be better clothed and fed, capable of provision for sickness and old age; and not merely this, but also that they shall be better educated, with character disciplined by steady labor and a better use of leisure; that family affection, courtesy and the graces of life shall be made possible among the many.

The loss of life, however, is the greatest loss. Franklin said, "A standing army not only diminishes the population of a country, but even the size and breed of the human species. For the army is the flower of the nation." In the Wiertz Gallery at Brussels is a painting entitled, "Napoleon in Hell." He stands with folded arms and immovable face. In the background are the millions of faces of those he led to death. Back of them we can imagine millions of other faces—their possible descendants. At St. Helena Napoleon said, "The more I study the world the more I am convinced of the inability of force to create anything durable." This conclusion came late. He had had the best his nation could bring "ere evening to be trampled like the grass." France has had to lower the military height limit more than once since that period. "War does not of choice destroy bad men, but good men ever."

An adverse argument likely to appeal to the common people is that continued peace will breed softness and cowardice. The martial virtues, intrepidity, contempt of softness, surrender of private interests, must still remain the rock upon which States are built. Japan proved her military prowess after two hundred years of peace. Six generations had past where warlike virtues were not required, yet they had not only been preserved, but strengthened. War is not essential to heroism. General Chittenden gives two conditions essential to an act of heroism: "the motive for the act must be good, worthy or noble, and the act must involve voluntary self-sacrifice."

"'Twas said, 'When roar of drum and battles' roar
Shall cease upon the earth, O then no more
The deed, the race of heroes in the land.'
But scarce that word was breathed when one small hand
Lifted victorious o'er giant wrong . .
That had its victims crusht thru ages long;
Some woman set her pale and quivering face
Firm as a rock against a man's disgrace;
A little child suffered in silence lest
His savage pain should wound a mother's breast;
Some quiet scholar flung his gauntlet down
And risked, in Truth's great name, the synod's frown;
A civic hero in the calm realm of laws
Did that which suddenly drew a world's applause;
And one to pest his lithe, young body gave
That he a thousand thousand lives might save."

What we would have in the nation to-morrow we must put in

the schools of to-day. The most natural place to apply peace education is to the young thru the schools, churches, boy scout and camp-fire movements. It is as easy to make a knight errant of a boy as a brigand, but if you do not make him the former he is likely to become the latter on his own account. Give them a chance to exercise their natural chivalry, adventurous spirits and faculty for hero-worship in behalf of universal brotherhood. Attractive programs in schools and churches on Peace Day will do much to further this. The teacher must have an international mind which will create such an atmosphere and instil such a point of view as will stand by the pupil when national hysteria prevails. Evil habit and false education have left the idea of war and glory deeply ingrained. These ideas may be eradicated in the elementary schools by truthful pictures and stories. In higher grades war should be studied for costs and results, their effect on the business world and industrial and social conditions. For the attainment of success in modern business a knowledge of the relations of the family of nations is of as much importance as anything taught in schools of commerce and technology. The student of such a school is as likely to hold antiquated notions on danger and defense as his grandmother does on athletics. He should come to realize that the nation which guarantees to its young men personal justice and personal opportunity has greater glory than that one which sends its youth to slaughter.

This peace proposition has an argument for the individual in every walk of life; it can be trusted to seek out a vulnerable spot in everyone. Thru what channels can the argument reach the individual? It seems as if, in addition to the work already done, the peace bureaus and societies might carry on a "hammering campaign" for several weeks to reach a climax, perhaps on Peace Day. William James said, "The only thing needed henceforward is to inflame civic temper as past history has inflamed military temper." We are told not only to seek peace, but to pursue it. The peace societies and bureaus, with tracts, mass meetings and noon-hour addresses, might present the arguments for peace in a concrete and forceful way. The men and women could be reached in the factories, Young Men and Women's Christian Associations, chambers of commerce, fraternal orders and labor unions.

One of the chief fascinations of war has been its call for immediate action. The people should know that the peace movement needs their active support. They should know what has been accomplished and what remains to be done. Experts must formulate the steps in regard to arbitration treaties and international courts, but the people can make them realities. It is their privilege to bring quickly that time when the nations of the earth shall cry, "Peace—peace to him that is afar off, and to him that is near."



Ministers I Have Known

By Colonel Franklin P. Sellers.

[At the Methodist Preachers' Meeting in the Methodist Book Concern Building last week Colonel Franklin P. Sellers, religious editor of "The Brooklyn Eagle," read a paper on "Ministers I Have Known." This paper is so very interesting that we are reprinting it from "The Eagle" with the permission of its author. Owing to the length of the article it has been divided, the first half appearing in this number, the conclusion appearing in next week's issue.]

My association with ministers runs back more than a generation. Some of the years I was connected with another paper, and for twenty-two years I have been with "The Eagle," where the great majority of my acquaintances have been made. I have seen them come and go, come back and again take their departure. I knew Henry Ward Beecher well, and for years I paid a weekly visit to his Columbia Heights residence. My errand generally took me there on Sunday mornings, about an hour before he was due in his pulpit in Plymouth Church. He was a delightful companion, and when for any reason I mist calling on him Sunday morning or at some time during the week, he would say to me on my next visit, "Where have you been, young man; not in jail, I hope? Do not neglect your friends." He was a delightful story teller and always looked for a new one from me or some episode that had taken place during the week. He always inquired about the ministers of the city, for Brooklyn was a city then, and always seemed pleased to hear that things were going well with his brethren.

I remember going to his home one Sunday morning, not arriving there until a few minutes after ten. Mr. Beecher slept in a room

back of the parlor on the first floor. Mrs. Beecher called in, "Henry, Mr. Sellers is here, and I suppose he wants the usual syllabus of your sermon." "I have no sermon yet," said Mr. Beecher, "but I have a great text, 'God is love.'" "Have you not sketched out what you are going to say?" I asked. "No," said the great preacher, "I have nothing but the text, but I guess I will get up now and see what I can do with it." We walked up to the church together, he chatting with his newspaper companion all the while, so that he had no apparent chance to mull over his sermon at all, but when it came time in the service for the discourse he preached such a one on "The Love of God" as I have never heard equalled, and I have been a sermon-taster for a long series of years. I thought at the time that he was so thoroly filled with love to God that he did not need any preparation. I saw Mr. Beecher on the Sunday the evening of which was the last time he appeared in that historic pulpit. I went to the church with Mr. John Anderson, with whom I was collaborating on a book containing the speeches of Beecher in England on the slavery issue and wanted to secure his approval of the preface, or, rather, Mr. Anderson, who had written it, did. Mr. Anderson said to Mr. Beecher, "I hear you went to a picnic yesterday, Mr. Beecher." "Yes, I did," he replied, "and what do you think, I weighed myself. Do you not think it disgraceful that a little sawed-off like me should weigh 179 pounds?" That was a considerable weight for him, for he was not as tall as I am, and I weigh 185 pounds. I suppose I should be ashamed of myself, but I will say, as Mr. Beecher did, he was always up on the latest phrases, "There are others," looking significantly at me.

Notwithstanding the fact that Mr. Beecher was so prominently in the public eye for many years, he shrank from curiosity seekers, who would point him out on the street and sometimes follow him for a block or two. He carried a key to the boats on the Fulton Ferry, and when on a visit to New York, or when going over to attend to his editorial duties, he would go up into the wheelhouse with the pilot. He knew everyone of the pilots on the line, and they always gave great attention to the distinguished passenger.

Then there was the Rev. Dr. Richard Salter Storrs, who was the pastor of the Church of the Pilgrims for fifty-three years. Does one who ever heard it forget his superb diction and his dignity in the pulpit, and, in fact, everywhere. Those who did not know him well regarded him as austere and hard to approach. He was not. He was most companionable, and thru all his dignity approach to him was easy. He loved a good story and could tell a few, too. I had the distinction of being the only reporter in Brooklyn who had free access to his study on the second floor of the church at all times. I remember knocking at the door of his study one morning just before vacation time had arrived, and he was no doubt tired and ready to go away. He opened the door and I was astonished to see him with a big black cigar in his mouth and puffing vigorously. In my astonishment I was unwise enough to say, "Why, doctor, there is another of my idols shattered. I never knew that you smoked." "There is another cigar on the mantelpiece over there!" he cried. "Take it, light it, smoke it, and shut up." He looked very serious for just a minute, and then broke out into a laugh and said, "Probably there are other things to annoy you that you will learn before you are much older, young man. There is much in a cigar to bring comfort to a man, particularly when he is alone and sad." Then his face became again serious; there was just a trace of a tear in his eye, and I knew what he meant, for he had spoken to me more than once in the most tender affection of the loss of his beloved wife, to whom he was in turn most deeply devoted. He was every inch a man and every inch a minister of the Master of all men. To have known him was a benediction and also a liberal education.

Dr. St. Clair McKelway, editor of "The Eagle," tells a good story about Dr. Storrs, Dr. A. N. Littlejohn, afterward bishop, Dr. Farley, the venerable minister of the Unitarian Church, who was so much beloved, Mr. Beecher and the Rev. Dr. Geisenhainer, pastor years ago of the German Lutheran Church on Henry street. All of these men I knew. Dr. Littlejohn was very proud of the high steeple which had been put upon the beautiful Church of the Holy Trinity during his rectorate there, and took frequent occasion to walk out some distance from the edifice and look at the stately spire. One day, while thus looking up, he was joined by Mr. Beecher and Dr. Farley. "What do you think of that beautiful steeple?" asked Dr. Littlejohn. "It is a worthy landmark for the

city," said Dr. Farley. Mr. Beecher looked up just as Dr. Geisenhainer joined the group. As said, he was familiar with the sayings of the day and smilingly said as he looked up, "How is that for high?" Everyone laughed heartily. All but Dr. Geisenhainer then went on their way. The German minister was still looking admiringly at the steeple when he was joined by Dr. Storrs. Dr. Geisenhainer said to Dr. Storrs, "How high is dot?" A laugh was expected from Dr. Storrs, but he looked grave and wondering. "Why for you do not laugh?" asked Dr. Geisenhainer. "What is there to laugh about?" asked Dr. Storrs. "Why, everybody laugh when Mr. Beecher he say dot," replied the good German.

Being before a Methodist gathering, I must not forget the noble men in that denomination whom I have known and whom I still hold in high regard. I cannot begin to name them. Of course, everything begins in your denomination with the venerable Dr. James Monroe Buckley. For at least twenty years I have seen him at the sessions of the New York East Conference, always seated in the front row, with his ears cocked on every debate, ready to take part when the occasion offered. What a wonderful extemporaneous speaker he has always been, thoroly familiar with church polity, not only in his own denomination, but in every denomination. What a keen pen he wielded and how he could score, in choice and dignified language, his opponents, either by spoken or written word: Many a time he has helped me out when I was a little doubtful of the merits of a question by coming to me and unraveling all the knots about which I asked him. He would always preface his remarks to me by saying, "Now, Colonel, I want you to distinctly understand that I am not to be interviewed or quoted, but such and such is the case." I never betrayed his confidence, nor have I ever betrayed the confidence of any man in my career. While this may seem like sounding my own praises, I merely mention it as one of the reasons why I have kept my friends in public life. Then I go back over the bishops in your great church whom I have known—Charles R. Fowler, a man of wisdom and power; E. G. Andrews, the great preacher; Hurst, dignified and well poised; Merrill, the parliamentarian; McCabe, sweet and always a comrade; Walden, who loved to talk, and whose fault mainly lay in the fact that he had no terminal facilities; Cranston, companionable and quite communicative; Foss, of the St. John type; Hamilton, stately and true; Burt, rotund, happy and never tiring; Henderson, the evangelist; McConnell, the scholar; McDowell, a man of tender sympathy and always the courtier; Thirkield, Moore and all the rest. And there is my long-time cherisht friend, Dr. William V. Kelley, the man who can teach the most of us how to write.

Now I must speak of Gunsaulus the eloquent, whom I have known for twenty years. This great preacher of the Gospel and worker along humanitarian lines, a lecturer known the world over, would go a mile out of his way to hear or tell a good story. He always greets me when he comes to Brooklyn by saying, "I would rather meet a pestilence than see you." This in reply to my question, "Did you bring a copy of your sermon?" For it is impossible to allow him to escape out of town without getting a sermon to print in the Monday edition of "The Eagle." "I have no sermon; I do not write them, and they are not fit to print, anyhow," are his rather discouraging words, but it generally winds up by his digging down into his valise and producing something that bears a slight resemblance to what he says in the pulpit, for he has the happy faculty, like a number of preachers I have known, of getting away some distance from his text. I remember, ten years ago, when the Rev. Dr. N. M. Waters, who is another of my delightful friends, was installed, Dr. Gunsaulus came from Chicago to preach the sermon. The examining council was held in the afternoon. I was walking down the aisle near the wall of the chapel, when Dr. Gunsaulus rose in his place and beckoned to me. He said, "I have a new story I picked up in England. Over there there is a large, rotund, red-faced bishop, Howe of Norwich, who is used principally, it appears, to say grace at public dinners. When the menu promises well and the wines run in proper sequence, whatever that may mean, and the Bishop is called upon to ask the blessing, he raises his ponderous head and says, in the loudest tones, 'Oh, thou blessed Jehovah,' but if the dinner is a poor one, from the looks of the card, and there are no wines, he bows his head and says, 'Oh, Lord, help us to be thankful for even the meanest of thy blessings.'"

After the council the ministers all adjourned to the study, where

the Rev. Dr. R. R. Meredith, the giant of the pulpit, so long held forth, to have a smoke, as ministers sometimes will. Dr. Thomas B. McLeod, the severe Scotch Presbyterian, was told the story quoted above, when "Uncle Tommy," as his friends all called him, told one, and one after another of the ministers added one or more.

The Bible in Latin America

[A paper read by Dr. John Fox at the Latin America Conference, March 12, the topic as stated above being assigned to him.]

Mr. Froude, in his "Essays on the Council of Trent" (page 56), quotes Cardinal Newman as saying that "the translated Bible is the stronghold of heresy." This has much the air and manner of Newman; it appears, however, not to be his, but an inaccurate rendering of Dr. F. W. Faber's remark that the marvelous English of the English version is "one of the great strongholds of heresy." Inaccurate as it is as a quotation, it still comes pretty close to the pith and essence of the Roman Catholic attitude. The latest authority is the Catholic Encyclopædia, which (volume II., page 545) quotes with approval the Council of Trent in its attempts to suppress freedom in Bible reading, and still more the denunciations of several of the popes, especially that of Leo XII. in 1824, "You are aware, venerable brothers, that a certain Bible society is impudently spreading thru the world, which, despising the traditions of the Holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert, the Scriptures into the vernacular of all nations." And Pius IX., forty years later, "These crafty Bible societies cease not to thrust their Bibles upon all men, even the unlearned."

It should be added that the manuscript of this article was sent by the editors of the encyclopædia to the Bible House for revision—not to be Protestantized, we were told, but to insure accuracy of historical fact. It fell to the present writer to suggest some revisions and to receive afterward the very courteous gift of a handsomely bound copy of the encyclopædia as its volumes gradually appeared.

This will suggest that Rome is sometimes happily inconsistent with herself. Her noblest scholars shrink from an attitude so abhorrent to the enlightened mind of Christendom. Sainly priests and pious laymen cannot help longing for the Word of Life in their own mother tongues, nor always deny it to the hungry sheep. Moreover, the persistent circulation of the translated Bible by Protestants, and especially by Bible societies, has compelled their opponents in self-defense to translate and circulate also. A prudent paterfamilias may find it necessary to keep an edged tool, yet he may be afraid that it will fall into unskilled hands, or even that from lack of use he may injure himself. Something like this describes the apparent inconsistencies of the Roman Catholic attitude toward the translated Bible. Tho it be a stronghold of heresy, it cannot altogether be dispensed with; but we must be very careful. As a result copies are scarce even where not forbidden.

There have been Roman Catholic translations in Spanish and Portuguese and times of refreshing, when some of the priests and more of the people gladly received the Word and were even busy circulating it. For every reason, therefore, we must go to Latin America primarily as Christians—Catholic Christians in the truest sense, not quenching the smoking flax, nor forgetting that the earlier practise of the Roman Church was better than the latter day perversions of the Council of Trent, and seeking to allay rather than inflame partizan animosities; yet, when we have made all concessions, we must still go as Protestants, not afraid or ashamed of the Bible, "the religion of Protestants," and we must carry with us to Latin America a clear apprehension of historical causes.

The great Protestant Bible societies are the corollaries of the Protestant reformation, and are best understood by regarding them as continuation committees, building upon the rock foundation laid by the Protestant apostles of the fifteenth and sixteenth centuries. Oh, for a breath of Martin Luther and his august fellows in South America to-day to make the dry bones live!

Spain had its reformers, and one of them, Cassiodoro de Reina, took up the burden of Bible translation, tho he was not the first in the field. Escaping from the Spanish Inquisition to England in 1557, and afterward to the continent, he began a translation apparently from the original tongues (tho this is a moot point), using

other translations as aids, and issued in 1569 the earliest edition of the complete Spanish Bible. It is connected more frequently with the name of Cipriano de Valera, at first a Roman Catholic monk, then a Reformed Christian. He also escaped to England, took his degree in Cambridge, married an English lady (marriage is sometimes a stronghold of heresy), and spent the last twenty years of his life in revising the "De Reina" version. This he beautifully described as his evening sacrifice. One might fancy that the same angel of annunciation who appeared to Zacharias at the time of incense appeared to Valera, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people. At all events his version appeared in 1596, considerably in advance of our English "King James," and has since been constantly circulated in very many subsequent editions, especially by the Bible societies in Latin America.

A few months ago there fell on sleep in a suburb of this city another master translator, worthy to be classed with these in spirit and power. Henry Barrington Pratt, a Southern Presbyterian by birth and training, but the second missionary of the Northern Presbyterian Board to South America, spent nearly sixty years of his life over the Spanish Bible, and finally in 1886-93 carved out a new translation, which he named the "Moderna," not primarily as a classic, but as a missionary weapon in Latin America. The whole expense both of translation (which amounted to more than \$15,000) and of publishing was borne by the American Society, which has circulated nearly a million copies of it.

At this moment, while we are in session here, there is sitting in Puerto de Santa Maria, a suburb of Cadiz, a company of American, English, Mexican and Spanish scholars under the auspices and at the expense of the British and Foreign and American Bible Societies, who, basing their work on the originals, are aiming to blend the best of all versions, the grace of Valera, the strength of Pratt, the excellences of all others. For this a beginning was made by an American committee which sat in the Bible House in New York in 1910, and translated the four Gospels, basing their work upon the originals, but counting the "Moderna" worthy of double honor; and by another committee under the auspices of the British and Foreign Bible Society sitting in Madrid, which produced the Gospel of Matthew, using chiefly the Valera. These efforts are inspired by the missionary necessities of the situation, not merely or chiefly in Spain, tho we may hope eventually there also, but in Latin America. This, however, raises great difficulties, for the Spaniard loves pure Castilian, and we cannot ignore his right to it. What our translators most need is what Luther in "Ein Feste Burg" calls "the Spirit and the gifts." This alone can enable someone some day—perhaps it must be a Spaniard in the end—to produce finally a version that may become in a measure to Spain and to Spanish America what the King James is to all English-speaking peoples.

Spanish, however, is but one key to Latin America. Portuguese comes second, if it can be called secondary. Here, too, the foundations were laid long ago. There were some fragmentary beginnings under Roman Catholic auspices, but the first complete New Testament made from the originals was that of Joao Ferreira d'Almeida, a Portuguese minister in Batavia, intended for the use of the Portuguese in the East Indies, and published in 1687. Almeida was born of Roman Catholic parents in Lisbon, but became a Protestant in Batavia, and labored in European communities in the east, continuing his translating activity in the Old Testament, which, however, he never completely translated. His version was finished by other scholars later and published in 1748-53, and has since been published in many editions and widely used by both the British and American Societies in Brazil. It was followed, however, by a Portuguese version of the entire Scriptures in twenty-three volumes, issued at Lisbon in 1781-83 by Don Antonio Pereira de Figueiredo, a Roman Catholic ecclesiastic, but, be it noted, a bold opposer of the claims of papal authority, an enemy of the Jesuits, and in his translation no servile imitator of the Vulgate, but daring to follow the Greek sometimes; really, therefore, in spirit a "near-Protestant."

Our Protestant missionaries in Brazil have been busy for the last ten years over a new translation into Portuguese, based upon the original translation, and using the existing versions and all other helps to make one suitable for the evangelizing purposes of the Protestant missions in Brazil, yet also in idiomatic Portuguese,

so that if God opens the way, in due time it may find a place in Portugal itself. This translation has been carried forward under the general pilotage of the American and British and Foreign Bible Societies, each society having appropriated \$6,000 for the purpose.

The New Testament is now published by both societies. The Old Testament is nearing completion, and has been printed in tentative form. In addition a bilingual version, containing the new Portuguese revision of the New Testament and the American edition Revised English Version, in parallel columns, is now going thru the press of the American Bible Society.

A full account of the Spanish translations made by Roman Catholics, as well as the one just described in Portuguese, cannot here be given. The most familiar are those of Padre Scio made from the Vulgate, published in Spain in nineteen volumes, about the close of the eighteenth century, accompanied with a Latin text and commentary, but it was so large and expensive as to be inaccessible to any but the wealthy; even the priests could not usually purchase it. Another translation of the Vulgate was made by Bishop Amat, published also in Spain at Madrid, in 1823-24, in two volumes, notably inferior as a translation to that of Scio. Mexican priests in 1831-33 issued a new version of the entire Bible, the first ever printed in Mexico, running thru twenty-five volumes, with maps and plates, and with the Latin text, as well as the Spanish, with various prefaces, analyses, etc. It is made from a French version and printed with the Vulgate. All these, it will be observed, are since the translation of Valera, that is, post-Reformation, and we may fairly say, in this case, *post hoc, propter hoc*. In the same way, and doubtless for the same reason, Brazilian ecclesiastics have recently issued the Gospels in Portuguese, with the usual Roman Catholic accompaniments, which have obtained a very small circulation in Brazil.

But we must not make the common and erroneous assumption that Spanish and Portuguese Bibles are sufficient for our missionary enterprise. Indeed, according to the platform of the Edinburgh Conference, we have scarcely approached the vital missionary problem in South America, namely, the conversion of pagans—the pagan Indians, rather than nominal Christians.

The 6,000,000 full-blooded Indians which, according to Report of Commission No. 1, are scattered over South America, and the 1,700,000 in Central America, and the possible 8,000,000 in Mexico, not to speak of the Mestizos, who add many more millions, speak a wide variety of languages, as to which exact information is still lacking. They may be as numerous and diverse as the languages of the North American Indian; nor can anyone say how permanently they will continue. The Spanish and the Portuguese, and in less degree other European languages, will drive many of them out; but on the other hand such conglomerate *patois* as Negro-English in Guiana will spring up like rank weeds here and there.

The first task of the Protestant missionaries, and of their handmaids, the Bible societies, is to provide and perfect the translations; then the societies must see to their printing and circulation among all these tribes. This has been done in connection with the circulation of Spanish and Portuguese Scriptures, and in the present paper we can only rapidly summarize them, drawing on the records of both societies.

From the very beginning both the British and American societies reached out helping hands toward Latin America, to give Bibles in the major languages, Spanish and Portuguese, and later in various other European and even Oriental tongues, and also in the languages of the pagan Indians.

The British Society, organized in 1804, had well begun the good work before the organization of its younger sister in 1816. In 1806 600 copies were sent to Buenos Ayres and Montevideo. In the latter place they had a rapid circulation; even the priests bought them, for British influence was paramount. As soon as this ceased the Spanish bishop called in all the copies under severe penalties.

The American Bible Society was scarcely organized (1816) before its managers secured plates for printing Spanish Bibles, and in 1817 sent Spanish Scriptures also to Buenos Ayres, Valparaiso, and to Trinidad and other West Indian islands. There were no official agents at first, but a thousand Spanish Bibles and Testaments, for instance, were sent by a merchant to Lima and sold out in two days, and 5,000 might have been sold, it was reported.

One of the earliest American pioneers in South America and

Mexico was the Rev. John C. Brigham, who lived there for several years and frequently communicated with the society, visiting Buenos Ayres, Chili, Peru, Colombia and Mexico. In 1826, on his return, he was made secretary of the society, serving it with distinction for thirty-six years.

As early as 1824, eight years after the organization of the society, it granted \$500 to pay for the translation of the Bible into Quechua, the language of the Incas of Peru. One of its most recent efforts has been the publication of further translations made by Señora Clorindo Matto de Turner, a Peruvian authoress. Our British brethren issued St. John's Gospel in 1880. The American Bible Society in 1901 issued St. Luke, and since then the other Gospels, Acts and Romans.

Translation into the Indian tongues is of necessity slow work, retarded both by lack of funds, lack of translators, and lack of the art of reading. The forlorn remainders of the once proud Incas, the pathos of whose decline and fall under the iron heel of their conquerors so touched the heart of humanity, still make a strong appeal, but there are other tribes as needy tho less famous. Our society has issued the Gospel in Arawak for a tribe in Dutch Guiana, and in Zapotec for Mexican Indians. Our British brethren are able to report translations in seven languages in South America—Aymara, Negro-English, Quechua, Yahgan, Guarani, Lengua and Bribri; four in Central America—Carib, Quiche, Cakchequel, Mosquito; and two in Mexico—Aztec and Maya.

The task of distribution is an immense one, and for its successful performance needs the hearty, intelligent and persistent co-operation of all parties to the missionary undertaking.

The American society has now six regularly established agencies, as follows: the West Indies, Mexico, Central America (including Panama and part of Colombia), La Plata (including Argentina, Uruguay, Paraguay, Ecuador, Peru, Chili and Bolivia, and part of Colombia), Brazil and Venezuela.

For fifteen years it maintained a separate agency for Colombia and Venezuela, but the distracted condition of these countries rendered it so difficult that the present plan was adopted with the hope of a more satisfactory one later. A vestige of the activity of the society is seen in the fact that there appears for twenty years (1854-74) among the list of its vice-presidents the name of the Hon. Joaquin Mosquera, of "New Grenada," who consented to serve the society in this capacity.

The British society has five similar agencies for Argentina, Brazil, the republics of the Andes, West Indies and Central America, so that under slightly different groupings the two societies maintain a closely interlacing co-operation, and have done so long before that magic word became so familiar. This is notably true in Brazil where, except in one or two provinces, the States of that immense republic are apportioned equitably between the two societies.

In the West Indies and Central America our society leaves to the British all British territory, and labors in Cuba, Porto Rico, where it has the field alone, and also in Haiti, San Domingo, and some of the smaller islands. In 1879 the British society transferred all its work and its entire stock of Scriptures in Mexico to the American society, and since then it has done all the Bible work in that country.

Since the establishment of its regular agencies in these countries it has distributed a little over 3,500,000 copies of Scriptures. Prior to this, however, there was a considerable distribution done thru travelers, ship captains, merchants and others, and sometimes by its own representatives appointed for the purpose. This would total possibly 250,000 more copies. The British and Foreign has circulated 3,000,000 copies in all, so that for the first century of Bible work we can report more than 6,500,000 copies of Scripture, mainly Spanish and Portuguese, with a sprinkling of Indian tongues. Latin America cannot, therefore, be called a neglected continent so far as the Bible societies are concerned. It is not too much to say that they have been the pioneers, breaking the ground, anticipating the organized church, preoccupying the territory for missionary teachers; at first in more or less desultory fashion, but for the last thirty years by a well-planned and well-organized body of colporters under competent government and aiming to reach and cover the whole country.

We cannot here enter on the wonderful story of the occupation of the Philippine Islands, the first chapter of which is the

gallant attempt of British colporters to enter the islands, one of them losing his life and the other being obliged to flee from the wrath of the priests. This was ten years before the American occupation, and during that time the British society saw to the making of a translation of the Gospel of Matthew in Tagalog. When the hour of destiny struck (1898) the books were actually ready in Singapore, and our British co-laborer sent its representative, as we sent ours, immediately to the islands. Since that time our own society has secured translations in nine dialects, in two of them issuing the whole Bible; and the British and Foreign Society in several more, in one of them (Tagalog) issuing the complete Bible. Both societies, of course, use Spanish and English also. Armed with these the ground-work has been laid for an evangelical Protestantism in close co-operation with the missionaries of every family.

The beginnings of Bible work in Latin America seen in the distance of time appear perhaps more picturesque, and are distinguished by some extraordinary features. One of the most interesting facts in the whole story is the brilliant success that attended the first efforts. It seemed at first as if we might succeed in rushing the enemy's position.

The British society had a magnetic and energetic colporter in Mr. James Thomson, whose story is almost as wonderful as that of George Borrow in Spain, and perhaps with more striking Bible results in circulation. Starting from Lima in 1824, where he had been living, he made his way along the coast to Guayaquil and, crossing under the shadow of Chimborazo, pushed on to Quito.

Mr. Canton, in his fascinating history of the British and Foreign Bible Society, tells how governors and ecclesiastics were his aids, friars not only were hospitable, but aided him in the sale of the Scriptures within monastery walls, and engaged to take Scriptures on consignment, and governors of provinces supported them in it. Arriving at Bogota, there was held on March 24, 1825, a public meeting of clergy and laity, who voted that it was compatible with their obligation as Colombians and Roman Catholics to establish a National Colombian Bible Society, to print and circulate the Holy Scriptures in approved versions. At the meeting, held at the principal Dominican convent, distinguished foreigners were present; dignitaries in Church and State accepted office in the society. This was the most striking aspect of what seemed then a general movement, especially in the more enlightened countries, where many were cordially willing and ready to welcome the Scriptures. The managers of the American society at once shipped 800 Spanish Bibles to Bogota.

Mr. Thomson went to Mexico in 1827 where, with a retinue of twenty-four mules loaded with Bibles and Testaments, he wended his way thru the mountains and forests from Vera Cruz to the Aztec capital. Here he was received by the highest Roman Catholic dignitaries, and his progress at first seemed like a triumph. After a journey thru the country, when he returned to the capital, the Dean and Chapter issued an edict forbidding the sale, purchase, reading, or even possession of the Bibles published by the society, and in spite of Mr. Thomson's appeals and the remonstrance of the civil government and the evident desire of the people to have the Bible, the clergy did their best to enforce the edict among their own parishes. Then revolution broke out, and Mr. Thomson reluctantly retired from the country and came to the United States, and finally went thence to England. Thereafter the Bible could only make its way in Mexico in the teeth of Roman opposition.

When the next Bible agent visited Colombia he found that the National Colombia Bible Society had vanished into thin air and the brilliant signs of promise had faded away. Many a time and oft since then the incense of burning Bibles, strange fire on the altars of God, has ascended to heaven in many a city and hamlet. It is not long since the high ecclesiastics in a Brazilian city gathered all the Bibles they could and burned them in public, arousing the protests of enlightened Roman Catholics in Rio de Janeiro itself.

It is obvious that the two great keys to the neglected continent are the Spanish and Portuguese Versions, provided we use them and do not let them grow rusty from disuse. They will fit the wards of this curious lock when they are so perfected as to be thoroughly faithful to the originals and thoroughly idiomatic as translations. As the English version was a *scala santa*, perfected by the building of one man's work upon the others, so the Spanish and Portuguese versions must be perfected. This means large expenditures in money and also much more care and prayer on the part of

all charged with responsibility for missionary progress. Pray ye, therefore, the Lord of the harvest that he will raise up men who have the gifts of the Spirit to become masters of Spanish and Portuguese and the Indian tongues, and then that he will send forth colporters unto his harvest—humble, patient, plodding, often heroic, too little appreciated but indispensable colporters.

It means also the training of a body of godly converts by the joint efforts of missionaries, mission boards and Bible society functionaries, so that this work may be done with due preparation of heart, enthusiasm, the perseverance of the saints, and technical skill in the fine art of distribution. Let it be never forgotten that the purpose of it all is the missionary purpose, pure and simple—the conversion of sinners and building up of converts in faith and holiness. That this purpose has been abundantly fulfilled it would be a work of supererogation to prove.

The Bible itself has been the most effective missionary and the colporter an evangelist. Thousands owe their salvation to the Word thus ministered, as many touching instances plainly show. One of our master colporters, Francis G. Penzotti, now in charge of our La Plata agency, was himself converted by a Gospel handed to him by a colporter, and he in turn has filled South America with the knowledge of Christ, tho he has been cast into prison for doing so, but the Word of God was not bound.

Such colporters for the most part have been and ought to be under the direct oversight and at the expense of the Bible societies. With this must be joined colportage by missionaries themselves in connection with their own work, but it will not do to leave it to missionaries. The Bible societies must push it vigorously. It may be fair to repeat they have done and are doing so. During the year 1911 our society has had 203 agents, colporters and correspondents engaged in this task, or, including the Philippines, 247. It has spent in the last decade \$1,157,000 in Latin America, and counting the Philippines, \$1,300,000. The British society has spent over \$450,000 in money, not counting the Philippines. Its annual reports do not show the value of the books, but they may be safely set down as several hundred thousand dollars more, so that the joint expenditure of the two societies for the decade will not fall very far short of \$2,000,000. In many ways both societies have happily stimulated and supplemented each other. The British historian, recounting the travels of their agent at Panama, says he found that the American Bible Society has been there before him at work among the poor Indians and negroes. We have sometimes found them before us elsewhere.

The eyes of the world are fastened to-day on Mexico, and the intercessions of the people of God should ascend without ceasing on behalf of this distracted land, and especially of the faithful little flock that have been gathered to hold forth the Word of life. It will interest women especially to know that here alone in the arrangements of both societies a woman is in charge of the whole work of distribution. Mrs. Francis S. Hamilton, the widow of our long-time agent, since his death a few years ago has had full direction of the twenty or thirty colporters whose arduous task is to carry the Scriptures all over the republic. We have just had our first telegram from her since the anti-Madera revolution, and she is safe and well and asks for \$1,000 for her work. She ought to have \$10,000. Her home in the suburbs was not safe, and her office less so, as it was in or near the zone of fire in Mexico City; but when the outbreak came God sent his angel and an automobile to deliver her.

"The women that publish the Word are a great host," so the Revised Version would have us read the familiar Psalm, instead of "Great was the company of them that publish it." This woman we esteem a host in herself.

We have need of patience with ourselves and with others; with those below, and those above us, and with our own equals; with those who love us and those who love us not; for the greatest things and for the least; against sudden inroads of trouble, and under our daily burdens; disappointments as to the weather, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure toward us; in every-day wants, or in the aching of sickness or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes.—*E. B. Pusey.*

In May

By Emerette Horton Dunning.

Oh, day so bright with sun and song,
When common things are glorified;
Expectant hearts have waited long
For thee, dear day,

In May,
And the robin's song, cheerie, dearie.

She comes once more in her homing quest,
And she swings on the branch of the orchard tree;
She recks not now of an empty nest,
On this fair day

In May,
As she sings her song, cheerie, dearie.

To-morrow may be cold and gray,
The bird-song still, and a lonely nest;
It will be like this fair day,
This blossom day,

In May,
With its glad refrain, cheerie, dearie.

So when it is no longer May,
When the year has grown old, and the heart is sad,
Grant us memory of this one day,
This happy day

In May,
With its tender song, cheerie, dearie.

God so loveth us that he would make all things channels to us and messengers of his love. Do for his sake deeds of love, and he will give thee his love. Still thyself, thy own cares, thy own thoughts for him, and he will speak to thy heart. Ask for himself, and he will give thee himself. Truly, a secret hidden thing is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is how slight a foretaste of that endless ocean of his love!—*E. B. Pusey.*

As Good as a Romance

By Mary Linnell.

CHAPTER V.—A NEW HOME.

David Bates himself opened the door to Sydney.

"Welcome, my young friend," he said heartily; "welcome to thy new home. I trust thee will find it as comfortable as thee would wish." Then he took him by the hand, led him into the dining room, and introduced him to his sister Prudence.

Friend Prudence was a little, slim lady; she was old, and yet not old; all the grace of youth lingered about her figure and movements, altho her hair was as white as snow. In her eyes, dark, brown and tender, was the same sweet expression that had beamed in them when beauty lit up her delicate features. She was pale and wrinkled now, but she was as interesting as ever. The wrinkles faded away when you looked in her face and saw the kindness, the love, and the holy spirit that was reflected there.

She was seated at work when her brother took Sydney into the room, but she laid it aside instantly, and glided, rather than walked, to meet him, with a bright smile, which won his heart at once.

She took both his hands in hers (Sydney saw the blue veins shining thru the transparent skin) and bade him be seated in a chair which she herself placed by the fire.

"It is cold," she said, "and thy hands are cold, dear lad. Do thou warm thyself while I talk to thee; since we are to live together the sooner we be well acquainted the better. I am ever anxious to be free of speech at once with those who are destined to keep me company. Sit thee down, friend."

"Ay, ay," said David, "make the boy at home, Prudence. I promist him a home."

Prudence smiled. The Quaker ensconced himself in his favorite

arm-chair, and his sister sat down opposite to him. She began to ply her needle industriously, and Sydney thought, as he watched her, that she would have made a pretty subject for a picture. Her seat was low, and the high back cushioned with dark velvet made a good background to the snow-white cap tied under her chin, and the snow-white kerchief folded neatly and exactly over her bosom.

David turned to his pipe—an un-Quakerlike habit which he had fallen into. It lay on the side of the grate. He took it up slowly, filled the bowl with tobacco from a leather pouch produced from his pocket, and began to smoke. The thin blue fumes wreathed up into the warm air, and spread like a mist before Prudence. He watched them in silence from under his thick iron-gray brows. Occasionally he nodded his head as a sign of satisfaction with his thoughts. All the care which the Quaker had accumulated in business hours was puffed away in light clouds.

The pipe finisht, he was free to talk. His conversation was agreeable, and the voice of his sister was sweet. They spoke of indifferent matters, but Sydney found the time pass quickly, and the supper seemed to come in like an interruption.

When it was over the neat servant-maid brought a large Bible, placed it on the table before her master, and seated herself quietly behind her mistress.

David Bates opened the book and began to read. He read slowly and distinctly. The Gospel was to him the very substance of those heavenly things themselves to which it referred, and reverence breathed in every tone of his voice. Sydney listened with rapt attention. The Word of God seemed to come home to his heart with a new meaning.

A long pause succeeded the reading, and Sydney began to wonder at its length; then David suddenly rose. His face wore a look of sublimity, and his eyes exprest the consciousness of an invisible presence. The Spirit moved him to pray. He said softly, "Lord, I know thou art in the room, even as thou art everywhere. Art thou near to the heart of this youth, who has come a stranger into my house? If not, draw nigh unto him, I pray thee, teach him thy way, and lead him in the path of virtue and truth, for, lo! I am inclined unto him greatly, and would serve him much, if it be thy will. See, O Lord, to his thoughts, whether they be good or evil, for thou knowest his thoughts, whereas I know them not. See to his doings, that they be according unto thy commandments, and let him hearken unto counsel. The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise. Let him be even as a right hand unto me, doing honorable things, that his reward may be honorable, and, O Lord, bless his kindred, bless his father and his mother, if so be he hath parents, and all his relatives. If he has left them unadvisedly in anger or error, chafing under imaginary or real wrongs, look to it, I beseech thee, and in the end make good to come—make good to come." The Quaker repeated the sentence with a singularly impressive emphasis, and sat down quietly with a serene smile breaking over his face.

He seemed unconscious of the effect produced by his prayer upon Sydney, who instantly altered his position to hide the emotion he felt. Prudence, however, as she busied herself putting away her work, saw that some of her brother's words had gone home; but she smiled and chatted pleasantly until David said, "Good-night."

Then she said, "Friend, I will speak to thee for a few minutes before I show thee thy room. I will sit down again; do thou sit down again also, and we will have a little conversation before we separate."

Instinctively, Sydney did as he was bidden.

"I am going to speak of my brother's prayer," continued Prudence. "I saw thee affected by it, but thee must not think because he so prayed, he has suspicions that thee didst leave thy family unadvisedly, in anger, or error, or without good reason."

"Oh, no," said Sydney, "I was not thinking of that at all; he mentioned my parents, and it brought back to my mind those days when I had my mother to care for me. I was not five years old when she died, but I can see her in my memory as plainly as if I had looked upon her yesterday. Her image is always present."

"Poor lad," murmured the Quakeress, turning away her face. "Is thy father dead also?"

"Yes," was the low answer.

"Poor lad," sighed Prudence again. "Then I guess thy story."

And she rose and stood, looking into the fire, keeping a long silence. The flames flasht red light upon her face. It was grave with thought. Suddenly she turned, and saw Sydney's gaze fixed upon her. He wondered what she thought. She smiled, and took his hand, and said, answering the question exprest by his eyes, "Yea, I will tell thee what I was thinking, my lad. I was thinking thee had been driven out by unkindness; and it is so, is it not?"

"Yes," replied Sydney. "Did not Mr. Selton tell Mr. Bates I had acknowledged so much?"

"Probably he did," said the Quakeress, "but my brother did not mention it to me." Then she added, "But let us hope thy lines are fallen in more pleasant places now. I will do all in my power to make thee comfortable. I will seek to be a mother to thee."

CHAPTER VI.—A RAY OF MOONLIGHT.

The spring had come, violets were hidden in the shadows of the old oaks and elms, and buds were on the rose bushes. The young leaves shook, fresh and green, in the light wind, birds called to their mates, and the sun, with an agreeable warmth, wooed the earth into promises which made glad the heart of man.

Sydney Davis had found a place in the affections of the Quakers, and a quiet content in the life they led. As sweet and strong as the spring flowers was the relation between the Quakeress and the boy. She had fulfilled her promise, and was to him "a mother," caring for him, interested in him. It was a delight, when he left the shop, to fly home and meet her smile, and do what he could for her.

She enlisted his services chiefly for her flowers. Friend Prudence loved flowers. She tended them, and knew them all by name as if they were dear children. Sydney would often pause, when he was helping her, to watch her glide among them. Her quaint costume of gray and black-and-white looked so picturesque contrasted with their rainbow tints, as she stooped over their heads, almost caressing them.

"Lad," she said to him one day, "I see God in my flowers."

"I think you see God in everything, Miss Prudence," replied Sydney.

"It is because I look for him in everything," was the answer. "Ah, there was never a shadow so dark but I could see thru it some reflection of his light."

"Have you had many sorrows, ma'am?"

"Well, not many—but just a few in my young days, as you seem to have had. Looking back, however, I can see that they were not so dark after all, and know that, if I had been less sensitive, those things which composed the shadows would have made little real difference to me; but my disposition was against them, and children naturally exaggerate the small troubles which befall them."

"I wonder whether I have exaggerated my troubles," said Sydney thoughtfully.

"It is very likely," answered Prudence, seating herself in a garden chair; but she added, with a smile, "I cannot give thee a decided opinion. Thee hast never told me what thy troubles were. I know only that thy sister-in-law was unkind. Pray did she use the rod?"

"Oh, no," laughed Sydney, "she did not do that, but she used her tongue so freely it made me smart more than any rod could have done."

"The tongue is a little member," said Prudence, "and boasteth great things. Behold, how great a matter a little fire kindleth! For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil."

"Her's certainly was," answered Sydney. "Her tongue was the scourge of the house. She seemed to have no control over it. I bore it very well until I was singled out for special attacks—then it became unbearable. I had everything that wealth could give me, but they were of no use without peace."

"No," said the Quakeress. "Everybody ought to learn that lesson." Then she asked, "But how didst thou escape?"

"I'll tell you all about it," replied Sydney, seating himself by his friend; "I've often thought of telling you. One day she was more than usually disagreeable, and when she told my half brother of what she called my faults, he was more than usually unjust. He always took his wife's side, right or wrong, to secure his own peace, but somehow he took it with extra seriousness that night. I got a

lecture which made me nearly beside myself with vexation. I listened quietly for some time, but at last I snatched up a lighted candle and ran out of the room in an agony of grief and indignation. I hurried upstairs with tears in my eyes, and a choking sensation in my throat. 'They treat me like a worm,' I thought. 'I am trodden upon continually.' Then I wondered what was the use of living such a miserable life, and wished I was dead."

"Poor boy," murmured Friend Prudence softly, as she took Sydney's hand in hers, "I hope thee soon recalled these words. God never forgets us even when he appears to do so."

"Well," answered the youth, "I did recall them, for when I opened the door of my chamber, God's beautiful moonlight met me on the threshold. Its glory filled the room, and one bright ray stretched across the floor. It pointed towards me, and all at once I fancied it looked like a sceptre. Then flashed into my mind that story about—you guess what, ma'am."

"The golden sceptre of Ahasuerus pointed toward Esther as a token of his favor," answered Prudence.

"Yes, that's it," said Sydney. "God's ray of moonlight was to me a sign of his favor also. I placed my candle upon the dressing table, and crossed the room a little comforted, but altho a drop of oil had fallen upon the trouble within my breast, I was not prepared to be calm and forgiving in a moment. I still felt very miserable as I sat down in the recess of the window. A bright fire burned at the farther end of the room. It threw a cheerful gleam upon the furniture, but I turned away from the flickering, flashing flames, enticing the shadows into dances. They seemed to mock me. What was a fire and a sumptuous bed chamber to me? I wanted peace, which such comforts did not give. I wanted a kind word, which no one uttered."

"Ah!" murmured the Quakeress, "I understand. A soft couch is hard enough when the heart is aching."

"I shrank into my recess shivering," continued Sydney. "What did it matter if I caught cold? Who would care? Not my sister-in-law, not my half-brother, not my guardian—he never answered my letters. I was very bitter against everybody, and everything, and I went on muttering my complaints, although the flood of moonlight which had suggested itself to me as a symbol of God's favor still flowed at my feet."

"But thee observed the ray again presently, no doubt," observed Prudence, "and remembered the fancy."

"Oh, yes," said Sydney, "and while I was looking at it, a better spirit came upon me. The words of a psalm which I had repeated to my teacher in the morning returned to my memory. They had not impressed me at the time, but now they seemed to come like a comforter."

"What words occurred to thee, dear lad?"

Sydney repeated, "Fret not thyself because of evil doers. Trust in the Lord. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him. Cease from anger; and forsake wrath."

"Words from Psalm 37," said the Quakeress. "What effect had they besides consolation?"

"Well, they made me cry. You see, ma'am, I had not given God many thoughts. He had been to me only—only—" the youth hesitated for an explanation.

"An Omniscient Being," suggested Prudence. "One who made all things, preserveth all things, and directed them in their varied courses—who dispenseth life and death, and is a great mystery, hidden somewhere in space. Thee neither feared him nor loved him in reality, but fancied thee did both, and considered thyself religious because thee was regular at divine service, tried to keep his commandments, and read his Scriptures."

"Yes, that's it exactly," said Sydney. "I had not thought of God as a friend; and I began to cry when I found his words coming into my memory to comfort me, because I felt I did not deserve their encouragement. I felt I ought to love the Lord who comforted me better."

"The pity of the Lord had touched thy heart in a due season my son?"

"I suppose it did, ma'am. I sat still for a long time after that,

with my face hidden in my hands, and condemned myself. Soon, however, it occurred to me that the past might as well be buried. It would be better to try and redeem lost time than to moan over it; but then came a number of questions. I saw it would be impossible to change my life in my brother's house."

"So thee made up thy mind not to try, but to run away?" said Friend Prudence, with a smile.

"Yes, I did," replied Sydney stoutly. "I could not there begin the new life I was now determined to lead, and I was sick of enduring unkindness. The night was clear and frosty—the moon made it light. I could see every object with a mysterious shadow and stillness about it. There was an oak before my window, and its branches touched the glass. In the summer I used to get out among them, and find a seat. Well, as soon as I made up my mind to escape, the tree suggested the means. It would be easy to slip down the oak, tho slimy with hoar-frost; and I began to gather what possessions I could conveniently carry. Oh, Miss Prudence! I was a long while before I could make up my mind what to take, and what to leave behind."

"I don't doubt it," said the Quakeress. "The most insignificant things assume a value at such times."

"Well, at last the choice was made," said Sydney; "and I walked across the room to put out the candle, with my heart thumping against my side. It was making a final effort to restrain me. By the candle lay a little book—a little book I would not have forgotten for a fortune. It was my mother's gift. I snatched it up hastily, and put it into my pocket—not, however, before a vision of my mother rose before me. I saw again her sweet and gentle face, with her deep and tender eyes. I turned my back upon the light and looked instinctively upon my bed. She had died in it, and somehow a vague fancy possessed me that I should see her there again looking just as she looked when she was dying. Ah! how well I remember how she looked. She sat up, supported by pillows, with her long, bright hair streaming behind her ears. Her complexion was strangely pale when she pressed her face against mine, and whispered—'Sydney, my darling, I am going to Jesus and your father. Be a good boy. Fear God, and speak the truth always.' I felt again the touch of her cold lips and the breath of her last kiss. I flung myself down by the bed in an agony of grief. In the hour of parting with the home where she had dwelt and I had been born, I lived over again the sad hour of parting with her."

Prudence was so moved that she wept.

"Oh, don't weep," cried Sydney, with the tears streaming from his own eyes. "I am sorry I have said what I have, but I could not help it. See, it is all over now. That dark hour was the last, for I soon recovered my spirits when I got upon the high road. Then the Lord took me up very quickly, and gave me you to be my mother in the place of her who is gone."

"That I may lead unto her, I trust," said the Quakeress, pressing the hand gently which she retained in hers, and Sydney nodded his head with a smile.

(To be continued.)



General Assembly Notes

A closed Sunday was voted for by the Sabbath Committee of the Northern Assembly. The Sunday newspaper were especially attacked, and commissioners from all the assemblies in mass meeting discuss "The Relation of the Church to Social and Industrial Conditions." J. A. McDonald, of the Canadian Presbyterian Church, was the principal speaker. The commissioners were also warmly welcomed at a reception given them by the students of the Agnes Scott College of Atlanta.



The charges and countercharges relating to the orthodoxy of Union Theological Seminary, of New York, which characterized the four hours' discussion of the relation of the Presbyterian Church in the United States of America to that institution, came to an abrupt halt when ex-Moderator the Rev. Dr. Mark A. Matthews made a motion, which was adopted by the Assembly, that the entire matter be placed in the hands of a new committee of seven to be appointed by the moderator, with instructions to go into all of the matters relating to the church's relationship to the seminary and

report to the Assembly a year hence. Early in the discussion President Francis Brown made it clear that to investigate the status of Union Theological Seminary was none of the Assembly's business, "for," said he, "we are here not at the bar of the assembly and church, but as guests bidden to share your hospitality whom you have met with a club rather than the outstretched hand of cordiality." Dr. Brown claimed that the officials of the seminary had not been treated fairly in the matter of the reports to the Assembly, since these reports had been denied to them when it was imperative, in order to make a wise response, that they be carefully examined and analyzed.

An interesting occurrence in the Northern Assembly was an exchange of greetings between Confederate and Union veterans of the Civil War. S. B. Scott, of Atlanta Camp, United Confederate Veterans, appeared before the Assembly, and, in extending an invitation to the "Sherman veterans" to meet the local Camp of Confederate Veterans, said: "We will show you that we can forgive and forget that little misunderstanding which caused the memorable fight around this village fifty years ago." His remarks were greeted with cheers. A "Sherman veteran" sprang to a chair and began singing, "My Country, 'Tis of Thee," and the entire assembly joined.

Certain charges which had been made against the Board of Home Missions of New York were brought before the Assembly. It was urged that the board was not only extravagant in administrative expenditures, and that it was assuming authority of a superintending oversight which belonged instead to the Presbytery. The executive commission, in reporting, urged that the board, of which D. Stuart Dodge is president, is in no way deserving of censure for its expenditures or its policy. The committee did report, however, that the Labor Temple, on the lower East Side of Manhattan, which cost the board \$17,457.65 to maintain last year, be transferred to the care and direction of the Presbytery of New York. The committee further recommended that the bureau of the church and country life be discontinued at the earliest possible date; but to this proposition there is a pronounced opposition, and it is believed that the committee's recommendation regarding this department's discontinuance will be taken up again on a motion to reconsider.

The Temperance Committee reported recommending that the church petition President Wilson and his administration to withhold federal licenses to sell intoxicating liquors in territories where the sale is prohibited by State law; that an amendment be made to the Constitution of the United States to forbid the manufacture and sale of whiskey, and that the church join other churches in a call for a national conference to ask our government to treat the liquor matter as China has opium. By a unanimous vote the united assembly adopted a resolution intended to bar from schools supported by the government all denominational badges or uniforms. This resolution, which is to be presented to the President of the United States, was introduced by Professor J. A. Wilson, of the Pittsburgh Theological Seminary. Action by the Southern Assembly in indorsing by an overwhelming vote the "brief statement of belief" as submitted by the special committee appointed at the general assembly of last year is regarded as one of the triumphs of the present gathering. Some minor changes were made, but the report remains intact in essentials. The statement will be circulated as a tract among members of the church. The standing committee of Sabbath schools and publication recommended to the Assembly that the church continue the use of the system of graded lessons which has been so vigorously condemned in many quarters of the church during the year as being unpedagogical and theologically unsound.

Two other spirited discussions caused flurries of excitement. The Northern Assembly opened the day in a turmoil resulting from the reproduction of a New York newspaper story charging that Dr. J. T. Stone's election as moderator of that body was brought about thru a "deep laid political scheme." A lively tilt between

supporters of home and foreign missions in the Southern Assembly resulted in several minutes of prayer before a vote was taken on an impending question. The standing committee on "systematic beneficence" in its report advocated apportionment of sixty per cent. of the income to foreign missions and twenty-one per cent. to home missions. An apportionment of fifty-four per cent. to foreign missions and twenty-seven per cent. to home missions was strongly urged by the permanent committee on the same subject. Sharp exchanges took place between the supporters of the two schedules. After several minutes of prayer the recommendations of the permanent committee were adopted. While some sessions of the assemblies were marked by sharp discussions on questions of vital importance to each individual body, added impetus was given to the movement for an organic union of the various Presbyterian organizations. The most important development tending toward a crystallization of this plan was the unanimous adoption by the Northern Assembly of a resolution authorizing the transmission of proposals of an organic union to the supreme judiciaries of all the Presbyterian churches in America.

The report of the special committee on Union Theological Seminary of New York city was made to the Northern Presbyterian Assembly and the heresy question discussed. The faculty of the seminary was charged in two minority reports with holding beliefs contrary to the Presbyterian faith, denial of inspiration of the Bible, and the divinity of Christ being charged to them. The writings of Dr. William Adams Brown, one of the professors of the institution, was quoted in the minority report as sufficient cause for the Assembly's repudiation of the institution. The majority report of the committee asked for a continuation of the committee's work until next year, stating that an amicable settlement of the relations is believed to be possible. Minority report No. 1, which was made by Eli H. Perkins, of Cleveland, and Dr. John R. Davies, of Philadelphia, asked that the committee be discharged, since a restoration of relations between the seminary and the General Assembly is impossible. Minority report No. 2, which is bitter in its denunciation of the Union faculty, was made by Dr. Frank C. Monfort, of Cincinnati, editor of "The Herald and Presbyter." Charges were also made that the seminary had used hundreds of thousands of dollars in a way not originally intended by donors of the original endowments. It has been intimated that litigation will be instituted to have the directors of Union Seminary relinquish their hold on the moneys given with the express stipulation that they should be used in the promulgation of Presbyterian faith and doctrine. Rev. Dr. Brown said, in reply: "Union Theological Seminary, of New York, is not a Presbyterian institution, nor does it expect to be. Neither will the board of directors and the faculty of that institution entertain any kind of a proposition which is destined to result in a statement of belief which will conform strictly and only to the Presbyterian standards." According to Dr. Charles R. Gillette, registrar of the seminary, if criticism of the Union Theological Seminary is intended to force the seminary under the control of some denomination again, it will be as ineffectual as it has been distorted. Dr. Gillette explained that this year the Presbyterian Conference invited the seminary to return to the fold, but that the invitation was not alluring. Some of the recent criticism of the seminary was made by the Rev. Dr. Montfort, editor of "The Herald and Presbyter," published in Chicago, at the session of the Northern Presbyterian Assembly in Georgia, when he was quoted as suggesting that Union Theological Seminary was teaching Hindu philosophy. "I'm not in the habit of calling men ignoramuses in print," said Dr. Gillette, "but this man knows no more about Hindu philosophy than I do, and he knows nothing about the seminary. One impression that should be corrected is that the seminary is using money for its own purposes that was intended for the use of the Presbyterian Church. In the 90's the General Assembly appointed a lawyer to investigate that matter, and were forced to acknowledge that there was not a cent in our assets that was intended for the use of the Presbyterian Church. Since then we have received a good deal of money on the condition that the seminary was to remain undenominational. Five denominations are represented at present in the teaching body, and the directors and twenty-six denominations in the student body."



Around Grandmother's Chair

Processional Caterpillars

It is almost time for this procession to start. In riding through the country the other day Grandma noticed that the branches of many trees were hung with caterpillar cradles. Pretty soon their little occupants will begin to stir and, like the cradles in the tree tops that Mother Goose tells about, "Down will come cradle, babies and all," and then will begin a work of destruction. It seems too bad that the beautiful green foliage of tree and plant should be the food of these little marauders. Dr. Frederic Campbell says: "There are three kinds of caterpillars that go in processions and make their nests in trees. There is a kind of captain who takes the lead, behind which two others follow, just touching the first; then come three in the same manner, and so on, each row having one more than the row ahead. Sometimes this plan varies, as when the line, after widening as described, again narrows; but it is always led by the single captain, with two in the second row and three in the third. The

whole line looks at first like a slowly moving snake, with a length even as great as thirty feet. If you take a stick and throw some caterpillars out of the procession, the others will close up the gap at once. It is at night that they march out after their food; but if this be not abundant, they may be seen in motion in the daytime. The hairs of these caterpillars are poisonous to human flesh and to the air passages and the eyes, and even cattle must be kept away from them when numerous. This is partly due to broken caterpillar hairs, but probably yet more to a chemical substance which they contain."

Our Post Office

A BEAUTIFUL VALLEY.

Marshlands, Pa., May 16, 1913.

Dear Grandma: I would like to have a place around your Chair. I am ten years old and my papa takes your paper. I like to read the letters from the children. I have a little sister who is two years old. My school closed last Friday. We had a picnic. This is a beautiful valley in summer where I live. Well, as this is my first letter, I will close.

Your loving grandchild,
Stella Smith.

Grandma is pleased to hear from you, Stella. You must certainly be enjoying the beauties of your valley, and it is just the nicest time for a picnic. I trust you will have a happy vacation.

PROVIDING FOR THE SOLDIER.

Washington, D.C., April 12, 1913.

Dear Grandma: We take your nice paper. I am a seven-year-old girl. I like to read your paper. I go to every day school and Sunday school. We live near the Soldiers' Home. The park is beautiful. I hope you are well. I hope to see this in print.

I am your loving grandchild,
Harriet F. Ross.

I am delighted to put your letter in print, my loving little grandchild. It is a great joy to know that the soldiers have such a beautiful and comfortable home. I am sure they well deserve it. Tell us some more about your city; we all like to know what is going on there. You know all boys and girls and grown-ups, too, in the United States feel a great interest in Washington.

IN THE GARDEN.

Newton, Mass., May 12, 1913.

Dear Grandma: I am a little boy seven years old. I go to school when I am at home, but I am staying at grandpa's now because my brother, Arthur, is sick. He is getting better, so I expect to go home soon. It is very pleasant here in Newton. The trees and grass are so green, and there are so many pretty flowers. I like to pick the flowers in the yard, and I love to hear the birds sing. I saw two bluebirds to-day. My grandpa has taken your paper a great many years, and my papa wrote a letter to you when he was a little boy. With a great deal of love.

Your new grandchild,
Roger B. Tarbox.

I certainly am proud to get a letter from a little great-grandson, and please tell papa that I am still his loving Grandma, even if he is so grown up. The country is in its prettiest dress, to be sure, and both the birds and "folks" enjoy it.



QUEEN OF THE MAY.

IN BLOOM.

Brooklyn, N.Y., May 10, 1913.

Dear Grandma: May I be your grandchild. I am in the fourth grade in school and like my teacher. We have a big yard and it looks very pretty now. The lilacs are in bloom; I wish I could give you some. I have a bed of pansies of my own; I am very fond of these pretty flowers. We are going to have anniversary soon. Our school marches on Clinton avenue. Hoping to belong to your happy family, I am,

Your loving grandchild,
Anna Case.

Grandma trusts anniversary Day will be pleasant this year. The little folks are disappointed when it is not, for they all enjoy the march as well as the ice cream and other goodies at the end of it. And Clinton avenue is such an inviting parade ground. Thank you for wishing to give me such sweet pleasure, and pansies are my special admiration. I trust they will do their prettiest for you.

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCH.]

Miscellaneous Books

"Pollyanna." Once in a while a book is published which, because of a wholesome philosophy which can be adapted to our every-day life, stands out by itself in the realm of fiction. They are pleasant company indeed; the world is glad of them and remembers them with gratitude. "Mrs. Wiggs of the Cabbage Patch" was such a story. And now comes "Pollyanna," justly sub-titled, "The Glad Book," which will live for the same reason that made Mrs. Wiggs immortal—the wholesome quality of its fascination. Into a narrow, fault-finding village steps Pollyanna with her original recipe for happiness, which she soon impresses on all—the homeless boy; the lovers years parted because of unwise pride; the discontented invalid who always wanted chicken jelly when folks brought her calf's-foot jelly and calf's-foot jelly when they brought chicken; Nancy, the little maid of all work, who possess a crude philosophy of her own. There is no hint of preaching to mar it; the influence is all the more potent because Pollyanna is described as living her philosophy, not expounding it. There is something altogether irresistible about her—some quality of originality and joy in her character that demands the individual attention of the reader. It is a glad, wholesome book, fresh in tone and graceful in expression—a book that is decidedly worth owning.

"The Dickens's Year Book." Many, if not all, of the familiar quotations from Dickens appear in "The Dickens's Year Book," which has been compiled by two Dickens enthusiasts, Lois E. Prentiss and Gertrude C. Spaulding. For every day in the year there is an appropriate quotation. Of course, not all of them are equally pertinent; that would be impossible. Tho on January 1 we have a suggestion from Dick Swiveller to "run a moist pen slick thru everything and start afresh," and June, being the month for weddings, Mr. Weller's melancholy admonitions to Samivel on marriage are assigned to that month. Apart from its value as a year book, it is valuable as a means of recalling to the mind the wisdom and wit of Dickens.

"A Hand-book of Modern French Sculpture." This hand-book is for those travelers who desire more information about modern French sculpture than is given in ordinary guide-books, but who have not at hand the volumes of art history, and criticism necessary to satisfy their desires. Here, in compact and convenient form, one can find brief biographies of all French artists of any note whatever. Besides the biographies, the volume contains interesting and illuminating criticisms of the masterpieces of modern French sculptors, written in a non-technical manner, which cannot fail to interest and guide the average reader. This is an indispensable book for anyone who intends to "do" intelligently the Louvre, the Luxembourg, or, in fact, any of the great picture galleries of the world, for all of them contain a prized collection of French sculpture. More than that, it is an important and authoritative work, and deserves the notice of everyone interested in French art.

"Stella Maris." Stella Maris is William Locke at his best. There is a pervading delicacy and beauty about the story born out of the tender worship that Stella Maris draws to herself as she lies in the great chamber overlooking the sea. Stricken by a spinal trouble, she has never walked, but lies prone on a couch thru half the book, entertaining her friends and weaving her own fairy world into which no knowledge of the evil of the real world is ever permitted to enter. One of her friends is John Tresca, whose wife is a miserable woman in jail for maltreating a child. Another is Walter Herold, a young actor. They both love her, and into the charm of the sea chamber they come leaving all sorrow and tragedy behind. Gradually Stella becomes well and the real complication of the story begins. She is twenty, but a child in knowledge of the world, and we see her growing in wisdom thru bitter and tragic experiences that would be sordid and melodramatic in the hands of a lesser artist than Locke. It is Locke's method to take the commonplace facts of life and clothe them in a radiance that glorifies

them, insisting that underneath their dull and leaden details is glowing sentiment and romance.

"The Career of Doctor Weaver." If a novel of the vital kind to which "The Career of Doctor Weaver" belongs can be said to have a theme, it may be set down as the incompatibility of mere fame seeking with the happiness of doing right. Until the unhappiness following the cruel, forced withdrawal from his life of the woman he really loves teaches him his lesson, Dr. Weaver is oblivious of everything except the pursuit of fame and glory. His brother Jim, hating his brother's methods, loves a girl whom circumstances has placed in his brother's hospital, which furnishes a thread of romantic interest. There is much complication of nefarious hospital methods, political issues and emotional crises, but the various issues have been kept clear, the conflicting motives and their interaction have been vividly exhibited, and the development of the various characters has been surely traced. The story revolves about the responsibilities and problems of the medical profession of the present day.

"A Downland Corner." This collection is made up of studies and pictures of the characters in a little "Downland Corner." The village, compact and tree-shrouded, nestles at the foot of the great rolling downs. It is a little community in itself, remote from towns, isolated even with respect to the neighboring villages. And the community has its own characteristics, its likes and dislikes, its gossip and its happenings. Those who know "The Canon in Residence" will be prepared for the charm and humor of Mr. Whitechurch's latest book.

"The Right of the Strongest." Like most novels that linger long in the memory, "The Right of the Strongest" is strong in local color and in intimate description of the local characteristics. Apparently the author is thoroughly familiar with the life in the Alabama hills to which Mary Elizabeth Dale returns after she has been educated by a philanthropist, whose only contribution to the story is a letter which Mary receives some time after his death. Into these wilds comes John Marshall with a practical scheme for sacrificing the homes of "her people" for the good of the community at large. She struggles with her love for him and her loyalty to the hill people. There are scenes of tragedy, of painful intensity, tragedy as rough and rugged as the hills themselves. This story is destined to carry an appeal, for it portrays with painful clearness the eternal struggle between the traditions of a people and the advance of a civilization.

"Zone Policeman 88." The building of the great canal at every stage of its development has brought into production a literature of its own, dealing with all its phases and relations to the world at large. But here is a flashing account of the scenes, people and incidents that a man with the best of facilities for seeing things during a varied experience in the Zone has given us. It was his knowledge of Spanish which won him a position on the police force, a vantage point for seeing things on the inside. When that advantage is joined to a story-telling faculty, and when this combination is embodied in a book of travel, the result is a book worth reading. As a census taker, his experiences were sometimes of a startling nature, like the discovery of a common laborer, a pick and shovel Spaniard, whose library contained worn volumes of Hegel, Fichte, Spencer, Huxley and others, who are accustomed to sit in the same company. Notwithstanding his railery at some governmental methods at the Zone, he concludes with the conviction that the Zone is the "best governed district in the United States. It is worth any American's time and seasickness to run down there, if only to assure himself that Americans really can govern."

"The Candid Adventurer." It is not a new theme that Anna Coleman Ladd has evolved her story around, tho it is genuinely original in its treatment. She deals with the age-old struggle between conventionality and temperamental originality. With a handful of words at almost the very beginning the two characters are introduced in the attitude toward each other that they maintain till nearly the close. The woman, a product of New England's conventional environment; the man, an artist with an abundance of temperament. Into the situation soon steps a Polish model who further complicates it. To those who love a brilliant and fantastic portrayal of an idea rather than a photographic reproduction of life, as it really is this story will be welcome.

"Way Stations." In this day of frenzied feminine agitation, it is interesting to know the history of the Woman's Movement, especially in England, where the interest of the world has been directed by the startling and sometimes tragic *denouements*. "Way Stations" contains a collection of the speeches and articles which Miss Robins has delivered or written since October, 1905, intersected with notes, called "Time Tables," which relate the most important incidents that occurred during the period of the delivery of the speech or the writing of the article. The value of this book lies in the fact that here in compact form is collected all the arguments of the woman suffragists, especially relating to the struggle in England, tho, as the author says, "The battlefield is English soil, the issue belongs to the human race."

"Pollyanna," by Eleanor H. Porter. (Publish by L. C. Page & Co., Boston, Mass.; price, \$1.25.)

"The Dickens Year-Book," by Lois E. Prentiss and Gertrude C. Spaulding. (Publish by A. C. McClurg & Co.; price, \$1.)

"A Handbook of Modern French Sculpture," by D. Cady Eaton. (Publish by Dodd, Mead & Co.; price, \$2.)

"Stella Maris," by William J. Locke. (Publish by John Lane Co.; price, \$1.35.)

"The Career of Doctor Weaver," by Mrs. Henry Backus. (Publish by L. C. Page & Co., Boston, Mass.; price, \$1.25.)

"A Downland Corner," by Victor L. Whitechurch. (Publish by Henry Holt & Co., New York; price, \$1.20.)

"The Right of the Strongest," by Frances Nimmo Greene. (Publish by Charles Scribner's Sons, New York; price, \$1.35.)

"Zone Policeman 88," by Harry A. Franck. (Publish by the Century Co.; price, \$2.)

"The Candid Adventurer," by Anna Coleman Ladd. (Publish by Houghton Mifflin Co.; price, \$1.20.)

"Way Stations," by Elizabeth Robins. (Publish by Dodd, Mead & Co.; price, \$1.50.)

Church Notes

On May 8 the Rev. William T. S. Seyfert was installed pastor of the young Presbyterian Church of Palmerton, Pa. The Rev. James A. Little, D.D., of Kokenauqua, presided, put the constitutional questions and offered the installing prayer. The Rev. Irwin P. McCurdy, LL.D., of Langford, delivered the installation sermon.

The Forest Free Church was dedicated as "The Church of Forest Hills" May 11, 1913. Addresses were made by Revs. H. H. Belcher, William Jay Peck and R. T. Kent. Prayer of dedication was offered by Rev. George H. Fetters. Fifty joined the church that day. The communion service was the gift of Mrs. Edward Backus and her daughter.

The Lima Presbytery meets with the Olivet Church, Lima, Ohio, June 4. Dr. J. Wilbur Chapman, who reaches this country June 1 from Australia, will address the Presbytery at four p.m. on "Evangelism." He will preach the installation sermon of Rev. Columbus Polk Goodson that evening in the Olivet Church. Rev. W. P. Dickens-Lewis, the moderator, will moderate the meeting, Rev. Thomas Knox will

charge the people and Rev. E. M. Page, the pastor. Mr. Goodson began his work as pastor of the Olivet Church April 1.

There will be installed at each of the summer conferences—at Blue Ridge, N.C.; Silver Bay, N.Y., and Lake Genève, Wis.—this summer, a typical or model scene from a missionary exposition, in connection with which demonstrations will be given each day, showing the value of the exposition in missionary education. It is very desirable that delegates should be sent to the conferences who will make a study of these scenes with a view to reproducing them in local churches.

The eightieth annual meeting of the Congregational Conference of New York State was held in the Plymouth Congregational Church, Utica, last week. The annual sermon was preached by the retiring moderator, the Rev. Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, Manhattan. During the meeting there was a lively debate on the question, "What Shall Be Our Attitude Toward the Polity Plan of the National Council 'Committee of Nineteen?'" This is the matter called in some quarters "the effort to Presbyterianize Congregationalism."

Central Congregational Church, Boston, Mass., has been hearing some of the most distinguished preachers of the East during the absence the past winter of the pastor, Rev. John H. Dennison, D.D. Among this number have been Rev. Dr. Lyman Abbott and Professor Hugh Black, of New York city; Dean Charles R. Brown, D.D., of Yale Divinity School; Rev. R. H. Potter, D.D., of Hartford, Conn.; also Professor Daniel Evans, D.D., and others from Andover Theological Seminary. It is generally understood that Dr. Dennison will not be able to return to this important church, altho he has been granted a long vacation for rest, which has been spent abroad.

Benjamin Fay Mills, formerly so well known as a leading evangelist, is holding a series of meetings for two weeks in May in the Second Universalist Church, of Boston, Mass. These meetings might be classed as ethical culture evangelism. While not distinctly religious, the moral and ethical tone is good. His subjects are such as these: "What the World Never Knew Until Now," "The Happiness Habit, or Good Cheer Medicine and How to Make It," "The Prophet Emerson, the Greatest Man of Modern Times," "The Psychic Powers of Man," "The Key to a Satisfactory Life," etc. Mr. Mills is now at the head of an organization called "The Fellowship," with headquarters in Los Angeles, Cal. There are branches of this Fellowship in several other cities in the West.

Rev. Dr. Charles Carroll Albertson was formally installed pastor of the Lafayette Avenue Presbyterian Church in Brooklyn Tuesday evening, May 6. The service was an impressive one and attended

by a very large audience. Dr. Albertson is the fourth pastor of the Lafayette Avenue Church which has been in existence for fifty-six years. The former pastors are the Rev. Dr. Theodore Ledyard Cuyler, who served from 1860 to 1890; the Rev. Dr. David Gregg, from 1890 to 1894; the Rev. Dr. Cleland Boyd McAfee, from 1904 to 1912. Dr. Albertson began his duties on Easter Sunday, coming from the Central Presbyterian Church, Rochester, where he was installed Oct. 23, 1905. Dr. Joseph Dunn Burrell, retiring moderator of the Brooklyn Presbytery presided. The sermon was preached by the Rev. Dr. Frank W. Gunsaulus, pastor of the Central Church, Chicago, Ill. The charge to the pastor was given by the Rev. Dr. Henry H. Stebbins, former pastor of the Central Church, Rochester, N.Y., and the charge to the people by the Rev. Dr. Cleland Boyd McAfee, Dr. Albertson's predecessor, now professor of dogmatic and polemic theology in McCormick Theological Seminary, Chicago. Dr. McAfee said he had no need to charge the people to be good, as that they had always been, and Dr. Albertson could ask nothing more than that they should be as good to him as they had been to the two great pastors, Drs. Cuyler and Gregg, and to their rather unworthy successor, himself.

On Wednesday evening, May 14, the Clinton Avenue Congregational Church, of Brooklyn, N.Y., was the scene of an unusual and most impressive ordination service. Such a service has never before occurred in that city. Two sons of the pastor of the church, Rev. Dr. Nehemiah Boynton—Edward Chadbourne Boynton and Morrison Russell Boynton—were ordained to preach the Gospel. Ministers of five denominations laid their hands upon the heads of the candidates as the Rev. Dr. Albert J. Lyman, of the South Congregational Church, of Brooklyn, offered the ordination prayer, a most tender and sympathetic petition. It was the desire of Dr. Boynton's sons that their father should give the "charge to the ministers," which he did. It was, in part, as follows: "I charge you to be intimate with the high integrities of life. Your first duty is to stand for God and his truth. Be men, true men, strong men, Christian men. Be whole men, bringing the Gospel to a broken world." The right hand of fellowship was given by the Rev. Dr. Robert W. McLaughlin, of the Park Slope Church, and he did it feelingly and in fine language, speaking, as he said, for the whole fellowship of ministers, who bade them God-speed. The Rev. Edward Chadbourne Boynton made the closing prayer, and the benediction was pronounced by the Rev. Morrison Russell Boynton. The recessional hymn, "Jesus Calls Us O'er the Tumult," was then sung. The Rev. Morrison Russell Boynton preached in his father's pulpit on Sunday morning to a large congregation and it is rumored that he may be called as assistant pastor to the Clinton Avenue Church. Both of these young men have been supplying pulpits in the East.

International Lesson June 8, 1913

Joseph Forgives His Brethren. Gen. 45:1-46:7.

GOLDEN TEXT: Behold, how good and pleasant it is for brethren to dwell together in unity!—Psa. 133:1.

The study of the story of Joseph has brought us to one of the most dramatic scenes in Old Testament history. Dr. Alexander Maclaren says of it: "What a picture that is of the all-powerful ruler, choking down his emotion and hurriedly ordering the audience chamber to be cleared! How many curious glances would be cast over their shoulders, by the slowly withdrawing crowd, at the strange group—the viceroy, usually so calm, thus inexplicably excited, and the huddled, rude shepherds, bewildered and afraid of what was coming next, in this unaccountable country! How eavesdroppers would linger as near as they durst, and how looks would be exchanged as the sounds of passionate weeping rewarded their open ears!"

Then upon the wondering ears of the brethren fell those simple words of tremendous import "I am Joseph your brother, whom ye sold into Egypt!" Says Joseph Parker: "Joseph, and yet more than Joseph. It was as if the great far-spreading umbrageous oak said, 'I am the acorn!' or the great tree said 'I am the little mustard seed!'" So Saul, on the Damascus road heard "I am Jesus." And, says Dr. J. R. Miller: "In judgment Pilate will lift up his eyes on Jesus and hear the words 'I am Jesus.' Are you grieving him, rejecting him? There will be a day when you shall stand before a great white throne, and shall hear from the lips of him who will sit there, 'I am Jesus.'"

The shock to Joseph's brethren may be imagined. Naturally they were terrified. Doubtless in the presence of his greatness and power they remembered with fear their sins against him who could now slay them if we wisht. But the lesson story tells us what he did. With loving kindness, and giving to God the glory for having brought present blessings thru past afflictions, Joseph revealed his plans for the future welfare of his brothers and his father. They were to leave the famine-stricken Canaan and come to the prosperous, fertile land of Goshen. In their own tongue he talked to them and told them to tell Jacob of all his glory. "This was not said in pride," comments Dr. Peloubet.

Years of Suffering

Catarrh and Blood Disease — Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs.**

The recital was (1) to make Jacob sure that Joseph's promises could be carried out; (2) to comfort Jacob with the knowledge of the good fortune that had come to his long-lost son; and (3) to make it easier for the ten sons to confess to their father the crime and deceit of the past. Their sin would be little noticed in the radiance of the good that God's providence had brought out of it, as a black coal in the sunlight does not seem black, but radiates the glowing rays of the sun."

Then followed the wonderful and beautiful scene of reconciliation, which Dr. F. B. Meyer thus describes: "A moment more saw him and Benjamin locked in each other's arms, their tears freely flowing. And he kissed all his brethren. Simeon? Yes. Reuben? Yes. Those who had tied his hands and mocked his cries? Yes. He kissed them all. And after that they talked with him."

Hanna says that Pharaoh, in repeating and confirming Joseph's invitation to his brothers and father to come to Egypt, was "only too glad thus to repay some of the heavy obligation under which he lay to Joseph." And Ellicott writes that it was of great importance, as regards the future position of the Israelites in Egypt, that they should go thither, not as men who had forced themselves on the country, but as invited guests."

So, laden with "the good things of Egypt," the brethren returned, now light-hearted, to the anxious Jacob. Bishop Hall drew this contrast: "Joseph's brethren sent him naked to strangers, he sends them in new and rich liveries to their father; they took a small sum of money for him, he gives them great treasures; they sent his torn coat to his father, he sends variety of costly raiments to his father by them; they sold him to be the lead of camels, he sends them home with chariots."

Surely Trench was right when he wrote: "These dealings of Joseph with his brethren are the very pattern of God's dealings with men."

Rev. Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, who, with his wife, has been absent a month on an extended trip in the West, has returned and was in his pulpit the first Sunday in May. He was greeted by a large audience and a special musical program had been arranged for the occasion. Dr. and Mrs. Cadman return in excellent health, the Doctor announcing from the pulpit that he was greatly renewed in body and mind. He alluded in opening his sermon to the joy of being in Brooklyn, "the greatest place in the world," and spoke eloquently of the magnificent scenery he had enjoyed in "this greatest country on the face of the earth." He preached an eloquent sermon from the text found in 1 John 2:14, "I write to you, young men, because ye are strong." In an interview, before going into his pulpit, Dr. Cadman said that he and Mrs. Cadman had enjoyed every minute of his trip, and they had been courteously received everywhere. They first visited Detroit, where his mother's only living sister resides; then

HOW TO MAKE THE GLOW, THE GLADNESS, AND THE AMBITION OF YOUTH PERPETUAL.

We published last week an article by C. Gilbert Percival, M.D., which has appeared in "The Christian Herald," "The Christian Nation" and publications of that class. It is entitled, "What and Why Is the Internal Bath?" Its appearance in "The Christian Nation," in that paper speaks of internal bathing as follows: "The writer's interest in it is because of his own experience nearly nine years ago. Some of our readers knew of the prostrating illness which overtook me and of the months of total incapacity which ensued. When every treatment tried had failed and all hope of recovery was lost, when medical aid had been abandoned and preparations had been made for what seemed to be the inevitable, a friend's advice led me, providentially, to consult a professor in the Long Island City Hospital, who prescribed for comfort the use of a digestion powder, and for restoration the use of the internal bath. A change soon appeared, and health and strength, first slowly and then with more rapid steps. That which I then used to restore health with full efficiency I have used ever since to retain it. Never in all the intervening years have I seen an article except my own on the value of the internal bath until I chanced to read this one by C. Gilbert Percival, M.D., in 'The Christian Herald,' and I determined to get it for readers of this paper, and to commend again, as I have so frequently done before, the incomparable value of the internal bath as a health-producer and preserver, and for making the glow and gladness and ambition of youth perpetual."

went to Chicago, as the guest of Mr. Jones; then on to Kansas City; then to the Grand Canyon of Arizona, which Dr. Cadman pronounced the greatest thing he had ever seen in his travels. Then the travelers proceeded to San Francisco, where they were the guests of a prominent member of the Rev. Dr. C. F. Aked's church. Portland, Ore., and Seattle, Wash., were visited in turn, Dr. Cadman declaring these two cities to be splendid specimens of American enterprise. Then to Victoria, Vancouver City and thru the Canadian Rockies, which Dr. Cadman said, "the Alps rivaled but did not excel and which, next to the Grand Canyon, afforded the most wonderful scenery I have ever seen"; then on to Calgary, the grain-growing section, a young and enterprising city. Dr. and Mrs. Cadman visited, also, Minneapolis, being the guests there of the Rev. Dr. and Mrs. H. P. Dewey, formerly of the Church of the Pilgrims, Brooklyn. "This is the most prosperous country," said Dr. Cadman, "on the face of the earth, and if it will be true to God, the entire future is in its hands."

The Homekeeper and Housekeeper

Summer Church Entertainments

By Lucy A. Yendes,

Author of "Preston Papers."

The lure of the boat and baseball, the call of seashore and mountain, of golf links and tennis racquet during summer are in so keen competition with church and Sunday school entertainment, and run so sharp a second in their rivalry for attention, that the organization which would hold its young people from June until September must have something of at least equal attraction and merit. I put attraction first, as there is no opportunity to show merit until the attraction of the offering has drawn the custom.

What is the great attraction, then, in the summer, not only to young enthusiasts but to maturer minds and men and women of settled habits and fixed principles? Can we find, capture and adapt it for our use?

Yes, for it is "al-fresco," the great open-air invitation of all nature, the purring warmth of sunshine, play of wind, glint of water, hum of bees, smile of sapphire sky, song of bird, beckon of blossom, velvet touch of grass, diapason of tree—song and enchantment of cloud and of forest, of hill and ravine! Even the dusty country road is not without charm—tho the hot within-air of even church walls stifles!

Make plans for everything, then, in the way of church entertainments, to be given in the open. Garden and orchard parties and picnics by day, and lawn festivals for evening; and for each supper, fair or festival be sure to provide enough light amusements, before and after the serving, to suit all comers, for while you may not have debates, musical blowouts, oratorical contests and the tableaux, which are good winter attractions, you must have good cheer as well as good suppers!

The strawberry festival comes earliest, perhaps, and may be arranged as an all-day affair, in connection with the annual picnic; or it may be scheduled for afternoon and evening, or for either alone. If made an adjunct to the annual picnic—and this may well be done in places where the distances to be traveled are great, so that the people cannot be depended upon to make the trip too often—the picnic section should come first, with the picnic luncheon at one o'clock or earlier, at which meal not a strawberry should be served! All the strawberry combinations and preparations should be held in reserve for the four o'clock

STRAWBERRY FESTIVAL.

Strawberries and sugar...	5 cents
With cake and cream.....	10 cents
Strawberry pie	5 cents
Shortcake	5 cents
With cream	10 cents
Strawberry roly-poly	5 cents
Tarts	5 cents
Sandwiches	5 cents
Pudding	5 cents

Ice cream	5 cents
Punch	5 cents
Coffee, free.	

Berries for sale by the quart at 5:30.

The menu may be extended and varied to suit the occasion, but care must be taken to put all prices low enough so that everybody can have a share, even if the festival is given very early in the season, as it should be.

Also it should be understood that the punch is as absolutely a temperance drink as the lemonade, of which it takes the place. The name is unfortunate, from association, but no other quite expresses it. All these things should be brought up for discussion at committee meetings, as it is too late to repair damage when some one, for instance, knowing of "punch" only by its shady reputation, forbids his family to partake, and protests against his church going into the saloon business!

So with the prices to be charged. As the strawberry feature is but an adjunct of the picnic, and the only thing for which a charge is made—the rest of the meal being furnished by the church or from the family basket—some will urge a prohibitive price for these, but the committee should stand as a unit against it. While it is desirable to cover expenses, and a little more, it is not desirable that even one mother should say: "Five mouths—shortcake with cream, and punch, for each; oh, I can't pay so much!"

Make the strawberry festival a feast—as its name indicates—of joy and of strawberries, even if held before or after the picnic, afternoon or evening, or both, as may be desirable to accommodate old and young, and all members of households where there is any reason why all the members cannot leave at once.

As to the place: If the church is centrally located, and has a large yard, that may be best, as the building may be needed in case of a shower, and the kitchen and equipment will be helpful in serving.

One of the most successful strawberry festivals that I ever helped manage was held in the village park in the center of the town, from four until nine p.m.

This gave everyone who wisht opportunity to stop after school or business for strawberries and ice cream, without special effort; and we were patronized by the town in general, instead of being limited to our own church members, with a few of their friends. Of course we had to get permission from the authorities—and our tables, benches or lunch counters were arranged to form a hollow square for serving; but seats were scattered everywhere, so that all might sit and chat sociably while eating what had been served by the Clotho Society, as our girls' organization was called.

Sometimes a good-natured farmer will offer his orchard—and the drive out to his place is an additional treat. Care must be taken by those in authority that no hanger-on abuses this privilege, as I once saw done, the orchard being actually robbed by some of the guests!

Other suggestions, some of which may be given inside or out of doors, church,

club or home, will be printed in our next issue.

FAVORITE FICTION.

"Old Chap, You Haven't Changed a Bit in Thirty Years!"

"Dear Maria: I Eagerly Seize the First Opportunity to Write to You."

"Universally Pronounced by Press and Public to be the Greatest Play of Modern Times."

"Mr. Chairman, I Rise with the Greatest Reluctance, but—"

"I Don't Know Whether You Owe Us Anything or Not, Mr. Smith, but I'll See."

"George, I Wouldn't Say a Word to Hurt Your Feelings for the World."

"I Admire Your Nerve!"—*Chicago Tribune.*

"The products of petroleum are very numerous," said the professor. "Can you name one of the most important?"

"Yes, sir," replied the pupil. "Money."—*Washington Star.*

Lady (to small boy who is fishing): "I wonder what your father would say if he caught you fishing on Sunday?"

Boy: "I don't know. You had better ask him. That's him a little farther up the stream."

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When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a way out of trouble he may be excused for saying "it acts like magic."

When it is a simple, wholesome food instead of any one of a large number of so-called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic, fittingly describes the manner in which Grape-Nuts relieved me of poor digestion, coated tongue and loss of appetite, of many years' standing.

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package my stomach was all right, and for the past two months I have been eating with a relish anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

Christian Endeavor

Topic for Sunday, June 8.

"Seek Peace and Pursue It." 1 Peter 3:8-18.

Scripture References.

Monday, June 2.—Peace with God (Rom. 5: 1-11). Tuesday, June 3.—Peace of God (Phil. 4:1-17). Wednesday, June 4.—Peace with men (Rom. 12:9-21). Thursday, June 5.—Peace on earth (Luke 2:8-18). Friday, June 6.—Peace among nations (Isa. 2:4). Saturday, June 7.—The reign of peace (Rev. 21:1-8).

A PRECIOUS LEGACY.

"We bless thee for thy peace, O God!

Deep as the soundless sea,
Which falls like sunshine on the road
Of those who trust in thee.

We ask not, Father, for repose
Which comes from outward rest,
If we may have thru all life's woes
Thy peace within our breast.

That peace which suffers and is strong,
Trusts where it cannot see.
Deems not the trial-way too long,
But leaves the end with thee.

O, Father, give our hearts this peace,
Whate'er may outward be,
Till all life's discipline shall cease,
And we go home to thee."

Christ came to this world as the Prince of Peace, and peace is the legacy he left it when he departed from it. "My peace I give unto you," he said to his disciples. These words must have fallen like balm upon their troubled and sorrowful hearts—sorrowful because this Friend must so soon leave them. What sweeter, more comforting parting benediction could have been given than this? In this world, with its friction, its discordance, its conflicts and its struggles we must have tribulation, notwithstanding there is an inward "peace which the world cannot take away." Christ can give this peace to everyone who seeks it earnestly, and certainly it is well worth seeking and pursuing. We may all enter into it if we will but resign ourselves to the will of God. Those who commit their ways unto the Lord will have rest in him and find, as Fenelon says, "That if there is a thing that can render the soul calm, dissipate its scruples and dispel its fears, sweeten its sufferings by the anointing of love, impart strength and spread abroad the joy of the Holy Spirit in its countenance and words, it is free and child-like repose in the arms of God. Oh that we all would say with the poet,

"O Lord, my God, do thou thy holy will!
I will lie still;
I will not stir, lest I forsake thine arm,
And break the charm,
Which lulls me, clinging to my Father's
breast
In perfect rest."

THE LEAVEN WORKING.

There is every indication that the leaven of peace is working on every hand. It has taken nineteen centuries for man to learn that "Christianity is the religion of the Father and the brotherhood of man" and that hostility and strife among nations or each other have no part in the Gospel which Christ taught. Wars and contro-

versies will not settle disputes and difficulties, nor force conquer hatred or revenge. These only make matters worse, because they do not make peace in men's hearts. It will take more than another century, perhaps, before the prophesy of Isaiah will be fulfilled and the reign of peace established upon the earth. But the signs of that coming day are hopeful. The great peace conferences and arbitration treaties at The Hague and in other places all point in that direction and show that love and goodwill are winning more victories than the

spear and the sword. It is the religion of Jesus in the heart of man and practised in his life that can give him peace, and it is religion alone that "can extinguish strife and make a calm of human life."

Nervousness and Nerve.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina.

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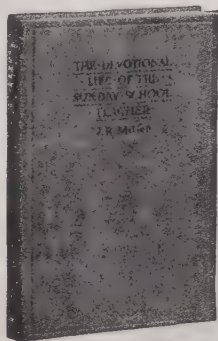
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A story of "Thirty-five Years Among the Children of the Plains," representing the time the author served his Master as District Superintendent of Presbyterian Sunday school Missions for Minnesota and North Dakota.

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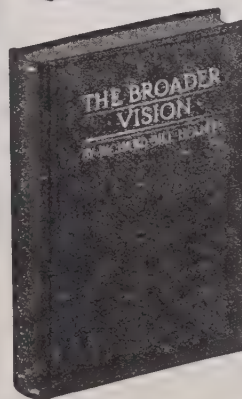
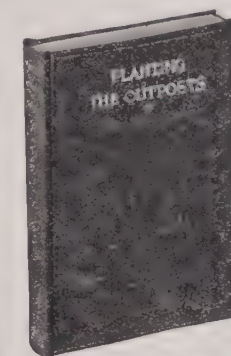


The Devotional Life of the Sunday School Teacher

By J. R. MILLER, D.D.

The manuscript of this booklet was prepared by Dr. Miller several years ago, laid away, probably with the thought of some further development, and brought to light again after God had called him home. It is a stimulating exhortation to the Sunday school teacher to realize the responsibility and the privilege of "the highest work given to mortals—that of winning souls."

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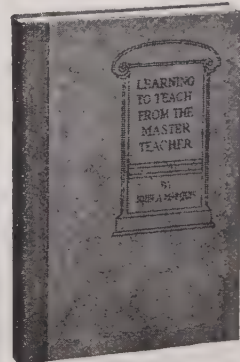
The Broader Vision

By MABEL DODGE HOLMES

Compiled from the writings of Rev. Richard S. Holmes, D.D.

A collection of prose and poetry from the pen of the late Corresponding Editor of "The Continent." The volume contains what is representative of the best thought and literary expression of a writer whose readers came to look forward eagerly to the message each week would bring to them from him. In the selection of the prose work an attempt has been made to include articles suggestive of every phase of Dr. Holmes' many-sided nature. Prefaced by biographical sketch.

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A message to Sunday school teachers by a man who knows the teacher's problems, telling the elements of Jesus' success as a teacher, and showing how the teacher of the present day can follow in his footsteps. It is simple, reverent and most helpful. It can hardly fail to rouse the indifferent teacher, strengthen the earnest teacher, and inspire every one who reads it.

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Prayer Meeting

Topic for Sunday, June 8.

The Prodigal Son. Luke 15:11-32.

A WISE DETERMINATION.

This parable illustrates the condition of the human heart turning away from God to seek its pleasures in the world and abandoning itself to the enjoyment of the present. The wayward son, as we see him, is impatient of restraint; he will have no barriers placed in his path, his self-will and self-sufficiency will not be checked and therefore he demands his substance and goes his headstrong way, unmindful of filial duty and affection and the ties of home, to spend it in riotous living among profligate companions, until, thru bitter experience, he came to his senses and realized that, after all, his own way was a mistake and a mockery. How often we see this same experiment tried by young men of the present day! But the cases are all too few, we fear, when their awakened conscience prompts them to return home and seek forgiveness. They may be filled with remorse and shame for their unholy acts and behavior, to be sure, but the fear of a deserved rebuke and righteous anger in consequence of their waywardness and disobedience prevents them from taking this step. It is not unusual to find a young man of this character, who has come to want thru his dissipations, forced to work, if he would not starve, at some humiliating labor, rather than go home and ask the parental aid and protection. He may not be worthy of forgiveness and restoration to favor, but what loving, Christian parent would not forgive and welcome back an erring child? There are many sad and aching hearts in this world of ours to-day, longing for a wanderer's return. Oh that all such might determine, with the prodigal of our story, to repent and to say, "I will arise and go to my father!"

GOD'S ATTITUDE TOWARD THE REPENTANT.

And as there is great joy in the earthly home over a repentant child, what greater rejoicing must there be in heaven when a sinner turns from his grievous ways and seeks God's favor and pardon! When such hunger arises in the heart God does not wait for the repenting sinner to come further to him, but, like the father in the parable who sees his son a great way off, he hastens forward to meet him and to give him the kiss of peace and reconciliation. And thus, it has been said, the Lord draws nigh to them that draw nigh unto him. It was he that put within them even the first weak notions of good, and as his grace went before them, so it also meets them, and tho there may be very much of ignorance in them still, far too slight a view of the evil of their sin, or of the holiness of God, yet he meets them with the evidences of his mercy, at once embraces them in the arms of his love, giving them at this first moment strong consolations. And this he does because such they need at this moment to assure them that, notwithstanding their moral defilement and misery, they are accepted in Christ Jesus, to convince them of that which it is so



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BOOKS RECEIVED

[All articles for publication, as also all Books for review, should be addressed simply to "The Editor of The Christian Work and Evangelist," and not to any individual. Any of these books mentioned below will be sent by the publisher on receipt of the published price, with postage added when the price is marked "net."]

The Vital and Victorious Faith of Christ. By George Shipman Payson, D.D. Funk & Wagnalls Co. \$1 net.

Across the Dead Line of Amusements. By Henry W. Stough, D.D. Fleming H. Revell Co. 75 cents net.

A West Pointer in the Land of the Mikado. By Laura Delany Garst. Fleming H. Revell Co. \$1.25 net.

The Gospel of the Second Chance. By J. Stuart Holden, M.A. Association Press. 75 cents.

The Golden Wood. By Sneath, Hodges, Stevens. The Macmillan Co. 55 cents net.

A Short History of the American Negro. By Benjamin Griffith Browley, A.M. The Macmillan Co. \$1.25 net.

Repton School Sermons. By William Temple. The Macmillan Co. \$1.25 net.

The Posture of School Children. By Jessie H. Bancroft. The Macmillan Co. \$1.50 net.

Confessions of a Convert. By Robert Hugh Benson. Longmans, Green & Co. \$1.20 net.

The Making of To-morrow. By Sailer Mathews. Eaton & Mains. \$1 net.

Chel, a Story of the Swiss Mountains. By Johanna Spyri. Eaton & Mains. 75 cents net.

Lantern Stories. By Lena Leonard Fisher. Eaton & Mains. 50 cents net.

Socialism. By Alfred Raymond Johns. Eaton & Mains. 50 cents net.

Social Welfare in New Zealand. By Hugh H. Lusk. Sturgis & Walton Co. \$1.50 net.

Ashes and Sparks. By Percy White. G. P. Putnam's Sons. \$1.25 net.

The Sailors' Magazine. Vol. 44 Ending December, 1912. American Seamen's Friend Society. \$2.

Human Progress. By Edward Howard Griggs. B. W. Huebsch. 25 cents net.

The Mating of Lydia. By Mrs. Humphrey Ward. Doubleday, Page & Co. \$1.35 net.

George Macdonald's The Princess and the Goblin. Simplified by Elizabeth Lewis. J. B. Lippincott Co. 50 cents net.

The Cat's Elegy. By Gelett Burgess and Burgess Johnson. A. C. McClurg & Co. 60 cents net.

Royal Women, Their History and Romance. By Mary Ridpath-Mann. A. C. McClurg & Co. \$1.25 net.

The Dickens' Year Book. By L. E. Prentiss and G. C. Spaulding. A. C. McClurg & Co. \$1 net.

Four Stages of Greek Religion. By Gilbert Murray. Columbia University Press. \$1.

Old China and Young America. By Sarah Pike Conger. F. G. Brown & Co. 75 cents net.

Our Neighbors: The Japanese. By Joseph King Goodrich. F. G. Brown & Co. \$1.25 net.

The Newspaper. By G. Binney Dibblee, M.A. Dr. Johnson and His Circle. By John Bailey.

Comparative Religion. By J. Estlin Carpenter, D.D. Home University Library. Henry Holt & Co. Each 50 cents net.

The Sixty-first Second. By Owen Johnson. Frederick A. Stokes & Co. \$1.35 net.

Beneath the Southern Cross. By H. S. Woodcombe. Longmans, Green & Co. \$1.35 net.

American Syndicalism, the I.W.W. By John Graham Brooks. The Macmillan Co. \$1.50 net.

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Will you find health begin

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And good cheer—so tonic,

With treats gastronomic,

Conspire for survival.

And there's "mine host" Leroy, so

Kind, none rejoice so

Heartily when once again

The grave's cheated;

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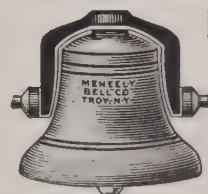
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THERE are times when the pulse lies low in the bosom and beats low in the veins; when the spirit sleeps the sleep, apparently, that knows no waking in its house of clay, and the window shutters are closed, and the door is hung with the invisible crêpe of melancholy—when we wish the golden sunshine pitchy darkness, and are very willing to “fancy clouds where no clouds be.” This is a state of sickness where physic may be thrown to the dogs, for we will have none of it. What shall raise the sleepless Lazarus? What shall make the heart beat music again, and the pulses dance to it thru all the myriad thronged halls in our house of life? What shall make the sun kiss the eastern hills again for us, with all his old awakening gladness, and the night overflow with “moonlight music, love and flowers”? Love itself is the great stimulant—the most intoxicating of all—and performs all these miracles; but it is a miracle itself, and is not at the drug store, whatever they say. The counterfeit is in the market, but the winged god is not a money-changer, we assure you.

Men have tried many things, but still they ask for stimulant—the stimulant in use but requires the use of more. Men try to drown the floating dead of their own souls in the wine-cup, but the corpses will rise. We see their faces in the bubbles. The intoxication of drink sets the world whirling again, and the pulses playing music, and the thoughts galloping, but the fast clock runs down sooner, and the unnatural stimulation only leaves the house it fills with the wildest revelry—more silent, more sad, more deserted, more dead.

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"Jack" and "Tom" had outlived their usefulness as most valued members of the City Fire Department. Night and day for years and years, in the dead of winter and in the heat of summer, they had jumped into their harness at the sound of the gong and with fleet-footed courage and power, they had galloped to fire after fire and had saved the city, of which they were dumb but heroic servants, thousands and thousands of dollars, and many precious lives.

What shall be done with these old veterans of many a fire was the question.

SHOOT THEM! said some cold-blooded man. Fortunately the City Council was too humane to do that.

SELL THEM! said another advisor, with an eye to business. But who would want to buy old fire horses, unless it would be someone who wanted to kill them for their hoofs and hide?

STARVE THEM, by turning them out to look after themselves, seemed about the only other alternative, until some man devised a happy plan which solved all the difficulties. It was this—

PENSION THEM! So the City Council voted a pension to "Jack" and "Tom," and they have all they want to eat—oats and corn and hay, and all they want to drink, which sensibly is just water, and all the raiment and shelter they need.

"Pension Horses; Why not Preachers?" was the title of a recent article in a great Western newspaper. Why not? The preacher answers the gong by day and by night. He is at the call of distress and want. His telephone rings at all hours. He saves his community more than money. When he is disabled so that he cannot longer serve the people acceptably, what shall be done with him?

It is true that cold-blooded men have not dared to say "SHOOT HIM!" and the man with an eye to business refrains from saying "SELL HIM!" for who would buy a worn out preacher? He could hardly run a treadmill to good advantage. STARVE HIM, seems to be the easy way of escape for the Church.

Out of over nine thousand Presbyterian Churches last year, over four thousand voted to "STARVE HIM" by failing to give one red cent to his relief and sustentation.

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Volume 94.

New York, June 28, 1913.

Number 2419.

All communications and remittances should be sent to THE
CHRISTIAN WORK AND EVANGELIST,
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New Bank and Currency Bill.

Out of the many plans for a new banking and currency system considered by President Wilson, Secretary McAdoo and the Finance Committees of the Senate and House the following fundamentals seem to have been accepted for the contemplated law: The Federal Government will continue to issue the currency of the nation and maintain its stability. This function, one of the inherent potentialities of sovereignty according to the Democratic party, will not be delegated to the banking interests, directly or indirectly. The present currency will be maintained. It will be augmented by an additional issue of \$500,000,000, based upon compounded collateral of the first order. It will be issued at periods when the Government finds its use is required and not when the bankers desire its use. It will not go into speculation, but into production. The two per cent. bonds, now the basis of the bank notes, will continue in their present uses. They will not be redeemed for three per cent. bonds. A great reserve system of banks will be established for the purpose of pooling the assets of the banks and making it possible for individuals to get face credit.

Plotted to Kill Gomez.

Friends of President Gomez, of Venezuela, say that by his imprisonment of General Chalbaud and several of the latter's friends the life of Gomez has just been saved, his assassination and the overthrow of his administration having been planned. The announcement made by the government says that the plot was discovered thru General Manuel Corao, who, when invited to do so, flatly refused to join in the conspiracy and started off toward Miraflores Palace to inform the President of the danger. On his way he was shot at, but escaped injury, and the information he gave to the President led to the imprisonment of the plotters. In circles in which General Chalbaud is well known it is stated that there was no plot of any kind against the President, who is declared to have imprisoned General Chalbaud because he was jealous of him and was afraid he might become a candidate for the Presidency at the conclusion of the present term in April next year. In connection with the Presidency there is much speculation in Caracas as to what will happen. Many believe that President

Gomez will either try to succeed himself, which is contrary to the constitution, or to obtain the election of one of his trusted friends. In either event it is considered certain that some trouble will follow.

No Recognition for Huerta.

A special dispatch from Washington says that the attitude of the American Government toward President Huerta, of Mexico, has been made clear. The Administration will extend recognition to every constituted government, but it will not recognize any government except as de facto which is not regarded as constitutional. General Huerta is not regarded as the constitutional President of Mexico, but only as the temporary head of the Mexican nation, who is holding office thru the medium of might, assassination and intrigue. Therefore no recognition of Mexico will be extended by President Wilson until there has been a constitutional election held and the victor in that election is legally installed in office. Senator Bacon, after a visit to the White House a day or two ago, said: "President Huerta is not the constitutional President of Mexico, and the United States will not recognize him. Because the Administration is unwilling to recognize Huerta, and equally as unwilling to intervene, it cannot regulate the troubles of the Americans there. Americans should leave Mexico and stay out of there until peace and order is restored."

Another Huge Dreadnought.

Unless unforeseen circumstances prevent work will be begun in the New York Navy Yard on the construction of a battleship which, with her sister vessel, the Pennsylvania, will be the largest and greatest in the world. Secretary Daniels has issued the necessary orders. This super-Dreadnought will be known for the present as "No. 39." She will cost, with equipment, \$16,000,000. Mr. Daniels hopes to expedite work on No. 39 to such an extent that she will be built in less than three years. Experts doubt that this is possible. One of the early Dreadnoughts, much inferior to No. 39, was built in thirty-four months, the quickest time on record in this country. No. 39 and the Pennsylvania probably will prove the limit in dimensions of warship construction by this or any other country, on account of the limitations of the Panama Canal. The ships will be 608 feet in length, with a beam of 97 feet, a draft of 28 feet 10 inches, and a displacement of 31,400 tons. A speed of twenty-one knots is required. The batteries will consist of twelve 14-inch guns in four turrets, four submerged torpedo tubes and twenty-two 5-inch rapid fire guns. The complement is 950 officers and men. The machinery will

consist of high power turbines, the Curtis type in the Pennsylvania and the Parsons type in No. 39, each with smaller cruising turbines geared to the propellers.

Health Bills or No Wedding. The Rev. Warren J. Conrad, who has just been ordained to the ministry by the Presbytery of New York, and who will be Dr. Wylie's assistant in the Scotch Presbyterian Church in the metropolis, has announced that he will not perform a single ceremony wherein the contracting parties fail to provide themselves with the necessary bills of health. He says: "At the beginning of my ministry I wish to take my stand with those who are endeavoring to preserve the health of posterity, to destroy the many evils, heartbreaks and infinite suffering and injury to the innocent, by refusing to marry any couple who fail to present physicians' certificates of health besides the license required by the State. Eugenics is no mere fad. The countless divorces, the appalling statistics revealing the causes of crime, the reasons why our institutions are filled with imbeciles and physical wrecks—these are stern realities. I believe it is the duty of the Christian minister, who has the right to seal the bond of wedlock—a contract which he has no power to undo—to aid the physician and the State and all who are interested in the welfare of the race by marrying only those who are fit." Mr. Conrad is twenty-five years old and is not married.

Japs Willing to Renew Treaty. Secretary Bryan has received from Viscount Chinda, the Japanese Ambassador, formal notification that Japan is willing to renew for another period of five years her arbitration treaty with the United States, which expires by limitation August 24. Secretary Bryan, making the announcement, said he not only hoped, but expected the Senate would ratify the new arbitration treaties already signed with Great Britain and other countries despite the opposition against them. No date for the signing of the Japanese renewal has been set. The Senatorial opposition which Secretary Bryan is hopeful of overcoming was originally voiced by Senator Chamberlain, who insisted that in renewing a treaty with Great Britain specific exceptions should be made to remove the Panama Canal tolls controversy from the field of arbitration. The question of arbitrating the issue with Japan over the California alien land law also has been a subject of discussion among Senators opposed to renewing that arbitration treaty. President Wilson has had frequent conferences over the arbitration treaties with Senators at the White House and at the Capitol. Members of the Foreign Relations Committee likewise have been frequent callers at Secretary Bryan's office.

No Consular Shake-up. President Wilson has just given assurance that there will be no shake-up in the United States consular service to satisfy the demands of politicians for patronage. The President has authorized the following statement: "The Civil Service laws, by an Executive Order issued June 27, 1906, extended to the consular service, and the President is entirely in sympathy with the purpose which the order was intended to subserve. He believes that consular appointments should be made upon examination and that promotions should be made upon merit. If vacancies occur they will be filled from within the service, where this can be done without injury to the service. If a vacancy occurs in one of the higher positions and he does not at the time find within the service a person entirely qualified to fill such position he will feel at liberty to exercise the right vested in him to suspend the Executive Order in respect to that particular appointment, but such an appointment will be an exception to the rule, and will be made only when he is con-

vinced that the good of the service clearly requires such an exception."

Marriage Vows Still Honored. So many stories of divorce are printed in sensational newspapers that pessimistic folk are inclined to believe that marriage is no longer considered sacred. Optimists, however, will agree with Dr. James Monroe Taylor, president of Vassar College, who said to the graduating class: "If divorce claims thousands, marital faithfulness and honor claim tens of thousands. The figures regarding divorce are terrible. They suggest evils that may well lead society to examine its foundations. It is difficult to exaggerate their threat against law and order, or their revelation of impatience and caprice and sin, of rebellion against duty and reason and social obligation. The family, none the less, is still true, on the whole. We do not shut our eyes to the magnitude of the divorce evil, nor to history's clear word as to the inevitable undermining of the State by reckless divorce, but let us at least remember the great hosts who are not in the newspapers, the innumerable families that live decently and rear their children in the fear of God and that are the bulwark and assurance of the future." Who can dispute that this is true of all our communities?

Big Task for a Woman. Under a law passed by the last Legislature of Delaware, Chancellor Curtis, of that State, has appointed Mary S. Malone, a young woman, as Ten-hour Inspector. On and after July 1 the work of improving the welfare of 15,000 working women and girls in this State will fall upon her. She will have jurisdiction over all industries in Delaware that employ females, except canning factories. Delaware has had a woman factory inspector, but never before has the State had a ten-hour law for women. Miss Jessie Wilson, daughter of the President, went to Wilmington and delivered a rousing address in support of the measure just when indications pointed to a defeat of the bill by the interests. Miss Malone is a graduate of Smith College. She is first vice-president of the People's Settlement in Wilmington. Since her graduation eight years ago she has been engaged in sociological work. Her campaign at the start will be one of education. Her initial task will be to post placards at all industries affected by the new law. She will then ask the co-operation of employers and employees. Conditions in Delaware, as regards female labor, have long been notoriously bad. Miss Malone says, however, that she expects to remedy them.

Home Rule Bill Advanced. Altho the British House of Commons has passed the second reading of the Home Rule for Ireland bill without division, the ultimate fate of the measure is in doubt. An amendment moved by Mr. Balfour for the rejection of the bill, had previously been defeated by vote of 368 to 270. The announcement of the figures was received with an outburst of cheering by the Liberals and Nationalists. The Nationalists are downhearted at the possibility that the government will not last for the third passage of the bill necessary to make it a law. The bill now enters the suggestion stage before its inevitable rejection by the Lords. The House of Commons, under the Parliament act, which provided the means of passing Liberal bills over the veto of the House of Lords, cannot amend the bill. It must go to the Lords in exactly the same shape as it reached that chamber last session. Members of the lower house may, however, suggest amendments to the Lords, which the latter may insert at their discretion. The debate in the House was marked by declarations from the Opposition speakers, who predicted that the imposition of Home Rule would result in civil war in Ireland.

Currency Measure Completed. It is expected that President Wilson will this week deliver to Congress his message on currency, urging the passage of the Currency bill which will be introduced in the House as the Administration's measure. The bill in its present form embraces a system of regional reserve associations, with local governing boards, all under control of a Federal reserve board of nine members at Washington. Elasticity of the currency is to be secured thru the issuance of United States notes to these reserve associations, and by them to the local banks, upon adequate security, including commercial paper of a qualified class. The local banks making up such reserve association will be required to keep a specified amount of their reserves in the association vaults. No present issues of Treasury notes or gold or silver certificates are to be disturbed by the new currency, but the bill would require the gradual retirement of all national bank notes, within a maximum period of twenty years. The new currency system would become operative July 1, 1914. The President and his supporters express their confidence that a currency measure will be passed at the present session of Congress.

Daniels Wants Bigger Navy. After having inspected the Charlestown Navy Yard, Secretary of the Navy Daniels has warmly declared that the United States must have a larger Navy. He said, in part: "I'm not for closing up the Boston Navy Yard, the Portsmouth Yard and the yard in New York for a grand naval base in Narragansett Bay. It would be almost a crime for the Government to abandon the Boston Yard, where it already has \$25,000,000 invested and where it ought to have more. The New York and Portsmouth Yards should be retained and enlarged just as Boston's should be. We must be prepared for war. A navy is for business, not for show or armament or the firing of salutes. We must have an adequate Navy, an expansive Army. And we must be prepared with all this for a sudden emergency that may arise. An adequate Navy is our surest guarantee for peace. I believe we should have at least one ship under way at each of the three yards—Boston, New York and Norfolk—all the time. We should not only build fuel and supply ships, but battleships and cruisers in those yards. I would have us make our own armor plate and manufacture all our own powder."

The Kaiser's Silver Jubilee. Fervid enthusiasm and brilliant pageantry thruout the German Empire marked the commemoration of twenty-five years of peaceful sovereignty of William II., King of Prussia and Emperor of Germany. The celebration was begun on June 16, which date coincides with the forty-second anniversary of the triumphal return of Emperor William I., grandfather of the present sovereign, after the Franco-Prussian war, but in spite of the gorgeous military display the Emperor's words replying to the various deputations from the United States, headed by Andrew Carnegie, from the American Church in Berlin and from every civilized and semi-civilized nation under the sun were all of peace and the perpetuation of international good feeling. To the deputation from the British Church in Berlin the Emperor said earnestly: "I can assure you I shall continue to do my best to preserve peace and promote the friendly relationships existing between our two countries." The remarkable sum of \$6,250,000, raised by the German municipalities for charitable and educational purposes, was one of the most impressive testimonials of the occasion, and the national subscription of \$950,000 to be devoted to German Christian missions was another. This sum was contributed by Protestants and Catholics alike, the former raising \$325,000 and the latter \$625,000.

Editorial

On Getting the Most Out of Life

There died in Washington on Monday, June 16, a very remarkable man, known to a choice circle in Europe and America, altho not known by the great populace—the Hon. Homer N. Lockwood. We were fortunate enough to be numbered among his intimate friends, and it was greatly to our enrichment. For we have never known a more beautiful soul, nor one which was determined on getting the most that life had to yield of the finer joys.

He was just about to celebrate his eightieth birthday when he died. For many years he had celebrated it with his dear friend, Albert K. Smiley, of Lake Mohonk, at Mr. Smiley's beautiful home. Mr. Smiley's death was a great blow to him, but he had made all preparations to go to Lake Mohonk again for June 23, and Mr. and Mrs. Daniel Smiley were looking forward to his coming. The birthday was changed into a birth into heaven, which place has never been entirely out of his mind since his beautiful wife entered it many years ago. He passed away just as he was preparing to make the journey to Lake Mohonk. Few men have gotten more of the real happiness of life out of eighty years than did he.

At an early age he went to work. As a boy in New York State he began to save money. His marked business ability and his sunny, irresistible disposition soon attracted attention. It was not many years before he was prosperous. He shared in the building of railroads and was in the Legislature in early youth. He came to New York and went into the publishing business. He was one of the first men to make maps and write books on Cuba. He had soon amassed considerable of a fortune. Many men would have gone on making money. But having secured for himself a good competence, he retired from business and set out to see the different nations and peoples of the world. He became a great traveler. He went around the world and visited Europe again and again. He explored his own country from Alaska to Mexico. He found the best everywhere and enriched his life wonderfully.

He loved people and had one of the most remarkable geniuses for making friends we ever saw. He was never in a group of strangers half an hour without making life-long friends of some of them. We once toured Europe with him. In every hotel he found friends. The hotel proprietors rushed out of their offices when they saw his beaming, welcome face. In a day he was acquainted with half the Americans in the hotel. He drew people to him at once. His heart was so full of good-will for everybody that it was like a magnet to attract young and old. There was such benevolence in his face that little children ran to him. No one was richer in friends than he, and he kept in touch with hundreds of them by correspondence. His life was an illustration of the beautiful verse of Proverbs: "A man that hath friends must show himself friendly." This response to his friendliness gave him a great faith in men. They were always at their best in his presence. His hundreds of friends gave him great joy.

He realized another of the chief joys of life supremely—that of continually giving joy to others. He never made a visit without carrying presents for all the family. Just before he died he was in New York and spent the day with a family of which he was very fond. His pockets were full of presents for everybody, and the last picture we have of him was of his playing ball on the lawn with the little boy of three, whose birthday fell on the same day as his own. He had brought the ball with him, and the old man of eighty was teaching the boy of three how to catch it! It is hard to tell who was the happier of the two. He was forever sending checks for those

about to go off on vacations, that they might buy some little things to bring home as souvenirs. He generally carried someone to Europe as his guest when he took passage for the summer. No one will ever know the gifts he sent to those in distress and to the poor. Some time before he died he distributed \$60,000 among those especially near to him. He wanted to enjoy giving it away, rather than leave it in a will. He was wise. He knew the best joy this world offers, and seized upon it.

He also knew that the best way to enjoy life was to remain a child. He was as young at eighty as at ten. He kept in touch with young people. He loved to have them about him, and sought them out. We shall never forget how, ten years ago, on the train from Grindelwald to Interlaken, in Switzerland, he found a group of American college girls traveling. In five minutes he was in the midst of them laughing and joking. They all introduced themselves to him and left him with wavings of handkerchiefs and gloves, and all the rest of the summer he was receiving picture postcards from them, which he answered as they came. He kept a childlike interest in everything, and never allowed himself to grow cynical. He believed this was God's world, and took the beauty of it as a gift of God to be richly appropriated. New every morning was the love of God, and fresh every morning was the interesting world. He followed the careers of hundreds of young people eagerly. Some he helped to an education, and their successes were his. He kept his eager interest in the great social movements to the end. In the last ten years of his life he became as enthusiastic over the new peace movement as were any of the young men who were forwarding it. This is the way to get the most out of life—to keep the heart of a child.

But we based this editorial upon Mr. Lockwood's life particularly because it illustrated so splendidly the right attitude toward affliction. Some years ago this man became afflicted with incurable deafness. It was almost impossible for him to hear even with the assistance of trumpets. Many men would have yielded to such an affliction and changed their whole method of life. They would have become sensitive and retiring, and would have withdrawn from many previous delights. This brave man made absolutely no change. He could hear nothing in church, but he never missed a Sunday till the Sunday before he died. He even went to his pastor years ago and asked him if he could not give him before the service a brief outline of his sermon. While the congregation sang he followed the hymns; while the Scriptures were being read he read the passage in his own Bible; while the sermon was being preached he perused the notes and got great satisfaction from them. After the service he shook hands with everybody and often carried someone home to dine with him. He was a supporter of many religious organizations. After his deafness came he went to all the dinners and directors' meetings just the same, often carrying to the dinners some young friend, who would write the salient points of the speech on a pad for him as the addresses proceeded. He kept up all his many social engagements, traveled just the same, and even studied the reading of lip movements that he might catch occasional words. At a dinner, sometimes feeling that it involved considerable exertion on the part of others to talk thru his trumpet or write on his inevitable pad, he would begin at once and do all the talking himself. This talk was so charming, full as it was of travel and delicious anecdote, that everybody was only too glad to listen. But what a beautiful translation he thus made of affliction into delight for others! Everybody was delighted to see him coming—and he always came with face all smiles and eagerness, like a boy returning home for vacation.

True Heroism

Faith in yourself, your army, your cause and in Almighty God is essential to victory. He who doubts is damned. A colonel during the Civil War once said to his regiment: "After you charge on yonder fortifications report to yonder ravine; and, as I am a little lame, I will start now for the ravine." Every one of the soldiers reached the ravine ahead of the colonel.

Julius Cæsar, who had the spirit and confidence of a conqueror, could exclaim everywhere, "I came, I saw, I conquered." On the shores of England he burned his ships before the eyes of his sailors to make sure of victory. At the Rubicon he plunged into its waters and changed the destiny of the Roman Empire. He never hesitated when he reached the moment of decision. General Grant had the same grip. Lincoln was unyielding when he was conscious of being in the right. Bismarck and von Moltke prepared for war with France many years before the hour arrived. In the decisive moment they marched to victory. The man of heroic courage makes every preparation possible; then he burns the bridges, making himself and his armies irresistible.

Fear is fatal; hope is inspiring. Great expectations precede great victories. The general who never retreats has an army of that kind. Such legions have been called "the Invincibles," "the Ironsides," "the Die-No-Mores," "the Old Guard," "the Immortals." With such heroic soldiers the destinies of nations and the questions of right have been decided.

The president of the republic, the governor of a state or the mayor of a city may become heroic leaders of millions of people in the onward march of progress, or they may only live for the benefit of self, working for their own pockets or advancement; mere automatons or weather vanes, without the vigor of virile manhood. There are two classes in the world, those who can and those who cannot. Those who cannot, live to gratify passions, ambitions, love of pleasure and fame. Those who can, dare to be a Daniel, who refused the luxuries of life in the court of Babylon, who stood for the truth of God in the interpretation of the king's dream, and who finally reached the premiership of the kingdom. Daniel ever saw before him "One like unto the Son of man," who was his ideal. When he was commanded to cease his prayers without a tremor of fear he kept his windows open toward Jerusalem and called upon his God.

Those who cannot are the cringing sycophants to machine politicians, to grafters, to monopolies and to influential men of wealth who may elevate them to higher positions. Those who cannot are forever explaining why, writing letters of apology for criminals, hindering justice, excoriating noble citizens, who complain of their dilatoriness, of their do-nothing policy. Such persons may correspond with little nothings about insignificant grievances. They are like Nero, fiddling while Rome was burning. How the great heart of humanity often throbs with longing desire for action, action, noble action, worthy the hour, the century, the city, the nation and the manhood of the race!

Those who cannot are old grannies, who stand along the thoroughfares of time and whine, while the progressive procession marches on without them to victory. Those who cannot have an excuse for everything, which makes them popular with lawbreakers and with those of dissolute life. Such persons declare that the fallen woman cannot help her sin, because evil men lead her astray, and the man cannot avoid his licentiousness because God made him so. Thus the name of the Almighty is blasphemed by charging him with the crimes of a commonwealth. How unlike these canticles, these ciphers, these neutrals, these hollow nothings, are the great leaders of reforms in our own and other lands—men who have dared

to be right, whose action corresponded to their noblest words; who, like Carl Schurz, said, "Our country when right, to be kept right; when wrong, to be put right." Or like William McKinley, who exclaimed, "Destiny which results from duty performed may bring anxiety and peril, but never failure and dishonor." Governor Charles E. Hughes once said: "I notice that the most successful men are those whose minds are always cool; who, no matter how swift the movements of their bodies, are able to deliberate coolly and to produce calm, sober judgment even under disturbing circumstances. It is not the man who reaches the corner first who wins, but the man who knows exactly what he is going to do when he reaches the corner."

In gardening grafting means the putting of a bud or a branch into a plant or tree, which gives its vitality and fruitage to the new twig. The word graft is used to characterize those in official life who have fastened themselves upon the body politic, upon criminal life, drawing off public money for private use. The more evil flourishes, the greater is the rake-off. What an encouragement to commit crime! Think of paying a premium for the privilege of breaking the law to the officer who is appointed by the State to protect society from lawbreakers! How long can the State exist on such a rotten foundation?

Must we not, as liberty loving Americans, put forward men for high positions of public trust who have manifested lofty courage, heroic resolution, indomitable will and sublime purpose? Such men as were the builders of the American nation. Then we shall be delivered from the perils of the present lawlessness, bribery, reckless immorality and the connivance of officials with criminals, which amounts to a license to perpetrate crime.

"God give us such men—
Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men who fear God and cannot lie."

E. W. C.

Editorial Notes

With the coming of Rev. S. Parkes Cadman, D.D., S.T.D., on the editorial staff of *THE CHRISTIAN WORK* our readers will be interested in the following account of a visit to Central Church by the well known Irish preacher, Rev. W. G. Davis, now lecturing in this country. In a letter to the "Brooklyn Eagle" he says: "Thoughtful young men are invariably right in their estimate of ministers. It is very interesting to hear their criticisms and to consider their conclusions. It is a mistake to feel that they are not alive to the pressing problems of the age, more particularly as they are related to matters moral and religious. We found ourselves in the midst of a number of exceptionally gifted young men at the Y.M.C.A. when the preacher was under review. First one was considered and then another, and in each case sympathetically, but it was remarkable the very high place which they assigned to Dr. Cadman. Their profound regard for his intellectual attainments, evangelical fervor and for the heroic way in which he faced the burning questions of the day one could but admire. We were not many minutes in the Central Congregational Church, Brooklyn, before we felt that these young men knew what they were talking about. On the other side of the Atlantic we had often heard of the distinguished position that this peerless preacher occupied in this vast and wonderful country, but we had little idea of the charm and magnetism of his personality or of the splendid vitality and abounding energy of his nature, or of the wise sagacity and deep spirituality of his utterances. The first impression that we had at that morning service was the feeling that the doctor must have spent the greater part of the week preparing the discourse and in thinking over the beautiful and uplifting prayers that he offered. The sermon, which was on the text, 'I have written unto you young men because ye are strong,' manifested wide reading, hard thinking,

intensive culture, a perfect knowledge of men and things which could only be acquired by a great traveler and a diligent student. We soon found that the preparation for the pulpit was only one of many things, and yet it contained that artistic touch and master-passion worthy of a genius and of a great occasion. The amount of work done in the course of a month by Dr. Cadman is simply amazing. Our visit to the study and to the parsonage enhanced very considerably the opinion we had formed of him in the church. He is essentially alive—alive to the very finger-tips. Not one idle moment in the day; his Master's business requires haste. Morning, noon and night he is giving his life—the life that represents blood—for the cause of righteousness, and for the good of the people. There are three subjects on which Dr. Cadman need never preach to those who know him and the great work in which he is engaged. These are: 'Making the best of one's time'; 'Brotherly kindness' and 'Christian hospitality,' for each of these is powerfully illustrated in his own life. His life is a constant sermon upon these themes. This is the preaching that tells; and no greater verification of it is seen than in the crowded church in which Dr. Cadman ministers, and in the personal admiration and affection in which he is held by each member of his congregation. A more eloquent tribute could not have been paid to the greatest monarch in the world than that which was given to him on this particular day after being away only a month. It looked as if he had been absent for years, so hearty was the welcome, and so eager was everyone to take him by the hand. But perhaps the strongest proof and the greatest test of this comparatively young English-born minister's influence in America is his hold upon the clergy of all denominations. It is safe to say that he is personally acquainted with more of his brethren in the pastorate than any other man of his years, and none is held in higher esteem. Long may he live to guide the young and help the old by his beautiful life and inspiring and illuminating ministry."

Umeko Tsuda, the "Americanized Japanese woman," as she is known in Japan, has come to this country on a visit. Miss Tsuda is the president of the Japanese Young Women's Christian Association, which she represented at the conferences of the International Y.W.C.A., held lately at Lake Mohonk. She is the founder and president of Miss Tsuda's College for Girls in Tokio. Miss Tsuda was educated in this country. She is one of five Japanese girls who were sent here in 1851 to obtain their education. They were the first to be sent. She was the youngest of the five, being only six years old at the time. She received elementary education in Washington, D.C., and later was graduated from Bryn Mawr College. "I am very sorry that our women are so misunderstood by some Americans," said Miss Tsuda. "To some Americans, if I can judge from their writings, Japanese women are meek little things without any high ideals. I know how these Americans got such a poor opinion of our women. They met women of the lower order, and they thought that they represented all Japanese women. If these Americans really knew Japan they would have different ideas. Our women are of strong personality. They do not talk much, nor do they dress so conspicuously as some of their Western sisters, but they think more than many of these Western sisters and dress more gracefully. Of course, everybody knows that the kimonos that one sees in this country are not really Japanese kimonos. They are fashioned to meet the American taste. Japanese women wear nothing of the kind. I dare to say that women of no country have a more refined or stronger personality than the Japanese women. It is very difficult to obtain the entrée to the best homes in any country, and especially so in Japan. If you hear Americans who have made a tour in Japan say that Japanese women are coarse or that Japanese women have no high ideals of womanhood, you are not mistaken when you think that these persons have met only girls at tea houses. They were not admitted to the good Japanese homes. There they would see the best types of Japanese womanhood."

One of the significant things in England is that the churches and preachers are paying more attention to the children. Dr. Charles Brown, the well known London preacher, in his children's

day sermon took advantage to say a few words to the parents as well as to the children. Dr. Brown took as his subject the relation of the church to the child, from Psalm 34:11, "Come, ye children, hearken unto me; I will teach you the fear of the Lord." He confessed that in the past the church had failed in alluring the young life of the country. "It is only of recent years that the church has come to see the strategic value of the child. Now, at last, we have realized that the church is a mournful place unless the children are there." Next Dr. Brown explained that, amid all its ministries, the primary task of the church is that of teaching. "It must be a teaching institution, a center of light. There is no future for a church that does not teach. Have you ever noticed how much emphasis is laid on teaching thruout the Old Testament? Our Lord himself is a teacher, or he is nothing. One of the greatest resurrection gifts of Christ is that of teachers and light-bringers. The call is not, 'Come, ye children, I will amuse, or I will entertain you: come and see the balloons or the fireworks go up'; but come with reverent heart and listen." In the course of his sermon Dr. Brown warned parents that they are too often responsible for the alienation of young lives from the church. He mentioned that, when staying recently at a seaside place which is not given up to the vulgar crowd, he lived at the house of a friend whose windows looked on to the golf links. These links were crowded during the whole of Sunday with men and women, many of whom were doubtless church members in London. They were employing dozens of caddies, who were thus entirely withdrawn from any religious influence. These players were not the hard-working men and women who cannot get a breath of air during the week. They were the same golfers who had been playing all Saturday and Friday. In solemn sentences Dr. Brown referred to the secularizing of Sunday. "This kind of thing is awfully on the increase," he said. "In my boyhood public opinion would have been shocked to see the cinema palaces open and the river crowded on Sunday. The home is often the weak spot. There are parents who say, 'We never trouble the children about religion.'"

Apropos of this subject Mr. Williams Butcher, in the "Methodist Times," tells the following astounding story: "The other day, at a conference held in a famous city, a minister turned to the one in charge of the conference and said, 'I do not understand you. What have I to do with the children? I am not a minister for the children. Why should I seek to get them into the service? The service is not intended for them; they have no part therein. It is my duty to teach and instruct the adults; it is their duty to look after the children in the Sunday school.'" Mr. Butcher quietly comments: "It is not difficult to account for the decline in our churches." He proceeds to say, and his immense experience gives peculiar weight to his words, "My judgment concerning this is that we have gradually grown accustomed to the absence of the child from morning worship, so as not even to miss him to-day. The result of this is that he, on his part, has grown so accustomed to non-attendance that he—the child of yesterday, the youth of to-day—does not see any reason for changing his habit." We have been going down hill at a very rapid rate, and tender hearts have grown indifferent and obdurate, and the charge of our Lord, "Feed my lambs," has ceased to echo in the heart of many a minister. How ministers should be willing without a struggle to ascend the pulpit and to gaze upon "a noble wooded prospect" Sunday after Sunday, why they should in certain cases be eager to increase the empty pews by driving out such children as are fain to listen, is impossible to understand. But the man who does not feed the lambs of the Shepherd cannot feed his sheep. We are encouraged, however, by many testimonies that Christian ministers and Christian men and women are becoming aware of the situation. Mr. Butcher says, "Happily testimonies from many quarters show that the league is bringing our Sunday scholars from eight to fifteen years of age once again to their place in our worship."

The fashion, started a couple of years ago, of sending parties of English school children to France and sending parties of French children to England is spreading. Forty Paris boys are now visiting London, while eighty London boys and girls are spending a few days in Paris. For both parties it is an event of a life-

time. London's little guests learned that the English metropolis can be a very pleasant place. The bright, merry youngsters managed to crowd a wonderful number of visits into one day, the outing including Buckingham Palace, the Albert Hall, Hyde Park and Hampton Court. In St. James's Park the lads stood at attention and saluted as the Guards passed with the colors. They were just as punctilious whenever they passed a Chelsea pensioner. A number of opinions were given to "The Daily Mirror" by the little visitors. The following are characteristic: "I only wish one thing for London children: that they may have an equally charming reception at Paris. Ernest Eimer." "I had heard that the English were cold-hearted, yet never have I seen so much enthusiasm and vim as was shown. F. Gayern." "We have found in England more friends in one day than in France in a year. G. Marville." "Some of the views of the young Londoners in Paris are as follows: 'Paris is quainter and more picturesque than London. The people are polite and kind and more merry than we are. E. R. Baker.' 'The streets are not very brilliantly lighted. My first impressions do not make me fall in love with Paris, or think less of good, old London. Albert V. Young.' 'I was delighted with the ingenuity of the various electric signs. I must say, however, that Paris did not impress me so much as I thought it would. Give me the homeliness of dear, old London. W. Gilbert.'"

Here are some further extracts from this remarkable advertisement: "A new conscience is dawning regarding an ancient evil. Many more church leaders have at last begun to recognize the real factor in the problem, i.e., the commercialized aspect of the question—the man, who for gain is willing to exploit the appetites and weaknesses of his fellow-men, and a society that is willing to permit it! They now acknowledge that legislation, not moral suasion, is the only means of handling this factor of the equation." "Only here and there will be found a belated priest or layman stumbling into the old fallacy of supposing an adequate remedy for the evil is alone to be found in the exhortation to temperance and self-control; ignoring what the scientists are pointing out regarding impaired powers of resistance or those without even which some are born." "The church is now facing her last chance to take credit for banishing this vicious custom of licensing an evil. Says a great preacher, 'The *sociologist* who expects to discuss academically civic problems by leaving out these liquors figures in a charlatan. And the *social worker* who is ambitious to do settlement work, but is either ignorant of or indifferent to the most obviously aggressive and relentless source of poverty, crime and degradation, is self-deluded, and will prove an incompetent, if not unsafe, leader. It is by the decree of the economist, of the good-statesman, the boasted practical man of business, the manager of railroads and the directors of banks that the saloon has got to go."

Ex-Governor John D. Long, of Massachusetts, Secretary of the Navy under President McKinley, presiding at the banquet given in Boston on the evening of May 10 to the British delegation to the conference on the celebration of the hundred years of peace between Great Britain and the United States, lamented the proposed fortifications at Panama as a mournful contrast to the unfortified Canadian frontier, which we are now commemorating. The fortifications, he said, are a menace and a challenge to war; and he wished that instead a statue of Jesus Christ, like that on the Andes between Argentina and Chile, had been erected at the Panama Canal to proclaim peace to the world. He believed that such a statue, a perpetual challenge to peace, would be a real insurance of the preservation of the canal. The Massachusetts Peace Society, on May 22, adopted unanimously the following declaration, transmitting copies to the President of the United States and the Senators and Representatives of Massachusetts in Congress: "The Massachusetts Peace Society, assembled at its annual meeting, solemnly condemns the program of the military party of the country to make of Panama a new Gibraltar, and earnestly urges that the fortification of the Canal be stayed for the country's sober second thought, to secure if possible the realization of the original purpose, clearly contemplated by the Hay-Pauncefote treaty, to make the canal as neutral as Suez, the highway of the nations, simply policed, entrusted to the respect of all. We believe that it

would thus furnish as signal and convincing an illustration of the international security created by mutual confidence as the unfortified Canadian frontier, which has been for a century the safest frontier in the world. By very virtue of its freedom from armaments and the frictions they provoke, this has been a cardinal factor in the steady maintenance of peace between the United States and Great Britain. At this centennial time, when we are proudly and gratefully commemorating this great lesson at the North, we urge the nation not to be betrayed into a menacing and disastrous contrary policy at the South; and we urge the peace party of the country to unite in the demand that the opening and dedication of the canal shall not be, as has been proposed, by a portentous naval demonstration, but by such worthy and fitting observances as shall symbolize and emphasize the significance of this great public work for commerce, civilization and the friendship of peoples."



The World's Christian Citizenship Conference, with representatives from all the principal countries in the world, is to be in session in Portland, Ore., June 29 to July 6. It opens with one hundred and eighty sermons by visiting ministers from this and other countries. These sermons are to be preached in the various pulpits of the city, and are to be in keeping with the spirit and purpose of the conference. A mass meeting is also being held the afternoon of the opening day. Each successive day for a week will be taken up with morning, afternoon and evening sessions, at each of which there will be from two to seven speakers—a total of over one hundred. The Fourth of July is to be observed as an international holiday, with addresses by speakers from all the countries represented. Ten commissions that have been engaged for a year or more in making thoro investigations are also to report. The above-named speakers and commissioners are to deal, from a distinctively Christian viewpoint, with the great moral problems of the age—such as intemperance, Sabbath desecration, the social evil, Mormonism, child labor, prison reform, capital and labor, immigration, peace, and public education. The proceedings of the conference containing the commission reports, principal addresses of the speakers and the world plan of action to be adopted for the guidance of Christian citizens in all countries, is to be published in book form at the price of one dollar, postpaid. This book can be had by placing an order with the National Reform Association, 603-604 Publication Building, Pittsburgh, Pa., the price of the volume to be forwarded upon notification of its readiness for delivery. No copies will be printed save those ordered in advance.



The following little incident from the North Africa Mission by Mrs. Churcher gives so vivid a picture of one day's work in a mission that we are reprinting it here: "When we arrive we find the room crowded with women and children. You might think, from the noise, that they were all trying to be heard at the same time. Soon there is silence as the missionary takes her book, and tells them that, for the next few minutes, they must close their mouths and open their ears and listen to God's Word. Our story is the healing of the paralytic man in Luke V. Soon we are conscious that a power greater than ours is present; for we see their earnest attention, as we try and tell out the glad news that Jesus Christ can make them whole—that he is able and willing to forgive all their sins—that the blood of Jesus Christ cleanses from all sin. Some present have never heard this wonderful story before. What strange contrasts they present! Here is the well-dressed townswoman in her white *haik*. There, the more simply clad village woman—the Bedouin woman from the far interior, in dark blue and bright red—the Kerkena woman from the islands off Sfax, in somber brown—the negress, decked in much cheap jewelry—and the poor Tripoli refugee in rags. What a wonderful drawing power is the Medical Mission in bringing rich and poor under the sound of the Gospel! And they are all needy, needy souls. Let me introduce you to a few of them. The doctor having finished his service with the men and boys, the medical work begins. We take eye cases first, for, as a rule, more than half our patients come under that heading. The first has given her doctor many an anxious She is suffering from a deep ulcer of the cornea. When she came

first the inflammation was so severe and her suffering so acute that drug after drug had to be tried in the effort to give her relief, and money was given her to provide extra nourishment. God answered prayer, and blessed the means used. The next poor woman was almost blind and had to be led by her little boy; but her sight is now much improved and she is so grateful. That nice-looking girl is suffering from granular lids, a terrible trouble which is so common here. Tho a girl in years, she is divorced—divorced before her baby boy was born, now the light of her eyes. Yet the father will be able to claim him, if he wishes, when the child is three years old. This is Mohammedan law, I am told. Oh, the tragedy of it all! Now we come to the well dressed woman. She seems very ill, and we ask her what is the matter. She replies, 'Oh, madame, I am so afraid!' 'Afraid of what?' 'That I am being poisoned.' 'Who wants to poison you?' 'My husband's other wife. I know she wants to get me out of the way, and when I eat any food she has prepared I am so ill after it.' 'You must ask your husband to let you have rooms of your own, where you can cook your own food.' 'I have often asked him, but he says we are to live together, as he does not want to have extra expense, altho he is a wealthy man.' 'Get your brother to talk to him, and to tell him you must have your own rooms.' 'What is the use? I know what he will say to my brother, "She can have her own rooms if *you* pay the rent."

The next is a poor woman, so weak that she can hardly stand, with her baby a few days old. She is suffering from fever, and when the doctor tells her that she is to take plenty of good nourishment she says, 'But how am I to get it? My husband has just taken a new wife, and I am thrown away.' Here we see Mohammedanism in its true light. Surely the cup of her iniquity is full, and the power of the oppressor is being broken. Some of us believe that the wonderful success of the allies is not so much due to French guns as to the believing prayers of God's children—that the reproach of Islam may be wiped out."



One hundred speakers, representing twenty-five denominations in the United States, Canada, Australia, England, China, Japan and India, with a large delegation of native Hawaiians, will furnish the program for the Twenty-sixth International Christian Endeavor Convention, to meet in Los Angeles, Cal., July 9-14, 1913. No hall in the city could accommodate the crowds that attend these conventions, so the committee, with characteristic Western enterprise, leased Fiesta Park, a private park covering a city square, and will roof it over with a canvas covering, making two great auditoriums that will accommodate 20,000 people. In addition, sectional and simultaneous meetings will be held in the Temple Auditorium and twenty churches, and the great inspirational meetings, afternoons and evenings, will be addressed by prominent speakers. Rev. Francis E. Clark, LL.D., president of the World's Christian Endeavor Union, will be there, fresh from his interesting and inspiring seven months' campaign on the continent of Europe. The conference on missions will be in charge of Rev. A. L. Phillips, D.D., of Richmond, Va. There will be twenty-six conferences in all, each under an expert leader. Noon meetings to reach the business men of the city will be held in the Temple Auditorium, to consider such topics as "Christianity's Solution of Civic Conditions" and of the problems of "Capital and Labor"; also the "Supreme Spiritual Message of Our Day." It is expected, if official duties do not prevent, that one of the speakers will be Hon. William J. Bryan, Secretary of State. President Henry Churchill King, of Oberlin College, will lead the sunrise quiet-hour sessions each morning. Following the Los Angeles Convention, the next great event will be the World's Christian Endeavor Convention in Sydney, Australia, March 9-19, 1914. Arrangements have been made for the American delegation to sail from San Francisco January 22. The trip will include a tour of the leading cities of New Zealand and Australia, where great welcome meetings and receptions will be held. A visit to the principal cities of South Africa, and the return via England, is included in a five months' trip that can be made for less than a thousand dollars. President Clark will accompany the party, which will be made up of representatives from the United States and Canada. A general invitation is extended to Christian people to join the party. Full information can be secured by applying to Mr. H. N. Lathrop, Tremont Temple, Boston, Mass.

The International World

A Survey of the Religious and Social Progress of the World

Conducted by Mrs. Elmer Black

The Kaiser's Jubilee—Twenty-Five Years of Peace

It is a very striking fact that every testimonial that has been sent to the Emperor of Germany on the completion of the first twenty-five years of his reign has laid chief stress upon the fact that he has kept Germany at peace with all the world. All the articles called forth by the jubilee have dwelt upon this fact. Whatever one may think of his policy of armament, this will be his great claim to distinction and long memory. He recognizes this himself, and therein really lies much hope for the peace of Europe while he lives. *"Twenty-five years of peace, Mr. Carnegie, and I hope there will be twenty-five more,"* were the words the Kaiser shouted to Mr. Carnegie as he passed before the Kaiser in the great reception in the castle and the vast crowd cheered. Mr. Carnegie responded, "Your Majesty is the most powerful ally we have in that direction," and the Kaiser was much pleased. The jubilee has stirred all Germany. When at about six o'clock Monday evening the Kaiser and Kaiserin motored thru the central district of Berlin the streets were thronged by half a million persons. The day was a beautiful one, and the crowds gave their Majesties the heartiest reception they have ever received in their long reign. The Kaiser seemed as happy as a child. He smiled broadly at the people and saluted right and left. Their Majesties' informal progress thru the crowds, which came quite unexpectedly, was the one feature of the jubilee in which the people have been able to take a part. The Emperor marked the silver anniversary of his reign by proclaiming amnesty for delinquents imprisoned for various infractions of the law and for all members of the army and navy undergoing punishment for violations of the regulations. He commands the law officers in carrying out the amnesty order to favor those whose misdeeds were committed thru poverty or while in a state of irresponsibility. Men of the army and navy who were convicted of slander or maltreatment of subordinates will not share in the amnesty. Several thousand names are on the jubilee honors list. Imperial Chancellor von Bethmann-Hollweg, who, many thought, would be made a count, is promoted to the military rank of lieutenant general, and the Kaiser has sent his portrait to him. Ex-Chancellor von Bülow also receives the Emperor's portrait. Various Ministers receive decorations. Krupp von Bohlen, head of the Krupp Works, obtains a new distinction, and ex-Colonial Secretary Dernburg and a number of bankers and captains of industry are made members of the Prussian House of Peers. On Joseph Lauff, the Prussian "Poet Laureate," hereditary nobility was conferred.

The anniversary was celebrated in Berlin and thruout the German Empire as a general holiday. The brilliance of the festivities and the enthusiasm displayed by the people testified to the monarch's great personal popularity among all classes of his subjects. The commemoration, which had been deferred from its actual date out of respect to the memory of the Emperor's father, Emperor Frederick, coincides with the forty-second anniversary of the triumphal return of his grandfather at the head of his victorious army after the Franco-Prussian war. It was naturally marked by considerable military display. Emphasis, however, was also laid on the peaceful aspects of the Emperor's quarter-century reign—industrial and civic developments and the material prosperity of the country. The day began with a "general reveille." The massed military bands from the Division of the Guards summoned the Emperor to his window with deafening music played in the inner courtyard of the castle. The bandsmen then paraded from the castle to the Brandenburg Gate, at the other end of Unter den Linden and back again, playing popular melodies and military marches. In the meantime 7,000 school children had replaced the bandsmen in the castle courtyard, where they sang several songs, to the evident pleasure of the Emperor. The reception of deputations and the presentation of loyal addresses began at ten o'clock, but

was interrupted from eleven till two by his Majesty's reception of representatives of the government offices, the army and navy, the parliament and various municipalities.

One of the first delegations received by Emperor William was that headed by Andrew Carnegie, who presented the following address, signed by a large number of representative Americans:

To his Imperial Majesty, the German Emperor:

On behalf of organizations and societies which represent the effort of American citizens of every section, creed and race to advance the cause of civilization, we venture to express to your Imperial Majesty our congratulations upon a reign notable in countless ways, in none more so than in the maintenance of twenty-five years of unbroken peace between Germany and the other nations of the world. The memorable words of your Majesty shortly after ascending the throne, "The peace of my country is sacred to me," came both from the head and from the heart. Sacred indeed the peace, the order, and the prosperity of the German people have been. More than once during the past twenty-five years it has been the high privilege of your Majesty not only to exercise peaceful forbearance, but to inspire it in others.

We beg to tender our thanks to your Imperial Majesty for what you have done to prevent war and to advance the coming of the day when there shall be peace upon earth to men of good will.

In addition to the preservation of international peace, we know well that every department of Government has received and is receiving your sympathetic co-operation. The remarkable developments in the commerce and the manufacturing industries of Germany, and the improvement of agriculture, owe much to your Majesty's judicious and unwearied efforts. During your Majesty's reign the condition of the masses of the German people has steadily improved. Their education is now better and more practically helpful than ever before. The laws for the protection of the public health, for the compensation and care of the aged, the injured, and the incapable, are all due in large measure to your Majesty's support and approval.

The increasing population and the growing wealth of Germany under improving conditions of life and of labor are an impressive tribute to your Majesty's labors for your people's good.

Those of us engaged in the development of the industries, the commerce, the education, the science and arts of our country, and in promoting as far as lies in our power the brotherhood of man, unite in expressing to your Majesty our sense of obligation for the example your reign of twenty-five years has set.

We congratulate your Majesty upon the notable advance made by Germany in every field of human effort during your peaceful, prosperous and civilizing reign.

Long may it continue unbroken.

To a delegation from the British churches received by his Majesty in the afternoon the Emperor said: "I can assure you I shall continue to do my best to preserve peace and promote the friendly relationships existing between our two countries." The array of deputations seemed almost endless. The delegates represented organizations of every kind, and all brought with them illuminated addresses, while some of them conveyed handsome gifts to the Emperor despite his declaration that he did not wish money to be spent in this way, but that it should be devoted to philanthropy. The most imposing testimonials were the endowment of \$6,250,000 raised by the German municipalities for charitable and educational establishments and the national subscription of \$950,000 devoted to German Christian missions, in which Catholics and Protestants participated, the Catholics raising \$625,000 and the Protestants \$325,000. It is interesting to note that Mr. Carnegie celebrated the jubilee by giving the German Church Peace League \$25,000 to help them circulate their fine peace paper, "The Oak."



"We are citizens of the world to-day, not only of one city or country. All nations are our fatherland. Our neighbors are those who have like ambitions and ideals. All congenial souls belong to one great country. The things which unite us are greater than those which divide. Get down beneath the surface differences and we are one." This is the lesson international hospitality is fast teaching us.

Up-to-Date Points of View¹

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EDITOR CHRISTIAN WORK AND EVANGELIST:

Truth Stranger
Than Fiction.

I have been greatly interested in the discussion in your columns between two eminent ministers of the Gospel in regard to Billy Sunday. He is just closing a campaign in South Bend, Ind., and, as I have received the daily papers from there ever since his meetings began a number of weeks ago, I have been in close touch with the work. I wish to say that anything I described in "The Vision of Joy" as showing the power of this man as an evangelist to the masses has been far surpassed by the actual results already obtained in this Indiana city. In South Bend, as in "Bronson," the editor of the leading daily newspaper, along with some of the leading business and professional men of the community, have "hit the sawdust trail," and in an editorial in its issue of June 12 the "South Bend Tribune" gives high commendation of the meetings as follows: "If there is one judgment in which the people generally unite it is that South Bend will never be the same city that it was before Billy Sunday came. And it will not be any the worse in the judgment of all; in the judgment of most it will be a better city in which to live. If more of the money which circulates in South Bend is sent into the groceries, the butcher shops, the clothing stores and every other line of productive business instead of into the saloons it will be better for the entire city. Much money is already being thus diverted. Outlawed debts are being paid. Others who have not the money now, at least have the determination to pay old accounts, and the coming weeks will see more of these debts liquidated. Then there is a better feeling among all classes. Housewives and maids have been put into better understanding of each other's needs. Employers have had the disposition to consider more sympathetically the needs of their employees. Employees have shown a disposition to consider the business not as merely a means of sustenance for them, but as a means of livelihood for employers also. Churches have been revived and will undoubtedly become active. Individuals are thinking more seriously of their personal responsibility for good government. All of these things mean much to South Bend as a city." Whole pages are devoted to the meetings every day, and Dr. Sunday's sermons are reported almost verbatim. In this case the truth is stranger, more impressive and wonderful than fiction. A. C.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

Henry Ward
Beecher's Gardens.

Among the many advantages that school children now have and which Henry Ward Beecher would have especially appreciated in his boyhood days is the cultivation of gardens either on the school grounds or in their home gardens, as is enjoyed by the children of the public schools to-day. Since his birth in Litchfield, Conn., June 24, 1813, a love for nature has steadily increased among people, and the school children are eager to grow fine specimens of flowers or vegetables. The gardener at Amherst, where Henry was a student, was so pleased with his love of flowers, wrote Mrs. Stowe in "Men of Our Times," "that he set apart a scrap of ground for him, which he filled with roses, geraniums and other blooming wonders for Henry to tend under his instructions." By very many good people nature was little spoken of except as the antithesis to grace, and when the grave and formal chaplain saw him on his knees in the little flower patch, lost in rapturous contemplation of buds and blossoms, he gave him an indulgent smile, but felt it his duty to improve the occasion. "Ah, Henry," he said condescendingly as one who makes a fair admission, "these things are pretty, very pretty, but, my boy, do you think that such things are worthy to occupy the attention of a man who has an immortal soul?" Later, in relating this incident, Mr. Beecher said, "I wanted to tell him that since Almighty God has found leisure to make those trifles, it could not be amiss for us to find time to look at them." While

preaching in Indianapolis he lived in a cottage on the outskirts, where he cultivated a garden of choice roses and prize vegetables, "whence came bouquets for the aesthetic and more solid presents of prize onions or squashes for the more literal; all these seemed to be part and parcel of the family stock of his church." A. D.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

Private Vices of
Public Men.

An eastern religious paper of recent date has an editorial on the private vices of public men, in which it is distinctly laid down as a fact that the public has no right to inquire into these private immoralities, or to consider them in connection with the question of the elevation of such men to office. It appears to me that this teaching is opposed to public policy as well as to fact. The truth is that the public is more vitally interested in the private lives of public men than in those of others. The former are representative and influential. Their example counts for more than does that of others. It is certainly strange doctrine that a moral citizenship may not demand moral representation. Aaron Burr was a public man. Can it be said that his private immoralities did not seriously affect society for evil? And if public men may lead double lives without rebuke, why not private men the same? And where are we to draw the line between public and private? In a country such as ours this cannot be done. As the apostle says, no one lives to himself and no one dies to himself. It is beyond reasonable question that the people of the States and the nation, and of the towns and cities, do have a full right to demand that men whom they elevate to public office set examples of moral citizenship. J. A. S.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

In Favor of
Federation.

For one I believe the great mass of the Christian church—I mean of the laity—are hoping that such emphasis will be given to federation of the churches, as set forth by C. S. Knight, of Berea College, Ky., in your paper of May 3, that the ministry itself will have to give way to making a business of the fulfilment of John 17. Men—and women, too, for that matter—are resorting to all sorts of organizations to accomplish just what Christ always intended his church to supply. Let the shameful and sinful divisions come to an end that the fragments may be gathered up to send the Gospel to the millions in darkness. Within a week a son in China writes me to know if \$300 can't be sent to provide a chapel and native evangelist for a city of 25,000, only a few miles away and not one to tell the story of redeeming love. Trust you give the church no rest till she put away all that hinders the kingdom's work. C. S. H.

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The Sabbath
and the
Common People.

There is a better day coming for the neglected masses. These Sabbath bells are ringing in the new and kindlier era. Let them ring on! I believe we have treated the Sabbath question too exclusively from the negative side. We have thought that to succeed in shutting up the stores and offices, and closing the saloons, and forbidding the Sunday theater, and prohibiting railway traffic, and stopping the street cars, and arresting the newsboys, would give us what we flatteringly call an American Sabbath; but we might accomplish all this and yet fall far short of having a properly Christian Sabbath. I believe we shall never have a truly Christian Sabbath till we succeed in some way, by some means, in capturing the non-church-going multitudes for Jesus Christ. I have great faith in the multitude; Jesus Christ died for the millions. The Gospel is for the many, not the few. More and more wise men are coming to appreciate the dignity and power of the crowd. More and more the crown and scepter are passing into the hands of the crowd. The churches ought to have the crowd. B. N.

¹This department is an open court, in which numbered alphabetically, for convenience, will be found original "Up-to-Date" items, short stories, news facts and opinions of our own and other people. We especially welcome letters, comments and opinions from any source, and upon any subject of real interest. The responsible source of information for each "Point," other than our own will be given in every case. In the above these authorities are as follows: a, Alexander Corkey, Wayne, Neb.; b, Mrs. Addie Dodd, Rockport, Mass.; c, John A. Simpson, Mussillon, Ohio; d, C. S. H.; e, Bishop Ninde.

The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

Baccalaureate Sunday

I had the pleasure of spending Baccalaureate Sunday in New Haven under the shadows of my old college—Yale. The train to New Haven Saturday evening, on which I went up, was crowded with fond parents and sisters bound to Yale to take part in the graduating exercises of John or Henry. Commencement is a great time for the whole family. It is another milestone in the path of life. It is more: it is a new departure. Father has supported John up to this time; now he must support himself. He has had his way all mapped out and planned for him; now he has got to choose and determine his own path. Perplexities have been solved for him. Now he will have largely to solve them for himself. He has been a boy, but now he must be a man.

New Haven was crowded with guests Sunday, and college boys, in their flowing gowns, were flitting in all directions, going after their families to take them to hear the baccalaureate sermon in the great Woolsey Hall. President Hadley preached the sermon, and its predominant note was that which runs thru his annual sermon to the graduating class—that a man found himself in the service of the community. But in the course of the sermon he struck that same note of warning found in several college sermons this June—against undue feverishness in approaching the great modern civic and social problems. He held up the well-balanced man as the true type for imitation, and doubted if the frenzy of some modern political and reform movements accomplished any lasting good.

I have been reading a good many reports of baccalaureate sermons as they have come into the office of THE CHRISTIAN WORK, and have been much struck with two things. The first is that one note is sure to be struck in all of them; the other is the omission of two things that seem to me need more emphasis just now than anything else. The one theme running thru all of them is that education is for service, and it is varied occasionally by striking the religious note that in service one finds self-salvation. This is all well and good. It is very old gospel, and is pretty much accepted by every sensible man. Jesus said it so emphatically that it has come to be the common property of humanity. It is well to emphasize it, but I should like to see it put with a little more force and originality than a good many baccalaureate preachers, college presidents included, seem capable of putting it. I cannot forget Dr. Charles E. Jefferson's baccalaureate sermon at Columbia University a year ago—or was it two? Anyhow people are still talking about it, and the men who heard it got a veritable electric shock. They settled back to calmly endure the same commonplaces, and very soon they leaned forward listening while Dr. Jefferson first told the college faculty what he thought of them, and then asked them why it was that so many young men coming from under their teaching were concerned only with getting something out of life instead of giving something to it; why so many were pessimistic and cynical in their outlook upon the world; why so many were contemptuous toward the enthusiastic service of humanity and felt so slightly the pulse of the great world; why so many college men stood apart from the great movements instead of leading them to great conclusions? He then challenged the boys to seize life with passion and a great, strong faith, or it would amount to nothing so far as they were concerned. I looked in vain for such words as these in all the college sermons this spring:

But these are words which many college men need to hear. And some college professors need them too. There is too much tendency among some of our younger professors to take a "caddish" attitude toward life. They frown upon enthusiasms. They look with a mild contempt upon all but men of academic temper. They teach a Greek individualism that is quite at variance with the Christian teaching that life should be conceived as mission. They worship beauty, but are not so keen on righteousness; they delight in art, but rather deprecate reform. A good many of the young men coming from our colleges catch this blasé air, this aloofness of mind,

this somewhat cynical attitude toward the great modern movements. In other words, the graduating classes I have watched every year in various colleges have not impressed me as being made up *largely* of eager, prophetic youth. Somehow I more easily associated them with cigarettes and self-importance and a mild contempt for church and the *devoted* life. There were many splendid exceptions in every class. But something is the matter with our colleges that they cannot turn out a more *eager* group of men.

The omissions of almost all these baccalaureate sermons were the real *religious* note and any word about the church of Christ. For four years the several thousand men graduating from our colleges this spring have been hearing day after day of philosophy, history, economics and literatures, ancient and modern. In many colleges they have heard very little about religion. Some of our colleges seem afraid to mention the subject to an undergraduate. It would seem as if the baccalaureate sermon, coming as it does at one of the great dramatic moments of life—at *commencement*; that is, when one commences life, might be made an earnest appeal to dedicate oneself to the Lord Jesus Christ. Is Christ becoming obsolete? If not, why this hesitation to present his claims to young men as the Lord of life, and as the Master of all one's ways? Will any plea to live the life of service have lasting influence if dissociated from him who gave us service as the law of life and whose presence makes service a delight and enthusiasm for humanity natural and spontaneous? A great apostle said, "We love him because he first loved us." He might have said with equal truth, "We love the brethren because we first loved him."

The other omission which I note in many of these sermons is any reference to the church. Either the church is the one institution, which Christ founded for the saving of the world, or else it is nothing. As a mere society of good men, to be chosen or not, as we choose, as our own appointed channel of work, it will soon pass, as other societies, clubs or lodges have their day and cease to be. It is either divine or human. If only human, it is open to the vicissitudes of all human things. And yet there is a tendency in our colleges to ignore the church, and to treat it as if it were not the bride of Christ, the incarnation of the eternal Lord. When I was visiting a famous college last winter it was remarked to me that many of the younger professors never even attended church! A young man told me that he spent four years in one of our great Christian universities and never heard the church mentioned during his college course. I notice how few of the baccalaureate sermons presented the call of the church to the students going out into the world. I cannot help feeling that this is a great mistake and bodes ill for the church. I might even go further and say that the baccalaureate sermon offers a unique opportunity to present the claims of the Christian ministry upon the students of our colleges just when they are thinking of a profession. A certain country pastor watched the boys of promise in his parish and convinced them that the ministry offered the greatest opportunities of any calling to serve their fellow-men. He got them all into college, even raising money to help them thru. By the close of their third year they had forgotten all about the ministry and came home for vacations to swagger about with a stale pipe hanging out of one corner of their mouth, and with no interest in the services of the church in which once they had been so active. Not long ago a college boy, to whom I was speaking of the ministry, told me that he consulted the president about a profession, and this officer of a college, founded and supported by Christian men, dissuaded him from entering the ministry on the ground that it was not the profession for a man with brains to enter. I should like to read some baccalaureate sermons that exalted the service of Jesus Christ in his church above all other service, and called upon young men to lead it in its conquest of the world.

FREDERICK LYNCH.



Alas for him who never sees
The stars shine through his cypress trees,
Who hopeless lays his dead away.

Who has not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own.

—Whittier.

The Eternal Substance: The Changing Form

By Rev. Albert Parker Fitch, D.D.,

President of the Andover Theological Seminary, Cambridge, Mass.

[The following sermon was preached at the ordination to the Christian ministry of the two sons of Rev. Nehemiah Boynton, D.D., Morrison Russell Boynton and Edward Chadbourne Boynton, at the Clinton Avenue Congregational Church, Brooklyn, May 14. It produced a marked impression. Dr. Fitch first reviewed the Christian ages showing how the great preachers had preached the unchanging gospel in the new language of each age, and then spoke as follows below.—EDITORS.]

"Study to show thyself approved of God, a workman who needeth not to be ashamed, rightly dividing the Word of Truth."—St. Paul to Timothy.

The Gospel of Jesus, if confined to one expression and application, would long ago have perished from the earth. It has perished because each age has defined and applied it anew. We ourselves are Christians because our forebears conceived that it is not doctrine, but the experience that doctrine endeavors to formulate; and not creeds, but the spiritual facts to which they are the temporary testimonies, which form the essence of our faith. Here is the first thing that I would impress upon you, who enter your ministry to-night. Christianity endures because it is grounded in the deepest realities of divine and human nature. It derives its authority, not from anything so slight and external as a creed or a book or an institution, but from the unchanging makeup of the race. The faith you are about to preach has nothing to fear in any age except this—that the Truth be disguised, imprisoned, distorted, by the forms and wrappings and statements of other days, and thereby effectually concealed and withheld from those for whom it is intended. And when this happens, and there is no new division of the Word, then the Truth is impotent and the institution decays. The preacher of power, therefore, is he who never fails to distinguish between form and substance, expression and experience, in the spiritual life. He knows that metaphors and illustrations are never precise statements of principles; that all the metaphysic and the learning of our faith, only overlays, is never identical with, the reality which is the mystery of God in Christ; *that* is the power of Christianity. And he determines, therefore, to incarnate the genius of his faith, but to forever change its vehicle with the changing day. And never was nobility of thought, plasticity of spirit more necessary and more rewarded than now. For a happy chance is setting you in an age so quick and fluid, so rapid in changes, so radical in progression. First in the realm of religion, then in education, now in politics and economics, the time spirit has been busy among us, discarding old formulæ, repudiating great traditions, demanding fresh expressions and novel applications of the fundamental beliefs and perceptions of the race. Our fathers who lived before 1850 were born 1,000 years ago; our children who shall live after 1950 may well regard us as citizens of a remote age. Meanwhile you, oh fortunate youths, are to be part of the very medium in which the new era is struggling to be born. Hidden in the baffling and tumultuous life of this generation lies the material of which another world is being made. How fascinating and how responsible a lot is yours, thrown by the gods not into a quiescent, but a surging period of the race's life! Old loves are dying, old interests fading, old convictions chilling; but that is only because God is making all things new. You may yet live to see some new prophets, indeed, by the grace of God, if you are loyal to Christ and a part of your age, you may be among those prophets who shall see a whole new world swim into their vision. You may yet stand, with this world reflected in your eyes, among its discoverers, silent upon your peak in Darien.

But if you are thus willing and eager to divide the Word for your day, and long to be among those, who, leading the van, shall interpret the generation to itself, then you must be sensitive to its present tendencies and aspirations, and your finger must rest upon the pulse of your time. And as you attempt this difficult task of interpreting your own media, surely you may be certain of two characteristics in it which to the religious leader are significant. First this: The characteristic joys and achievements of our day are to be found in the realm of mechanical power and sensuous pleasure. They are material and temporal. What appears on every side is man's extraordinary dominion over nature, and the consequent physical power and amazing luxuriousness of modern life. Men can do so much more than they were wont to do. Men live

in so much more complex, artificial ways than they were wont to live. Here, for instance, are characteristic phenomena of our age. The increased efficiency of labor; the multiplication of its potency thru machinery; the amazing insight into the processes of physical life; the new ability to perpetuate and protect that life; the expansion of man's physical freedom. We traverse the earth. We live in many places at once. We speak across continents and under seas. We inhabit a world of present marvels, of prodigious harnessed forces, of almost boundless physical opportunities. Thus we exalt and magnify our immediate and tangible selves. Thus we are absorbed in an external and temporal universe. And consequent upon these gigantic physical and temporal achievements and absorptions comes the reaction from their strain and tension into feverish and abnormal pleasures. Nowhere does the physical strain, the temporal absorption, the mechanical complexity of modern life, more ominously display itself than in the artificial and extreme forms of amusement offered to this generation. There is much that is sympathetic of the present age in such a familiar sight as your own Broadway here in Manhattan upon a winter's night. There is indeed a lighted way, brighter than under sun at noon-day, with its glittering electric signs, making every appeal that the hawker's genius can suggest to human cupidity, vanity and lust. There are the great trams, endlessly crashing up and down the center of the street, filled to the lowest step of their platforms with restless, chattering, volatile human beings. And on both sides of that lighted way are the open doors of houses of eating and drinking, houses of amusement and shame, houses where strange and terrible pleasures, sweet and secret and devastating vices, find their nightly patrons. And in and out of these open doors, hour after hour, flows the pleasure-seeking crowd like the tides of an unwholesome sea. And over all the dust and mist and turmoil, rising up out of the scents and perfumes of that terrible assembly, is the characteristic cry of our age—to have, to hold, to buy, to eat, to drink, to feel; to get, to sell; to exploit the world for power, to exploit oneself for pleasure—this is to live. The same hard and ruthless look, the wide-open, iron gaze, of the man who knows all and has done all, which Bronzino painted into the faces of his Florentines in the days of the Medici, that half-sinister, half-somber look, is in the eyes of many an American of to-day.

Now, if this be at all true, it is a profound indictment of our age. And yet, is it not markedly true in the very world of our religion that we are losing our consciousness of eternity, and even there living, for the most part, only among immediate, practical, ethical values. That which alone gives life coherence and dignity—the sense of its being projected upon the screen of an infinite existence—this is gone. With it, as may be only too clearly observed, has gone our composure and the balance of life. The dreadful restlessness of the modern world bespeaks its spiritual impoverishment. Never was Shakespeare's phrase truer than it is to-day, that with "what we most enjoy we are contented least."

Here, then, my brethren, there lies, at your very doors, a world that is dying for that division of the Word which shall spiritualize and sober human experience. Preach to-day, to this age, the great doctrines regarding the awful origin and the eternal destiny of the human soul. Have much to say concerning the beginning and the end of human life, the life of the race in God. Appeal to the great perennial motives of humanity, the sense of an immeasurable past, the longing for a completed and permanent future. Now of all days, in spite of the ethical and economic emphasis of the moment, is the time to bring men back to fundamental spiritual things, to teach the nature of the soul, the certainty of its connection with a higher and mysterious Being, the reality and nature of sin, its self-inflicted ruin, its effect upon the destiny of the race, the certain and inexorable judgment. Now is the day to again proclaim what men already know and will respond to when they hear it, that this life is a bitter mockery and hideously valueless unless conceived of, and employed, as the prelude of a life to come. Make your churches into solemn houses of prayer, divided from a roaring and a turbulent world. Help souls to cherish within them those delicate associations which make the spirit of man beautiful and quiet and wise. Exalt the office of pure worship. May your church be so high and solemn and devout that worship under your leadership shall be a daily opening of the door that leads into the heavenly presence. Help men, as they come into the church, to the grave

and beautiful and tender things of life, to austere delights, to holy pleasures, to meek and loving spirits.

Secondly, I would remind you of the rampant individualism of the hour, which displays itself even in our school children, and which is creating the growing isolation of the individual. What is more moving to the sensitive spirit than the inexpressible human loneliness of modern life. We may trace it partly to the breakdown of all external forms of authority, completed in the preceding generation; but, more to the spiritual disintegration; that loss of high visions, great sentiments, ideal futures of which we have already spoken. This isolation of the individual is the more striking because of the widespread commercial and industrial combinations in the external life of the age. For these alliances are mechanical and superficial, not potent and real. The permanent bonds of every human group are never those of sordid or immediate self-interest, but of a common spirit, a high and precious aspiration. The most potent bond that the world has ever known is expressed in the Collect for All Saints' Day, "O God, who hath knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord." When in the higher reaches of their being men feel and see together, then are they one. But how alien are such bonds to our age. It is just these ideal perceptions, these mystical intuitions of the race, which cannot flourish in a materialistic and sensuous generation. Hence the difficulty, even with the pull of manifest self-interest, in binding men together. What is more indicative of the growing anarchy of modern life than to observe our present labor organizations. For there, where the economic necessity for combination is acute, it cannot prevent wide divergence and division, mutual hatred and strifes; even there alliances are often only effected by bringing the bludgeon of the picket upon the head of the scab. And again in the religious world, how keenly we feel with the loss of the old churchly authority and the spiritual convictions and this centering of life upon the immediate and the ethical and the practical, the waning of the old bond. We hardly know how to hold ourselves together. We are ever forming uncertain and impermanent alliances, by means of gymnasiums and teas, slumming expeditions and social service work, suppers and sociables and other puerile futilities. All this is because men have lost their essential oneness and are naturally drawing ever apart. I have often thought that the wearying and endless increase of machinery and organizations within the church was in direct proportion to the slipping and passing of the actual bonds of union between man and man. Indeed, may it not be true that this frantic endeavor to run the universe by conventions and to remake the race by programs and societies is but the frail and impotent trial of the soul to create some apparent tie which shall make up for this defection of the bonds of the spirit.

But what an opportunity this deepening and terrifying isolation is offering to the Christian ministry. The cry of our age is for a restoration of highly human fellowship; the subduing of the anarchy of contemporary life under some veritable and beneficent authority. But that cry is only to be answered by the spiritual restorations, the inner subduings of the Gospel, and the power of that Gospel to answer the cry is certified in the church—the church whose authority is real, since she is but the cumulative expression of the inward assentings of the ages.

We should, therefore, all be great church men in these days. Do you not perceive the social authority which the church incarnates and the social need which she can meet? As you divide the Word of Truth for this generation, you will offer men as their indispensable leader the church, with her demand upon faith, her discipline of the spirit—the church which the ever ancient, ever youthful mother of our race, the interpreter and unifier of us all. You will foster and deepen men's love and reverence for a holy institution built up out of precious blood-stained, sin-washed human lives, who have found themselves, their brethren and their Maker thru her gracious ministrations. You will present the church as the outward sign, the visible expression, of the only real unity there is—the fellowship that is found in the obedience and the love of God. And you will draw men to her, and lift her up before them; tell of the privileges she grants, and the obligations she imposes. You will say, "All those who love her abide in her peace; all those who have left her must some day return to her embrace." She will teach you not to be afraid of life, and so interpret you to yourself

and life to you that you need never feel alone. And you will say to these extreme and feverish souls, who dread pain and love pleasure; who are jealous of guidance and determined upon license, yet troubled by the isolation of their selfish and unspiritual individualism, "You must submit, you must obey, and believe, and suffer; life will force that, but we can sanctify all to you." Yours must be a spiritual dignity, not a physical prosperity. And you will preach that there are certain things that forever make the race one: that we are all bound together by a common and associated sin, by a common need of the pardon and grace of Christ our Redeemer, by the divine occupation of us all. Preach over and over again these spiritual realities, these common things which the church incarnates. When you open the doors of your church Sunday by Sunday, let them disclose an inviolable and solemn sanctuary. Put over the portal, "Ho, everyone that thirsteth, come ye to the waters. And he that hath no money, come ye, buy and eat. Yea, buy wine and milk, without money and without price." And when your church is thus opened, stand you within it, as young ambassadors, clothed with the dignity and strong in the authority of that ancient institution whose high servants you are, and say, "Come unto him all that labor and are heavy-laden, and he will give you rest. Take his yoke upon you and learn of him. For he is meek and lowly in heart, and he will give rest unto your souls. For his yoke is easy and his burden light."

Celebrations in Holland

By Rev. A. A. Pfanstiehl.

Anyone contemplating a trip to Europe this summer—and thousands are, particularly Sunday school workers with eyes longingly looking toward the great Zurich Convention—should not neglect to include in his itinerary a visit to Holland. For this little country, always interesting to the tourist, will this summer and fall be the most so because of important celebrations and anniversaries that are to be held. Great preparations are being made for exhibitions, expositions, pageants, celebrations, fairs, conferences, and what not! The reason for it all is the one hundredth anniversary of the independence of Holland after the subjection by Napoleon. This rover and robber of Europe had conquered Holland and had driven their *Stadt Holder William* to England, placing his brother on the throne. But in 1813 Napoleon was shorn of power and place. Louis left Holland, and the people called William of Orange back, not as *Stadt Holder*, however, but as king to rule over a constitutional monarchy. He became known in history as King William I. The country has remained a constitutional monarchy ever since. The present Queen Wilhelmina is the daughter of King William III.

Thirty exhibitions are planned in various parts of the land—industry, art, agriculture, civic, and so forth. One of the exhibitions mostly talked of is the naval display, which will be held at Amsterdam. The century's progress in seamanship has been marvelous. And this submarine country, always fighting against and using water for its highways, harnessing even a sea, has wonderful and interesting things to display in this regard. Perhaps no country on earth has as instructive lessons to teach in seamanship as has Holland.

But to us Americans the celebration which will be held in September in The Hague is the most attractive, viz., the opening and dedication of the Peace Palace, built by Andrew Carnegie. This beautiful, artistic, costly building stands in a prominent place in the beautiful cosmopolitan city, and the world is wondering what effect it will have upon the future of militarism. Some are hopeful, some doubtful, some smile, some sigh; but all realize that it certainly is needed. "Peace on earth, good-will toward men"—has this come? How will it come? Thru peace conferences? As answer we are reminded of and pointed to the fact that since the famous Eirenikou of the Tsar of Russia addressed to the Powers in August, 1898, resulting in the first Hague Conference, the world has passed thru one of its bloodiest war periods. Germany answers by passing a fresh army bill, involving a capital outlay of 250 million dollars and an annual addition to the war budget of fifty million to pay for a largely increased "peace effective," so-called. France replies by similar measures, appropriating 100 million dollars for the army bill and forty million for war budget, and recruits ninety per cent. of her male population, and all the other powers are realizing that they must fall in line and be ready at all times for war, because it may

be precipitated any moment by an untoward accident. Someone strongly puts it thus: "Europe is dancing deliriously on a volcano, and is begging herself in the exercise."

Yet the conferences, the peace palace, the prayers, the efforts, the money spent in promoting peace sentiments—all must in the long run have a decisive effect in bringing about the time when for nations as well as individuals

"Love took up the harp of Life and smote on all the chords with might;

Smote the chord of Self that, trembling, passed in music out of sight."

At any rate that is worth working for: paying money to bring to pass and spending energy and time to accomplish. And to us Americans, who are privileged to roam about Europe with eyes and ears open, the game in which Germany and France are the leading players is as interesting as it is mysterious—perhaps all the more interesting because mysterious.

Utrecht, Netherlands.

Moral Discipline Thru Drink

By Rev. Joseph H. Crooker, D.D.

During the past five years three distinguished persons, in articles in high-class magazines—a prominent professor in America's oldest university, an English archaeologist of world renown, an American novelist of wide fame—have claimed that drinking liquor, especially by young men, provides admirable and important ethical training. The argument is this: The use of liquor is attended by the temptation to drink too much. To resist this temptation, to keep within the bounds of safety, to guard against excess—this provides moral discipline of the very highest value. Some will fall, but, on the whole, there will be a surplus of good. The theory is that the will is trained by contact with the temptations incident to drinking liquor. If true, this is a very important matter; but, if false, a most deadly teaching. What, then, are the facts?

I. If drinking provides valuable moral training for young men, it is surely just as much needed by young women, and those who advocate this doctrine must admit that women ought to patronize the saloon as frequently as men. And at what age ought this precious ethical discipline to begin? How long after children learn to walk and talk? Their wills and consciences need training at a very early age. And, if drinking bears such valuable moral fruitage, parents ought to see to it that the custom is early begun. Perhaps this is just what is needed to give the public schools the moral excellence which some people claim they so much need. An open bar in the high school to develop the will and conscience of the students, how fine that would be!

II. The theory surely involves us in some remarkable incongruities. It is generally admitted that the saloon is one of the worst, if not the worst, institutions among men, closely associated with criminals, productive of insanity and pauperism, linked to bad politics, presided over by men of low ideals and practises, and turning the feet of many to brothel and gambling den. It does not seem exactly scientific to send young men to such a place to secure invaluable moral discipline. How can the evil tree bear good fruit?

III. If a wise policy to follow with liquors, why not in other directions? For example, why not teach young men to use opium for the same purpose? To train the will by learning just when to stop? If such a helpful practise to walk on the very edge of the slippery precipice in order to acquire "nerve," why not have young people learn to resist temptation and develop the will by a similar use of other narcotics? We may go farther: A wise practise to introduce a libertine into a family of boys and girls to develop high ideals of chastity! Discipline their will power by learning to resist his enticements! Evidently, Jesus was wrong when he introduced into his immortal prayer the petition, "Lead us not into temptation."

IV. Is it not pertinent to ask, Are there not enough inevitable temptations in life without multiplying the needless liquor temptations, which so often cause such terrible distress and destruction? It is true that it is not well to shield and cosset the young overmuch. They do need wise discipline. They must be trained to do hard things. But discipline does not, as a rule, issue solely from struggles with temptation. It comes from bearing burdens, from

services rendered, from tasks carefully performed. Many of the noblest characters in history seldom wrestled with what we call temptations. But life is full of temptations quite apart from beer mug, wine glass, or whiskey bottle. It is not necessary, in order to have sufficient temptations for purposes of discipline in anyone's life, to foster those connected with drinking. Moreover, those whose wills are most strengthened and best prepared to render noblest services to the world are those who resist the temptation to drink. Those who acquire the most moral fiber out of contact with the liquor habit are those who never begin it.

V. What does the appeal to life really show? Do the moderate drinkers who stop short of drunkenness possess a higher morality than abstainers? No one can look over his neighborhood and find proof of such a monstrous proposition. That some moderate drinkers outrank in character some abstainers is very true, but common experience does not show that to be the rule. On the other hand, from two wide fields of recent experiment the exact opposite is shown to be true. Distinguished generals tell us that it is the universal experience in the British army that, whenever abstinence becomes the habit of soldiers, the petty crimes decrease and the moral tone increases. Many experiments in large industrial plants in Germany prove that, where the use of liquors has been lessened, there are fewer quarrels among workmen and a noticeable improvement in the *morale* of the men. These facts ought to be decisive.

VI. This teaching is peculiarly unsound and mischievous, because the liquor temptations are especially seductive and deceptive. They are not like the ordinary temptations of life. In the first place, no man is a good judge of what he can safely drink. Liquor completely deceives the user. He thinks that it makes him warmer, stronger, healthier, wiser, whereas, in fact, the results are exactly opposite. In ninety-nine cases out of a hundred the onlooker realizes that the drinker has had too much, while he himself is sure that he has not passed the limit of safety. In the second place, alcohol is a habit-forming drug, which tends to weaken the will and to blur the perceptions. The habit grows from month to month, while the power of resistance lessens. Instead of providing discipline, it forges bonds. The man with a whiskey bottle is never complete master of himself. His master is in the "bottle." The bondage is all the worse, because it makes the slave feel that he is the only free man in the world. Of the thousand men at a saloon bar during any day, many go away with less power of resistance, and few indeed carry home anything but a lighter purse and a heavier heart. That is not the place where patriots are made or good parents trained.

VII. Lastly and chiefly, advocates of the theory that valuable discipline issues from drink are profoundly ignorant of the present status of the drink problem. They do not know what the scientists in the laboratory, the doctors in the hospital, the life insurance experts, and the "captains of industry" have taught us. That lesson is this: The harm lies, not so much in *drunkenness* as in *drinking*. The few inebriates are not a serious menace to civilization. The multitude who drink, but never become intoxicated, are doing the mischief. They are the ones who rob the home of necessities and children of education. They squander the resources of the land and lessen the industrial capacity of our nation. They prepare a seedplot for disease, crime and pauperism. The most harmful error abroad among our people to-day is this, which these writers share: Liquor does no harm unless we get drunk. But what says science? A thousand investigators demonstrate the fact that the man who drinks only a small amount injures his body and mind. Insurance records show that moderate drinkers die earlier than abstainers. The experience of hospitals reveals the terrible ravages of so-called moderate drinking. Tests in the wide fields of industry prove that what has so long been called "innocent drinking" unfits a man to do his best work.

To advise young men to resort to drinking liquor in order to acquire the needed discipline of life is to urge them to play with fire. It is leading them to become slaves of a custom that constantly lessens the power to resist temptation. It associates them with forces making for unrighteousness. It blinds them to the clearest and most important teachings of science respecting the real influence of alcohol. The time is near at hand when no intelligent person will indulge in advice which is nothing less than moral anarchy.—*The Christian Register.*

A Memorable Centennial

Observed at Monroe, Mich., June 18, 1913—An Historic Event Recalled by Its One Hundredth Anniversary.

By John McClelland Bulkley.

On July 4, 1884, the beautiful and bustling little city of Monroe, Mich., down in the extreme southwestern corner of the State, at the head of Lake Erie, celebrated in due form the one hundredth anniversary of its settlement (by the French). On November 28, 1889, there was observed by impressive ceremonies the centennial of the consecration of the first church in this portion of the great northwestern territory; it was a Catholic church, and is now called St. Mary's. And now, in this year, another centennial is booked for recognition by the people of this commonwealth, by which will be commemorated the event which nearly extinguished the lights of civilization and religion in this ancient town, and deluged with blood the peaceful scenes amid which the defenseless settlers had fixed their humble homes.

The tale is one of the most distressing of those early days, when men were enduring the hardships and the privations incident to their conflicts with unsubdued nature, endeavoring to civilize and Christianize the savages and make habitable the wilderness of the great northwest. Of course, there is not living to-day one person who participated in these scenes, or to any of the tragedies of the wilderness, but fortunately, before they had passed away and the



Elm Avenue, Monroe, Mich. An archway of beautiful historic elm forest trees that line either side of the avenue. Many of these trees are more than 125 years old.

opportunity for obtaining records of their observations and experiences had passed with them forever, there were local historians who made it possible to perpetuate the heroism of the early pioneers, and we have abundant testimony transmitted from father to son which remains a valuable asset in the history of the great northwest and the struggles of those who laid the corner-stone of this portion of the American republic. The War of 1812 brought into public notice the deplorable state of affairs. Whatever may be said of the failure to connect the events with the British authorities of the home or colonial government, there is absolutely no palliation of the outrageous conduct of the officers in command of the British forces and their savage allies, whose atrocities no effort was made to control or check.

To devote space for a brief glance at the occurrences immediately preceding the War of 1812 we find that it was determined, if possible, by the participators in the profits of the old monopolies to retain Michigan at least in its old relations of trade, if not of government. By Jay's treaty estates were to be protected without forfeiture in consideration of exchange of allegiance. Purchases of land from Indians were forbidden by the laws of both countries. But between the date of that treaty and the change of possession titles were obtained or fabricated with the immediate co-operation of persons connected with the local government, whereby the Indians purported to grant to certain merchants all the land between the Sandusky and the central meridian of Michigan, as far

north as Saginaw Bay, including the whole tract anciently known to the French and Indians as Saginaw country, then supposed to be the richest fur country in America. Knowing the illegality of these purchases, the conspirators devised a notable scheme of corruption. They organized in 1795 a company to purchase of Congress, for a nominal sum, the entire lower peninsula of Michigan, the first step being the preliminary purchase of members enough to carry thru the measure. The scheme fell thru, for the honest members who had been approached, while appearing to co-operate, led them on to a full disclosure and thus exposed them. The disappointed agents were let off with a light punishment for contempt by the House of Representatives. The men engaged in this scheme as partners, elected by an agreement in writing, under Jay's treaty, together with most of the traders in Detroit, to retain their British allegiance, the object of which is quite obvious. What was before a matter of policy became now one of border feud. The old agents were still alive, and continued stirring the Indians to war with the whites. There was thruout the whole country a growing belief that Great Britain would lose no chance to do us injury, and certain tendencies and overt acts seemed to confirm this impression. Finally the suspected animosity developed into war, which opened not long after, but by a series of blunders and neglects its opening scenes in this neighborhood were full of misfortune. Schemes and schemes were set on foot, which were intended to and did keep down the numbers of the border population, so that it could not defend itself. The backwoodsmen, scattered thru the northwest, as ready with the rifle as the axe, were eager to take part in the fray. A war on the frontier required a different style of proceedings from one in an older settled country, and men who had for years held their lives in their hands, not knowing at daybreak that the sun would ever again rise upon their homes, or whether the tomahawk and the torch would end forever for them and their families—these needed leaders of their own stamp at once vigilant, prompt and daring.

During the following winter the inhabitants of Frenchtown (now Monroe, Mich.), and all the smaller settlements in the vicinity of the River Raisin, were subjected to great annoyance and indignities from the Indians, and were threatened with all the evils of savage cruelty. Colonel Procter, who now commanded the British in this part of Canada, appears to have been destitute of the manly and soldierly qualities of his predecessor, General Brock. He gave full license to his barbarous associates, whose outrages alarmed the whole frontier. At the urgent appeal of the people of Frenchtown, General Winchester sent up from his camp on the Maumee a force of between 600 and 800 men, under command of Colonel Lewis, who arrived with his force on January 18, 1813. On the day this command left camp Winchester prepared a dispatch to inform General Harrison of this movement, stating that his prime object was to prevent the flour and grain being carried off by the enemy; then, if he got possession of Frenchtown, he intended to hold it, and that a co-operating force from the right wing of the army might be necessary. Before the express started with this dispatch, however, information was received from Colonel Lewis, twenty miles in advance, that there was a force of 400 Indians at the River Raisin, and that Colonel Elliott was expected from Malden with a detachment of British regulars to attack the camp at the Rapids. Colonel Lewis marched rapidly to anticipate, if possible, Colonel Elliott at Frenchtown. The route lay over the ice of Maumee Bay and along the west shore of Lake Erie. When arriving within a quarter of a mile of the village, the enemy was discovered in motion. Our troops were formed in line of battle, expecting an immediate attack, but it was soon perceived that the enemy did not intend to risk a battle in the open field. Our men then assumed the offensive and a general charge was ordered. The British regulars made a stand with their howitzers and small-arms covered by low palisades of enclosed lots and a group of houses, having in their rear a dense wood filled with fallen timber. The engagement soon became general and continued hotly contested for over three hours, during which time they were driven back nearly two miles in a northerly direction from the river. Darkness preventing further pursuit, our men withdrew in good order, encamping upon the ground which the enemy first occupied. The action of the troops is described by General Combs as gallant in the extreme. Notwithstanding the privations of the long march thru the wilderness, poorly clad, scantily

fed, and suffering from the unwonted discomforts of snow and ice, they displayed powers of endurance that were marvelous. The loss of Americans in this preliminary engagement was twenty-five killed and fifty-five wounded; that of the enemy was never learned, but



A monument built of boulders found in the vicinity which marks the site of the battle ground on the north bank of the River Raisin (see inscription).

many bodies were left on the battlefield when the retreat took place.

On the evening of the 20th General Winchester arrived with a small force of 300 men, all that could be spared from the threatened camp at the Rapids. Colonel Wells, with a portion of the Seventeenth U.S. Infantry, composed this detachment. General Winchester established his headquarters at the house of Colonel Francis Navarre, the oldest, as he was the first, white settler on the River Raisin, a large, double log house situated on the south side of the river, about one hundred rods from the camp. For some unknown reason no measures were taken to fortify their position that night, or to sentinel the grounds, an unaccountable and fatal mistake. General Combs mentioned this circumstance to your correspondent, saying very gravely: "I always considered this very remarkable that Winchester should have fortified his camp every night on the march thru the wilderness when no enemy was near, and yet failed to do so on the night of the 21st, while almost within hearing of the British guns at Malden." It was his undoing. Major Madison and Colonel Lewis, together with most of the officers, had cautioned their men to be on the lookout and be prepared for an attack. "At daybreak trouble began," says another informant. "On the morning of the 22d, just as the drums began to beat, three guns were fired by those who first discovered the enemy. In an instant all men were at their posts. The British now began a heavy fire of cannon and small-arms, aiming apparently at the building which contained the ammunition and where the wounded officers lay. The cannonading was rapid and deafening, the roar of musketry, the flying of bombshells, the yells and blood curdling whoops of the savages, the cries and groans of the wounded, the heavy darkness added to by the clouds of smoke, made up a scene little short of pandemonium itself. The reinforcements which had arrived with General Winchester and which, by his neglect, were unprovided with breastworks or other protection, after maintaining a stubborn fight, fell back overpowered just as Winchester came up and ordered the retreating troops to rally and form behind the second bank of the river and take refuge behind a stockade. Possibly thru a misunderstanding of these orders, and being hotly pressed by superior numbers of the enemy, they were thrown into confusion and broke in disorder. A detachment which was sent out from the pickets to reinforce the right wing, and a few officers who supposed the whole force was in retreat, joined in the flight, Colonels Allen and Lewis vainly endeavoring to check and reform the panic-stricken soldiers.

In this dilemma confusion reigned, and the maddened panic swept along, soldiers being shot down on every side by the pursuing enemy. By a miracle almost the retreat was finally stopped and the lines reformed; the men, recovering from the panic, now fought with redoubled energy and gallantry; but Winchester, evidently demoralized, exhausted and intimidated by threats of Procter

to let loose the red demons upon the poor, terrified people in their homes, gave the order to surrender and for all the troops to lay down their arms where they stood. The order came like a thunder-clap to the surprised and indignant officers and men; their rage knew no bounds. Majors Madison and Graves refused to obey, declaring that they would agree to no surrender unless it should be expressly stipulated that the sick and wounded should be amply cared for, the inhabitants protected from plunder and injury, and the self-respect of the troops fully preserved in the terms. Procter refused to sign an agreement in writing, but pledged his honor as a soldier that these conditions should be observed. Little knowing the perfidy of his captor, and being at his mercy any way, there was no alternative. The surrender was formally made near the Francis Navarre house, where General Winchester had his headquarters. Even before the surrender had been made the plunder by the Indians began. The wounded were left at Frenchtown on the north side of the river when the British, with their prisoners, left for their march toward Malden, no guard being left, as promised, for the protection of those remaining behind. Procter had promised sleighs to convey the disabled, but none ever came. Instead, there appeared in the scene about three hundred drunken and frenzied savages, screaming and brandishing their tomahawks, plainly showing that it had been determined to kill and scalp all who could not make their way on foot. The horrible scenes and demoniacal deeds that followed cannot be adequately described. Many of the wounded were slaughtered in their beds, some were burned with the houses that sheltered them, or tomahawked in attempting to escape. So the butchery went on—and that is the awful deed which was done in the name of war. No wonder that the Kentuckians adopted as their war cry from that dark day, "Remember the Raisin!" The Monroe Civic Improvement Society has raised a simple but appropriate monument to mark the site of the battle, bearing two tablets—the one on the west side bearing this inscription: "800 Americans, under Colonels Lewis, Allen and Wells, fought here desperately against 3,000 British and Indian allies, forced to surrender, and tho promised protection, the prisoners, left unguarded, were attacked and killed by the Indians." Upon the opposite face has been placed the following inscription: "Site of the



Granite monument erected by the State of Michigan at Monroe, to commemorate the heroism of the 700 Kentuckians and others who at the Battle of the River Raisin and the subsequent massacre fell to the savages' tomahawks and scalping knives while in defense of the settlers, who had surrendered to superior numbers.

battles of January 18-22, and of the massacre at the River Raisin, January 23, 1813. Erected by the Civic Improvement Society of the Women of Monroe, Michigan, 1904."

The anniversary should have been observed on the dates in January, 1913, but owing to the extremely severe weather it was decided, after many requests had been received, to defer the ceremonies until a more propitious season, when hundreds who would otherwise have been prevented from attending could and would be present in Monroe.

"If I Were a Millionaire"

By "Carmen Sylva," H. M. Queen of Roumania.

We were sitting round our dinner table in our mountain castle of Sinaia, and the conversation had turned upon the multi-millionaires of America. Somebody said, "What would you do if you were a multi-millionaire?" The Princess was the first to answer, being the youngest. She said, "I should have as many flowers and as many horses as I want." An artist-painter, Lecomte du Nouy, said, "I should make an arena in white marble, in which there would be games and sights for thousands and thousands, to make the people enjoy themselves." The Prince said, "I should give the last penny to sweep my country of all its diseases and make it healthy." An aide-de-camp said, "I should build ever so many model villages for the peasants." I was the last to answer, as the King said never a word, and I said, "I should build a cathedral with a school beside it for every kind of art."

I don't know if the others, after so many years, would still give the same answer. I should. I should say to-day, as I said then, "A cathedral, with chapels for every religion in it, and an arts school beside it." You can build ever so many houses, and misery will enter there; care will follow the inhabitants, anger and strife, and illness and death can't be kept away. There is only one peaceful house on earth: that is God's house. You leave your pain at the door and lift your soul up and free it from what makes it heavy. The house of God is the people's real house, because there the poorest can be alone, which he so seldom is in his cottage, and the richest is nobody—nobody to envy, as he is nothing more than the poorest. The Romans have shown us where an arena leads after a certain time, and that amusing people is not the best way of helping them.

Flowers are lovely, but in the cruel winter time, if you haven't conservatories large enough, no thousands of people can enjoy them; whilst a cathedral, if it is large enough, like Saint Peter's in Rome, is warm in winter and cool in summer, and its air remains pure. There you can carry all your trouble and lay it down before the only One who understands, and go away quieter. Your drunken husband cannot reach you there; your sick child does not moan there; money seems so small, it doesn't seem to count; and if you are hungry, a beautiful organ will drive away even hunger for a few minutes. It is the only place in which everybody tries to be good, and lifts up his soul above the meanness of life. The arts school beside it would show all those who learn there to what heights they may reach, and what grandeur awaits them. They would become better musicians, hearing the organ roll out the greatest master's greatest thoughts every day; the paintings would draw their mind away from the dung-hills it is rather the fashion to paint nowadays. The high vault would bring them nearer to the heights they ought to wander in always. If I were a millionaire I should build a cathedral! A big library would belong to the necessities of that arts school, for nobody can be a great artist without reading and learning a great deal; all that makes men better, and less selfish, would be united round my cathedral.

I can't give food to one single town to satisfy it during one year; there would be still some unfed, and unclad, and out of work, which is the worst misery. But food for the soul I could give to many, to thousands and hundreds of thousands in all ages to come. Can you leave Westminster Abbey and not feel better, not feel yourself among the grandest of your nation? Can you leave a very grand concert hall without feeling as if you would embrace the whole world, and kneel to the composers, whose thoughts you have been allowed to understand? I spent one evening of my life alone in Westminster Abbey, beside the organ, and even before it, playing a few chords only, in the gathering dusk, when the statues began to look as if they were alive and moving, and I have felt better ever since. If I were a millionaire I should build a cathedral! I was in Saint Peter's for Easter, and I saw that all those thousands of inattentive people who crowded it could not take away one atom of its grandeur and solemnity. If I were a millionaire I should build a cathedral!

There my renowned ancestor was archbishop in the sixteenth century, and was Luther's friend and wanted to introduce the Reformation! If he had succeeded he would have averted the splitting of the churches and the Thirty Years' War. The grand cathedral of my home, the cathedral of Cologne, has been the solace

of my stormy life, and from early childhood upward it has comforted me as no other good on this earth. When I come to the Rhine I always go to the cathedral of Cologne, and enter the treasury only to have a look at the crosier of my great ancestor, Archbishop and Elector Hermann, with the Peacock of our house of Weir upon it. And Saint Isaak, in Petersburg, has its own solemn grandeur, tho heavier and more massive, less artistic, perhaps, but when the wonderful Russian choirs begin to penetrate its vaults, one is lifted quite beyond earth and its miseries.

I have never seen an Indian temple, but I am sure it must appeal to everything profound and great in human nature. My cathedral would be of white marble, like that of Milan, inside and out; not so ornamented, much quieter than Milan, but with columns that would give the feeling of a beechwood. A beechwood must have been the origin of the Gothic style. The Saint Mark's Cathedral is perhaps the one that enters your soul most of all, when the sun gently touches the far-off columns till they seem lilac in all that gold; but I should always prefer an enormous height, and white marble, with a first-rate organ, of course, and choirs like the Russian ones, educated in the arts school beside the church.

If I were queen in a fairy tale I should do all that. But the queens in life have never a penny to bless themselves with, as so many poor people have to be helped that there is never anything left for the poor queen; she has to be content with looking at other people's beautiful creations. Make a home for the homeless, a place that belongs to everybody alike, where there are no rights and no precedences, no hustling, as there is room for all; no unkind words spoken, as speaking is forbidden; no strife, as it remains outside; the place in which king and beggar take off their hats and pray, a place where your bitterest enemy is an enemy no longer; a place where you would be alone in a crowd, and surrounded by thousands if you were quite alone. If I were a millionaire I should build a cathedral!

Henry Bergson

His Significance for Religion and Christianity

By Rev. Earle Marion Todd.

Should a preacher read philosophy? If he does he may lose his message. He is likely to become less confident. The positive note is likely to disappear from his preaching. He may get into a theological fog or a metaphysical fog and not be able to find his way out. His people are apt to begin to wonder where their pastor is "at," and he himself is apt to be as much in doubt as they. He may find himself in much the same mental state as the negro who had been kicked by his mule, Nehemiah. The negro's name was Ammi. Raising himself up to a sitting posture he thus soliloquized:

"Am I Ammi, or am I not Ammi?

If I am Ammi, where am I?

If I am not Ammi, who am I?

Or, did Nehemiah kick me?"

Nevertheless, I am persuaded that a preacher should read philosophy. Faith has an intellectual as well as an experimental basis. A dogmatism that is based on ignorance will not get us very far. Brierley somewhere tells of an evangelical minister who expressed devout thankfulness that he had never learned German—German religious thought, you know, is so unsettling! Let us be assured that he that saveth his faith shall lose it, and he that loseth his faith for the truth's sake shall find it. Of all the disloyalties from which truth suffers, none is baser than that which refuses to put her to the test. He who begins by loving God more than truth, says Coleridge, is very apt to love his religion more than God and his sect more than religion, and to end by loving himself more than all. If a preacher is capable of doubt, his only relief will be in philosophy; by its help alone will he be able to find his feet amid the confusions and contradictions and negations of this transition age. And there is no writer within the range of my acquaintance whose work will more help a preacher to get orientated in the modern world, or impart to his preaching a more clear note of assurance than Henri Bergson, of Paris.

Three men are leading the thought of the world to-day—Har-

nack of Berlin, Eucken of Jena, and Bergson of Paris. Bergson has been described as a man of three books. In his first book, "Time and Free-will," published in 1887, he develops his theory of duration, which is fundamental to his whole scheme of philosophy. His second book, "Matter and Memory," published in 1896, was written after nine years devoted to the study of the pathology of memory. His third book was "Creative Evolution," for the writing of which he prepared by eleven years devoted to the study of biology.

Nothing like Bergson's literary style has been met with in the whole field of scientific and philosophical writing since the lectures and lay sermons of Huxley twenty years ago. His sentences are as musical as the waters of a brook and his metaphors as sparkling as its spray in the sunlight. His illustrations sometimes thrill one like a fine chord of music or a wonderful painting. It was Huxley's marvelous style even more than his incisive logic that gave him his great voyage—he wrote readable books, he made his doctrine understandable and attractive, and so he won converts. And here we have a man with a greater style than Huxley's and devoted to higher ends.

The significance of Bergson for us is that he writes not as a theologian, but as a scientist and a philosopher. He is a psychologist. It would be impossible, from his works now available, to give any account of his religious faith, if he has any. Certainly he does not write in the interest of religion or of faith. He writes purely as a philosopher bent on discovering the secret of the universe and on giving, so far as may be, a scientific account of its phenomena. So far as I remember, the name of God occurs only once in his "Creative Evolution"—the only one of his books with which this paper is concerned. And yet God himself, living, loving, working, the first and the last, the one in whom we live and move and have our being, the all in all, is present on every page. The whole world, the universe, is aglow and throbbing with his presence. He helps us to understand Wordsworth when he speaks of him

"Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A notion and a spirit, that impels
All thinking things, all objects of all thoughts,
And rolls through all things."

And Browning,

"Earth's crammed with heaven,
And every common bush afire with God."

In fact, as a writer in one of the magazines has suggested, you might go thru this book and substitute a religious for a philosophical terminology—faith for philosophy, and God for vital impulse—without materially altering the sense. A reader whose interest is primarily in preaching rather than in speculating will inevitably do this in his own mind. Bergson makes you feel that it is a warm, friendly universe in which we live, that it is worth while to be a part of this scheme of things, and when you lay down his book you feel that you have had a spiritual tonic and can take an optimistic view of life. One needs only to contrast Huxley's gloomy forecast of the future of human life on this planet with Bergson's triumphant optimism in order to be grateful for the change that has come over philosophical thought. And yet, whatever concession Bergson makes to religion, he makes as a psychologist and because he must. It is science that speaks; she has discovered God! Science and religion are henceforth to be collaborators and not competitors in the ongoing of civilization.

Bergson's philosophy is, first of all, a criticism of life, and, secondly, a criticism of knowledge. Theory of life and theory of knowledge, he maintains, are inseparable. "A theory of life that is not accompanied by a criticism of knowledge is obliged to accept, as they stand, the concepts which the understanding puts at its disposal: it can but enclose the facts, willing or not, in pre-existing frames which it regards as ultimate. It thus obtains a symbolism which is convenient, perhaps even necessary to positive science, but not a direct view of its object. On the other hand, a theory of knowledge which does not replace the intellect in the general evolution of life will teach us neither how the frames of knowledge have been constructed nor how we can enlarge or go beyond them.

It is necessary that these two inquiries, theory of knowledge and theory of life, should join each other and, by a circular process, push each other on unceasingly. Together they may solve by a method more sure, brought nearer to experience, the great problems which philosophy poses." In other words, if we are to know life, we must know the instrument by which we are to know it—we must know the intellect, its origin, its function, its limitations, and its relation to other forms of consciousness whose testimony is more to the point in an inquiry of this kind. The meaning of this will be made more clear as we proceed.

Bergson's philosophy begins with a criticism of the prevalent mechanistic interpretation of life—that life can be accounted for as a function or property of matter; that the mechanical principle, when it is thoroly understood, will account for everything, organic and inorganic, plant, animal, and even man himself with all his higher powers; that consciousness is merely a spark caused by the action of material substances within the brain; that thought, feeling, volition are merely functions of the brain. This interpretation Bergson renounces absolutely. His book is really a polemic against it. I do not know how Bergson would be classified, or that it matters very much. We sometimes think we have done our whole duty by a thinker when we have got him correctly pigeon-holed. As a matter of fact, Bergson, and every other great thinker, is in a class all by himself. Generally speaking, however, and as opposed to materialism on the one hand and idealism on the other, I suppose Bergson might be denominated a *vitalist*. With Bergson life is the great reality. The materialist has got things backward; so far from life being a function of matter, matter may be regarded as a precipitate of life. The universe, in all its multiplicity and diversity, owes its being to the age-long, persistent, resistless thrust of life. Life is not to be considered as a mere abstraction, as when we speak of *life in general*, nor as a mere heading under which all living beings are inscribed. Life is the reality underlying all the phenomena of the universe, and whose inner nature is, in some measure, revealed in those phenomena, as in a mother's devotion to her child. It is not a mere function of matter, the result of forces at work in a ready-made universe, combining, dissolving and recombining, but ever remaining the same completed whole from which nothing can be subtracted and to which nothing can be added. The universe of matter is the creation of life. And that creation is not complete, nor will ever be complete; the universe is growing and will grow eternally. This vital impulse throbs thruout the whole universe, ever pushing on to something new, something that has never been before, something absolutely unforeseeable and unpredictable, even to infinite wisdom, because it is perfectly free. This vital impulse traverses "the bodies it has organized one after another, passing from generation to generation, and becoming divided among species and distributed among individuals without losing any of its force, but rather intensifying in proportion to its advance." It is "like a current passing from germ to germ thru the medium of a developed organism. It is as if the organism itself were only an excrescence, a bud caused to sprout by the former germ endeavoring to continue itself in a new germ. The essential thing is the *continuous progress* indefinitely pursued, an invisible progress, on which each visible organism rides during the short interval of time given it to live."

Time, concrete time, is just the stuff life is made of. It is difficult, at first, to grasp the idea of concrete time, but it becomes clear in connection with his doctrine of duration. An animal endures, i.e., has duration; a tree endures, but a stone does not endure. Only a living thing endures, only life possesses duration. Abstract time, the *t* of the mathematical formula, has no reality; but concrete time is something *lived*. A boy rolls a marble along the pavement and at the end of its journey it is the same marble. He rolls a snowball along the lawn, and at the end of its journey it is what it was at the beginning *plus* all that it has gathered up in its journey. The Rosetta stone is to-day just what it was millenniums ago when it was buried at the mouth of the Nile—it has gathered nothing thru the years; that is abstract time. A man, however, is to-day, not what he was a year ago, but that *plus* all that he has thought and felt and willed and experienced since then—that is concrete time, time gathered up in the journey and treasured up in the organism. With a living thing the past never dies as it does with inert matter. It is always living and present.

"Duration is the continuous progress of the past which gnaws into the future and swells as it advances." "Even tho we have no distinct idea of it, we feel vaguely that our past remains present to us. What are we, in fact, what is our *character*, if not the condensation of the history that we have lived from our birth; nay, even before our birth, since we bring with us parental dispositions? Doubtless we think with only a small part of our past, but it is with our entire past . . . that we desire, will and act." And so it is that every thought, every feeling, every volition, every experience, recreates me, makes me something different from what I was before. Every thought, every act, is a new birth. It is true, he says, that what a man *is* determines what he *does*; but it is also true that we *are*, to a certain extent, what we *do*. I am not like the rolling stone that gathers no moss, but like the rolling snowball that gathers up and retains within itself the present, so that there is no past. And when I act to-day it is the whole of my past that acts, part consciously, part unconsciously. My memory allows some of my past to pass consciously into the present, but whether I am conscious of its retention or not, my whole past is retained in my subconscious mind, nothing of it is lost, and when I act it is the whole of my past that acts.

So, too, the universe endures. For the universe as a whole is an organism. The systems which science carves out cannot be said to endure except as they are reintegrated into the whole. There are two movements in the universe—an upward (life), and a downward (matter), and the former of these movements imposes its rythm on the latter, so that, as a whole, the universe endures.

But against this whole conception of life the intellect raises its imprescriptible protest. And this brings us to Bergson's theory of knowledge, which makes possible his theory of life. Look for a moment at the results of philosophical and theological speculation to-day. Philosophy is a search after the absolute. Religion is a search after God. Science deals only with material things, but it becomes philosophical in its search after origins, e.g., the origin of life.

Science has succeeded marvelously while she has remained within her legitimate sphere; that is, the sphere of the material. But she has failed in her endeavor to discover origins. When the scientist has got thru with his analysis he finds that life has somehow slipped thru his fingers. But neither has philosophy done any better in its search after the absolute; it has not found the absolute. It comes to the conclusion that the absolute is unknowable. Philosophy is agnostic; it can, in the nature of things, be no otherwise. It was foredoomed to agnosticism, not because the absolute is unknowable, but because the intellect cannot know it.

Religion, however, has found God. There are multitudes of men to-day to whom God is the great reality and the material world but a vapor that vanisheth away. Theology, which has been defined as the reaction of a living faith on its environment, has not given us God nor certified us of God. It has only purified our conceptions of their grosser elements and enlarged those conceptions by enabling us to identify him with the absolute of which philosophy gives us the name but not the thing. Religion finds God, not because of any special revelation vouchsafed to men in the past or to special men now, but because it uses the right faculty—what Bergson calls "the enlarged and purified intuition." The intellect, the instrument of philosophy and theology, cannot know God, but the intuition, the instrument of religion, can know him and does know him.

To come now directly to Bergson. The intellect is made to *think matter*, the intuition to *think life*. The intellect cannot think life, cannot know life, for the simple reason that life is a flux and the intellect can never know a flux. The intellect was evolved, like all man's faculties, in the evolution of life, and it has its own limited function. That function is to enable man to cope with circumstances; that is, with matter. It was made for practical and not for speculative purposes. "Speculation," says Bergson, "is a luxury, but action is a necessity." The intellect is perfectly at home among solids, as in geometry. Our logic is the logic of geometry, as is shown by the fact that the study of geometry is the best possible preparation for the study of logic. But geometry, and so logic, cannot know a flux, a movement. It can conceive of a circle only as an infinitude of straight lines. If you try to think

of a circle and to analyze it you invariably come in the end to a straight line. Now when the intellect turns from its legitimate sphere among solids and begins to speculate, and especially when it seeks to apply its categories to life, it can only conceive of life in terms of mechanism, and ultimately, when it finds that these categories do not fit, lands us in agnosticism.

Now, in the age-long process of evolution two distinct forms of consciousness have been evolved and have reached a high degree of development. But they have been evolved along diverging lines. One, the intellect, has reached its highest development in man; the other, instinct, has reached its highest development in the ants and bees. These two forms of consciousness are turned in opposite directions, the former toward inert matter, as has been said, the latter toward life. These two forms of consciousness are essentially different; they are not simply different stages of development of the same faculty. They are both present in man, tho "consciousness in man is pre-eminently intellect," and "intuition is almost completely sacrificed to intellect." Bergson defines intuition as "instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely," and speaks of the "instinct as enlarged and purified into intuition." If, therefore, we are ever to know life, it will be by a process of reabsorbing the intellect in the intuition, and getting consciously into the flux of life. "There are things," says Bergson—and it is one of his most illuminating utterances—"that the intelligence alone is able to seek, but which, by itself, it can never find. These things instinct alone could find, but it will never seek them." The two forms of consciousness are thus seen to be complementary.

This theory of knowledge resolves many of our difficulties. We have been arguing the matter of our freedom for centuries, and have got ourselves into a hopeless tangle. The intellect always perceives freedom in the form of necessity. All arguments for freedom end in proving that we are not free. And yet we know that we are free—we just *know* it; our logic does not help us one whit. We have to assert our freedom in the face of the intellect's denial. Again, if a man die shall he live again? The intellect makes short shrift of our pride. The hope of immortality, it tells us, is a piece of absurd egoism. Life, it tells us, is but the glow of a phosphorescent spark and will vanish forever when the combination is broken up. Where does the light go when the current is turned off? We cannot prove immortality; no one ever did. We just *know* it; that is, if our intuition has not been completely sacrificed to intellect. That part of our nature that looks to the future instead of the past, that thinks life, negatives the impertinent assumptions of the intellect and bids us hope.

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope thru darkness up to God,
I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

Slanderers

Slanderers do a world of mischief with their tongues. The slanderer's tongue is like a pig's tail always wagging. If the government should place a tax on words as it does on whiskey, every slanderer would be a bankrupt. The worst slander is not always to be heard from the common street loafer, who never puts his head inside a church, but often from those who sit in high places in the sanctuary, whose homes are furnished with elegant tapestries and fingers jeweled with the choicest African gems. From these often the worst slander is heard. The slanderer always multiplies his words in telling a tale. A slanderer is a great talker, and a great talker will never stir up a parish, but talking slander will break up any church. Because silence is golden may account for slanderers having a poor bed. There is a vast difference between slanderous talking and a good clean chat. A good chat is a good wit sharpener. It is charitable to think that the slanderer does not realize how much harm is being done the one who is slandered. The slanderer is a murderer. He has used a more dangerous weapon for his foul deed than a dagger.

Be Kind

If any word of mine has caused one tear
From other eyes to flow;
If I have caused one shadow to appear
On any face I know;
If but one thoughtless word of mine has stung
Some loving heart to-day;
Or if the word I've left unsaid has wrung
A single sigh, I pray
Thou tender Heart of Love, forgive the sin,
Help me to keep in mind
That if at last I would thy "Well done" win,
In word as well as deed I must be kind!



As Good as a Romance

By Mary Linnell.

CHAPTER XI.—A SORROWFUL PARTING.

So the time came for Sidney Davis to say farewell to his friends, and first he went to see the watchmaker.

"Master Sydney," said old Selton, taking a chair near the boy, in the back parlor, "your going away is a'most as bad as your dying; I can't well say how I shall miss you."

"But I shall come back," replied Sydney.

"Ten chances to one, however, if I'll be here to see you," said the watchmaker. "I've told my threescore and ten, for all I'm so hale and hearty. Well I know that we all do fade as a leaf as is blown away in the twinkling of an eye—we are all as grass, which to-day's a-waving beautiful in the field, scenting all the air, and to-morrow's cut by the haymaker. I may be singing some of my favorites in the land above when you come back; perhaps I'll be a-crying to all eternity—

'What shall I do my God to love,
My loving God to praise,
The length, and breadth, and height to prove,
And depth of sovereign grace!'

"Well, then," said Sydney, not knowing what to reply, "if such be the case, there will be nothing for me to do but to go away and cherish your memory."

"My blessing goes with you, Master Sydney. Remember an old man's blessing—nor any man's blessing—is not to be despised."

Sydney smiled. "I am very glad to have your blessing, Mr. Selton," he said.

"And, if I may be so bold," continued the watchmaker, "I should like to give ye something else besides, by way of a keepsake."

He went to a drawer in a side table and began to seek for something; presently he produced a brown paper parcel.

"It's this here," he said. "I think it'll mind you best of me." He placed the gift in the boy's hands, and Sydney, unfastening the paper, saw Lennie's red-covered book, into which she had copied the verses selected by Selton, and also a collection of Wesley's hymns in a small volume, with the benign face of John Wesley as a frontispiece. Sydney looked at both with surprise, especially at the latter. The little thumb-marked book was the most precious thing in his friend's possession. He had often heard the old man say that it would be like parting with life to lose it, and now he was giving it away freely. Sydney would fain have refused such a keepsake, but he feared to hurt the old man's feelings.

"I've got Miss Lennie to make me a copy of her book," he said, "but I have got no copy of that other, and I'm not likely to get one neither of the same worth, for it was given me by my mother, Master Sydney, and used by her ever since she was twenty. I give ye the thing I prize most, to show how I prize you."

"But," remonstrated Sydney, "I would rather you did not. I should value it highly, certainly; but I don't like to deprive you of such a book."

"Say no more, Master Sydney," replied the watchmaker. "It's yours; I've given it to you with all my heart. I've been a-saying I might be dead when you come back, and so I shall be glad

to know it's safe. You can bring it when you do come, and if so be as I'm here I shall look at it with pleasure."

"Very well," said Sydney. "Write my name in it, if you please."

This the watchmaker did in large, trembling characters.

Then the two friends shook hands in silence. Their hearts were full; they could not speak, and Sydney hastened out of the shop and down the street without looking back. But the old man stood at the door, indifferent to the rain which was beating in his face. He strained his sight to catch the last glimpse of the bright, curly-headed boy who had won his affections.

Sydney found Mr. Hyde sitting, as usual, in his study, with little Lennie on a stool at his feet.

"I go so early to-morrow morning, sir," he said, as an excuse for his intrusion, "that I thought it better to come and say good-bye now, and thank you for all the interest you have taken in me?"

"I am very glad to see you," replied Mr. Hyde, pushing his papers aside. "Draw your chair to the fire."

"My boy," Mr. Hyde said, "I am sorry to lose your company, but I am glad you are going, for your own sake. You are now about to fill a more important position in life; and you must work to good purpose. There ought to be some good end to every man's work. If he is poor he can set the example of a good life; but of course the rich man has the greater number of talents given to him, and therefore the Lord expects more at his hand. God gives us a great trust when he gives riches, and man's sense of honor should induce him to return good interest."

After a little while Mr. Hyde and Sydney parted. There was but a quiet hand-grasp between them, a few words of farewell on either side, and the student turned with apparent indifference to his writing-table; but Sydney knew the grave, undemonstrative man felt his departure not less keenly than old Selton, who had quivered all over with emotion.

Little Lennie thrust her hand into his as he turned to go, and went out of the room with him. She had suppressed her tears in the presence of her father, but they burst forth in a flood when the two were alone.

"Oh, Sydney," she cried passionately, "what shall I do when you are gone? I shall be so lonely?"

He drew her into the dining room. "Lennie, dear," he said, "it will be very lonely, I daresay, for you when I am gone, but you must try not to mind. You were happy before I came; you must try to be happy when I am gone, and some day I will come back."

Lennie only answered by sobs, and would not be comforted. She continued to cry vehemently. Her little heart seemed to be breaking, and her companion could do nothing to assuage her grief. It was Lennie's first trouble.

At last he kissed her cheek and her lips; a tear fell upon her brow, and he was gone.

In the morning came the parting with Prudence and David. Long before David appeared Sydney and Prudence sat in the little breakfast room talking.

"Not for the last time, I hope," said the Quakeress. "Thee will certainly see thy old friends again, if it please God to spare us."

"Yes," replied Sydney, with a very full heart.

"Thee must live in hope," said Prudence—"hope is a good thing, lad. Thou hast a fine prospect before thee. See that thy walk be upright. I would fain have guided thee a little farther on the road; but the Lord's will be done. He will find thee another guide. Thee must not turn back; thy watchword must be forward. Ah, my son—my son, for my sake thou wilt not turn back. Press on—press on. Only believe, and then," added the Quakeress, clasping the hands she held, "I shall have my son doing some great thing. I feel it, tho I know not what it will be. It is not for me to look into the future. God will show thee the good work he would have thee do. Be sure thou mayst live to some great end if thou wilt. All men, poor or rich, may do good, according to their means, by precept or example."

"That is what Mr. Hyde says," observed Sydney; and presently, when he had bidden a tearful farewell to Prudence and David, he replied, "I will remember what you say, and what Mr. Hyde says—that all men may live for good."

(To be continued.)

One Book a Week

ON THIS PAGE WE SHALL CALL ATTENTION, FROM WEEK TO WEEK, TO THE MOST STRIKING BOOKS, AND ESPECIALLY THOSE OF WHICH MINISTERS AND ANYONE INTERESTED IN RELIGIOUS THOUGHT CANNOT AFFORD TO BE IGNORANT.

Foundations*

Some years ago a volume of theological essays appeared in England under the title, "Lux Mundi." It was written by several scholars of the English Church and aroused a discussion which has hardly yet died away. And now another volume has appeared, written by seven clergymen of the Church of England, which is creating something of the same stir. Already innumerable reviews have appeared in England, and hundreds of sermons have been preached upon it. As its sub-title signifies, it is an attempt to present a statement of Christian belief in terms of modern thought, and whether one accepts all the conclusions to which these young men have arrived or not, the book should be read by every minister, not only for its brilliancy and its prolific suggestions, but because it will help him to answer the peculiar forms modern doubt is assuming, and will show him the tendency of theological thought among a large group of churchmen, of which these men are representatives. We herewith give a brief analysis of "Foundations," following largely the words of the authors themselves. In their introduction they give the reasons for the book. They say:

"The modern world is asking questions. Christianity and its traditional theology have come down to us from an age very different from our own, an age when the sun and the stars moved round the earth, when the meaning of natural law and evolution was only dimly apprehended, when the psychology of religion, the historical method and the critical study of ancient documents were yet unborn. These things touch the foundations of the old beliefs, and it is about the foundations that the world is asking. The world is calling for religion; but it cannot accept a religion if its theology is out of harmony with science, philosophy and scholarship. Religion, if it is to dominate life, must satisfy both the head and the heart, a thing which neither obscurantism nor rationalism can do. At such a time it seems most necessary that those who believe that Christianity is no mere picturesque survival of a romantic past, but a real religion with a real message for the present and the future, should set themselves to a careful re-examination, and, if need be re-statement, of the foundations of their belief in the light of the knowledge and thought of the day. The present volume, the outcome of an Oxford friendship, is due to the conviction that such a task might be more successfully attempted by a corporate effort than by the labors of separate individuals. The majority of us on many occasions, and all of us more than once, have been able to meet together in conference for mutual criticism of the essays previously circulated in draft form. Four times these conferences have been of the nature of a retreat continued during three or four days, and each essay has been thus discussed at more than one stage before it assumed its present form."

The first chapter is a most brilliant picture of the form, the doubt of to-day, which they intend to meet, is assuming. It is called "The Modern Situation," and is written by Neville S. Talbot, fellow, tutor and chaplain of Balliol College. Here is the summary of this striking chapter:

"In the early and middle nineteenth century the majority of liberal thinkers confidently relied on elementary assumptions in religion, or at least in morality. This confidence contributed toward their enthusiasm for emancipation, for escape from dogma, for education, etc. The political and economic theories of the Manchester School implied the assumption of the benevolence of nature to the individual. Victorian optimism has been sapped by a 'cosmic' uneasiness, by a philosophy of relativity, by realization of the indifference of nature to the individual, by the sickness of an industrial order built on a false political economy, by increased sensitiveness to evil and cruelty in the world. . . . The average man and church-goer have still to realize the situation. They are bound to suffer in a measure the convulsions already undergone by a

minority. . . . Who can heal 'the hurt of the daughter of my people'? Not moral philosophy by itself, unless reasoned convictions take the place of assumptions in its presuppositions. . . . Not Christian morality by itself; for it seems to be bound up with an other-worldly philosophy with which the mind of to-day (dominated by commerce and competition) is acutely at variance. What, then, is the position of the Christian preacher? He cannot renounce, but must face the world and its facts. His hold on a supernatural Gospel may be weak. But if there is a crisis in the Christian faith there is a worse one in any other. Hence, to-day is a day of new hope for the Christian religion. It is a day of Jesus Christ. Men are again feeling the need which he came to satisfy—the need of God. This is best realized by a study of the mind of the original disciples in face of the 'day of the Lord.' . . . Jesus appealed to Jewish faith in God. He found it alive in a few. He raised it to its highest power in bringing them to acknowledge him as Messiah. This faith was broken by the cross as recapitulating all that had ever made Jewish faith in God waver. It was remade by the resurrection and Pentecost. . . . The essence of Christianity was the *truth of God* put to final proof. Its disclosure was the supreme disclosure. . . . But the truth of God became a foundation, buried out of sight and built upon. The disclosure became an assumption and convention. The results of this. To-day the original conditions return; the questions to which the Gospel was an answer are again being asked, and Christianity as the truth of God will live again in living men. . . ."

The second chapter is one of the most helpful and original discussions of the inspiration of the Scriptures that has been written. It is headed, "The Bible," and is by Richard Brook, fellow and tutor of Merton College, lecturer in theology at Merton and Oriel Colleges, examining chaplain to the bishop of Wakefield. It follows these lines:

"In the past the Bible has been supreme as a creative and sustaining power in the spiritual life. . . . To determine whether it can continue to be this we must ask what the Bible is and to what it owes its power. . . . It is a living and vitalizing record of religious experience . . . its writers were religious men." "The Content of the Religious Experience of the Biblical Writers"; "The Origin of the Religious Experience of the Biblical Writers." "It is because they possess a special genius for religion that the Biblical writers are able to apprehend God's self-revelation." "The Permanent Value of the Religious Experience of the Biblical Writers." "The Bible has a definite historical value, but (1) it is for religion and not primarily for history or theology that we go to the Bible; (2) all the writers were not equally inspired, nor is inspiration limited to them. The authority of the Bible is that of its own spiritual supremacy and its proved spiritual power."

The third chapter is a discussion of "The Historic Christ," and is written by Burnett Hillman Streeter, fellow and dean of Queen's College, Oxford theological lecturer of Queen's and Hertford Colleges, examining chaplain to the Bishop of St. Albans, formerly fellow of Pembroke College. It deals with the following topics: "The Point of View of Modern Scholarship," "The Origin and Historical Value of the Gospels," "Apocalyptic Eschatology and the Messianic Hope," "John the Baptist," "The Call of Our Lord and the Psychology of the Prophetic Mind," "Apocalyptic or Warrior Christ?" "The Teaching of Our Lord: Its Theme and Character," "The Ethical Teaching: Its Relation to the Law, to Eschatology, and to the Divine Forgiveness," "The Kingdom of God," "The Son of Man," "The Value of the Apocalyptic Idea," "The Death of the Messiah and Its Significance," "The Resurrection," "The Vindication—*Vicisti Galilae*."

The subject of the fourth chapter, the chapter which perhaps attracted most attention, is "The Interpretation of the Christ in the New Testament." It is written by A. E. J. Rawlinson, tutor of Keble College, Oxford, and R. G. Parsons, principal of Wells Theo-

(Continued on page 839.)

*Foundations: A Statement of Christian Belief in Terms of Modern Thought. By Seven Oxford Men. Published by Macmillan and Company, New York. Price, \$3.50.

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCH.]

New Religious Thoughts of the Day

The Devotional Life of the Sunday School Teacher. By J. R. Miller. The Westminster Press, Philadelphia. Price, 50 cents.

Any book that comes from the pen of Dr. Miller is sure to be welcomed by the many thousands of his readers. This volume will be especially sought as it has been published from a manuscript that was found after the death of Dr. Miller, and when it would seem that no further word from him could come to be a help and inspiration to his many readers. Dr. Miller was familiar with the problems that confront the Sunday school teacher as perhaps few men. For over thirty years he devoted a portion of his time to preparing and editing lesson material for both teachers and pupils, thus eminently qualifying himself for the writing of the devotional life of the Sunday school teacher. Dr. Miller himself tells us that his purpose in undertaking the writing of this volume is: "The real power in Sunday school teaching is not in methods, important as it is to have the best of these, nor in equipment, valuable as this is, but in the teacher's own spiritual life. 'Not by might, nor by power, but by my Spirit,' is the divine revealing of the secret of power in all Christian work."

A Critical Introduction to the Old Testament. By George Buchanan Gray, D.D. Charles Scribner's Sons, New York. Price, 75 cents.

The author has not attempted to arbitrarily solve the various problems in regard to the authorship of the Old Testament which exist and which tradition is inadequate to explain to the progressive thinkers of the day. The actual solution of the various problems can often be but very partial, and the answers to many of the questions that arise tentative and far from certain. The author has realized this and has devoted his little book to as full a presentation of the evidence as possible, and an indication of one or two of the more probable conclusions. The book has been written throughout with those unfamiliar with Hebrew in mind.

Religion and Life. By Thomas Cuming Hall. Eaton and Mains, New York. Price, 75 cents.

There is no better way to obtain a clear knowledge of this book than to read the table of contents. What is religion? What was its primitive character? How did it relate itself to life? Its relation to modern life? are some of the questions the book intends to answer. It is an original work, well thought out, timely in style, quick with instinct for the salient ideas and interesting to the modern student.

The Teaching of Christ. By G. Campbell Morgan. Fleming H. Revell Company, New York. Price, \$1.50.

Dr. Morgan's "Crises of the Christ" was an interpretation of the vital events in the life of Jesus, and this complementary work is an interpretation of the oral teachings of Jesus, the doctrine rather than the deed. What Jesus declared as to his own person, concerning God and man, sin and salvation, and concerning the various phases of the kingdom of God, are delineated here with a fidelity and a vitality which characterizes all of Dr. Morgan's writings.

The Song and the Soil. By W. G. Jordan. Charles Scribner's Sons, New York. Price, 60 cents.

This is another number of this admirable "Short Course Series," which is up to the high standard of its predecessors. It is a collection of chapters each of which is an interpretation of a different Biblical verse, altho a general uniformity in the character of the chapters is secured.

The Psalm of Psalms. By Rev. James Stalker. Charles Scribner's Sons. Price, 60 cents.

Another volume in this "Short Course Series" is "The Psalm of Psalms" which is an exposition of the twenty-third psalm. The author, Rev. James Stalker, M.A., D.D., is a professor of church history in Aberdeen College and is eminently well qualified for his subject. It is surely true that this inspired psalm is worthy to be studied verse by verse and line by line, and any additional literature on the subject will be welcome, especially when its excellence is so apparent as in this volume.

The Most Beautiful Book Ever Written. By D. A. Hayes. Eaton and Mains, New York. Price, 75 cents.

Dr. Hayes treats of the author and contents of Luke's Gospel. The treatment is luminous, interesting and popular. No particular doctrinal questions are raised, but the personality of Luke is portrayed and the Gospel content set forth in a charming manner. The reading of this book will bring Luke and his Gospel into the realm of reality.

Mysticism in Christianity. By Rev. W. K. Fleming. Fleming H. Revell Company, New York. Price, \$1.50.

This is the story of Christian mysticism in historical sequence told for the general reader in lucid, direct phraseology. Successive schools of thought and the teachings of individual mystics together with the most recent light thrown upon the subject by writers of recognized authority are combined in a scholarly yet simple narration of the deeper spiritual life.

The Vital and Victorious Faith of Christ. By George Shipman Payson. Funk and Wagnalls Company, New York. Price, \$1.

Dr. Payson's volume will interest readers because it represents the efforts of a mind struggling to free itself from a Christology that is believed by advanced persons to be now in a condition of passing away. His thinking is independent and virile, and his conclusions should prove welcome to a large number of conservative thinkers who look for light, yet somehow fear to think deeply as to facts. Chapter IV. is notable. In new terms it seeks to eliminate the old idea that Christ was forsaken by the Father on the Cross.

The Highest Powers of the Soul. By Rev. George McHardy, D.D. Charles Scribner's Sons, New York. Price, 60 cents.

The publishing house of Scribner is producing a series of small handbooks called "The Short Course Series," which includes six or eight connected studies on one definite theme which should be of value to ministers and others who are interested in religious matters. "The Higher Powers of the Soul" treats especially of the sanctification of reason, and the responsibilities of memory; also considers the higher uses of the imagination and treatment of the conscience, including the inspirational force of faith and hope and the discipline of the will, and concludes with a chapter on Christ's knowledge of the soul.

Ideal Sunday School Hymns. Edited and compiled by J. Lincoln Hall, C. Austin Miles and Adam Geibel. Hall-Mack Company, New York. Price, \$25 the 100.

This new edition of over 200 hymns for use in Sunday school comprises both old and new hymns, culled from the hymns of all the ages, many of which have become familiar to all Sunday schools. In addition to these there are a great many hymns which are issued for the first time, the music for which has been written by the editors. The music is very singable and while the new hymns do not measure up to many of the old favorites in poetic value, yet they have the new note of service and consecration in them which is encouraging, for religion more and more for children has got to be in terms of kindness and service.

What Is the Truth About Jesus Christ? By Friedrich Loofs. Charles Scribner's Sons. Price, \$1.25.

This is a volume of six Haskell lectures on problems of Christology delivered by Friedrich Loofs, professor of church history in the University of Halle-Wittenberg, Germany. Professor Loofs is a great German authority on the history of Christian doctrine, and these lectures form a valuable contribution to the literature of Christology. They are the continuous and ordered presentation of the single theme expressed in the title of the book they now form, and not merely associated addresses. Professor Loofs does far more than chronicle and expound the course of the controversy. He examines himself the evidence bearing on the historicity of Jesus with minute care and with ability. On the historic evidence itself, pagan and Christian, enforced by a vigorous logic whose sanctions would satisfy the purely secular historian, he reaches the conclusion that the founder of Christianity as a genuinely historic personality cannot be explained on purely human terms, his personality having plainly had a self-consciousness transcending purely human nature. What exactly and explicitly this implies as to the nature of Jesus he assigns to the domain of faith.

An Atlas of the Life of Christ. By Rev. John F. Stirling. Fleming H. Revell Company. Price, 40 cents.

The design of this work is to give a simple, clear and connected outline of the life of Christ. It is attempted in a series of maps on which, as far as possible, his journeys are traced, and the different incidents of his ministry are marked at the places where they occurred. A few notes have been added which picture the country and portray the people that environed his life.

St. Paul and His Companions. By E. Basil Redlich. The Macmillan Company. Price, \$1.75.

This work is a short study on the book of the Acts of the Apostles, with an unquestioned acceptance of the authenticity of the Pauline Epistles. The author has proceeded on orthodox lines and accepted as genuine such Epistles as 2 Thessalonians, 1 and 2 Timothy and Titus. One other point should be noticed. The South Galatian theory has been accepted as more reasonable than that advocated by Lightfoot. There is a chapter on St. Luke's dramatic art and the coming of Saul, another on Saul's apprenticeship, another on St. Paul and St. Barnabas. Chapter IV. is devoted to St. Paul and his friends and the Ephesian friends and Chapter V. to the true and the false friends. A valuable chronology of St. Paul and also of St. Paul and his companions is appended.

The Christian Life

Growing Into the Active Love of God

By Rev. W. Jay Peck, M.A.

A walk thru the flower section of Covent Garden, London, of an early spring morning is a strange revelation of fresh beauty, for drayloads of inflorescence has been hauled in from nearby conservatories, or far-away farms, till one wonders how so many flowers could possibly be raised, or where their purchasers could be found. Some of the flower vendors attract your attention by their cry, "All a-blooming and a-growing," which makes you think of Paul's exhortation, "Grow in grace," and, "God will make grace abound." As I hear the flower girl saying, "All a-blooming and a-growing," I feel more like investing, and I think what a credit that would be to the church of Christ if it could be said of all its members, "All a-blooming and a-growing." That would be pleasing if it could be said of you, my reader, and of me, and of all Christians. But alas! looking at many that are carried about with divers and strange doctrines nowadays, of many, very many, it might be said truthfully and sadly, "Withered, stunted, shriveled." When we look at our own lives and see how they have perhaps faded or dwindled our conscience pricks us as we think how Jesus said, "Be ye perfect." "Consider the lilies, how they grow." As the lily grows because of the vitalizing principle within it, the indwelling love of God—divine grace—vitalizes the Christian's personal experiences and bestows a lily-like symmetry of character. Then we have God between us and the scorching sun, between us and the deadly blast, between us and the night shade. Then sweetly, calmly, naturally we may "grow like the lily."

There is a wonderful beauty in any life that is rooted and grounded and is growing into the active love of God. That gives the soul energy of planning, activity in good works, and victory on the dreaded battlefields of temptation. It is profitable and beautiful for the heart to be established in the grace—active love—of God, for it is like a never failing spring, a limitless ocean. It has never been measured. It is a sea so vast that if four ships were sent over it toward the four points of the compass none of them would come back if they were first to find a shore. God's grace is a stream that keeps flowing—a Mississippi at its flood, yet never endangering the life or possession of anyone. In all the wealth of a flood the love of God, redeeming, transforming, beautifying, flows on in amplest tides to all that will appropriate and assimilate it. Reaching all the spacious, energizing source of spiritual life, it gives possibilities of growth to a Magdalene, casting out seven vile spirits—a Saul turning him into the great apostle of grace; a mill operator making him a Livingstone, bent on ferreting out the slave-dealer's lairs and giving light to the dark continent; a railsplitter, making him an emancipator; a river thief, making him an apostle in the form of Jerry McAuley to the "downs-and-outs" of a great city. Growing into the active love of God John is made fit to write his epistles, John Wesley to plant Methodism, Kempis to give us a Christian pattern and lead a throng to imitate Jesus. God's active love blots out for the sinner all his sins. In the person of the Lamb of God it takes away the sin of the world. What a wonderful achievement! Taking away the sins of one town or a village would stagger the greatest saint. But the Savior, with his blood-red cross, carries away, "taketh away," the sins of London, Paris, New York.

Attractive is the active love of God. It has caught the attention of men. It has caught the attention of sinful men, and in their minds where sin abounded the active love of God did much more abound. It made S. H. Hadley love everybody, but especially those that were carrying hugh burdens of guilt. God's grace invests the soul with marvelous beauty when it is brought into vital union with him.—A truly dead pear tree is an offense in the landscape, and a fruitless fig tree belies its nature. Nature does not forget one of its living pear trees and does not fail to give each a fair robe of leaf, flower and fruit. Noiselessly in the spring time they unfold their loveliness as for a summer carnival. How about our spiritual spring time?

Are we "all a-blooming and a-growing" in the Christian life? Is there "first the blade, then the ear, then the full corn in the ear"? Honest souls at this time are asking how can we grow as the lilies? How can we grow into the active love of God? Forsaking plain sins and willing to obey plain commands, are we not living on too low a level? Do you say that the church means more to you than the drama? Is operatic music and the orchestra more delightful than the songs of Zion? What ails church people that they have lost their testimony that made the prayer meeting a place of rally and interest? What ails our singing? What is the matter with us that we feel we are not "all a-blooming and a-growing" in the active love of God? That was intended. That was expected. That would give strength and beauty. That would make the world wonder and the church rejoice, and it can come about by attention to the means of grace. That will determine the power and complexion of our life.

How about the church attendance? Has not the Saturday night party, euchre, ball and late supper kept you from church service the next day, or made you so sleepy that you went to sleep there and laid the blame on the pastor. So you have drifted away from the active love of God instead of delving deeper into its mysteries. Take, for instance, the Bible. Has that not been too little opened, sacrificed for polite literature, laid on the shelf for that omnibus called the Sunday newspaper? The Bible reveals God's active love as no other book and tells us how to get and keep it. That is a lamp that is to be kept burning. It gives a cheerful light. It will not die out in the loving, trusting heart. It will light up all the rooms. It will give poise and confidence and victory. In a very poor family I asked for a Bible and the privilege of prayer. They actually needed food. The mother found an old family Bible, dust covered and evidently unread. Of course it was not read, but on opening it a five-dollar bill dropped out to the amazement of one and all. It had lain there years evidently unappropriated, like many of the precious promises within those dusty covers. Or have you thought of the holy communion as a means of coming more and more into the active love of God? Some say, "I know Christ asked me to do this in remembrance of him, and I do occasionally, perhaps once a year," But the Lord's Supper is a mighty and merciful aid in coming into the active love of God, for it recalls the cost of love. The earnest soul says, "My Saviour has invited me to a banqueting hall of love. Shall I remain away? Am I able to grow as I should without this aid? Does my soul need no help from above? Am I strong enough to resist all evil? How can I forget him and stay away when Jesus says, "Remember me"?"

In the matter of amusement and pleasures that are doubtful one may say, "I am not forbidden. I can go. Others do. But I pray God not to lead me into temptation, and will he hear me and save me if I put myself in peril of my own will? And then, that I may grow into the active love of God, it is worth while to deny myself even in things that are lawful, but maybe questionable."

There is a sweet reality in the prayer life that unfailingly brings one into the active love of God, and that will revivify the withered spiritual life and make it bloom and grow. Some say, "I say my prayers morning and night if I am not too tired, and tho I get no answer, I feel that my duty is done, and then I pay for having the pastor pray for me on Sundays." Another, who has a truer view of this mighty means of grace, says, "Prayer is a priceless privilege. The inner closet is the most blessed place—a holy of holies to me. I feel I cannot pray too fully or too often. I love the house of prayer. I linger over this wireless telegraphy. I cannot have enough of prayer, for my Master has bidden me to pray and told me how to pray, and said, 'Men ought always to pray and not to faint.' I can afford to give up anything but prayer." All these means of grace are intended to make life fuller, fair, lovely and beautiful, and give it the charm that belongs to those that live as tho in the possession of an unchanging energy and dynamic. Such are open to the inspirations of every moment of life and produces the fruit of lives, co-operating with God. This is the way to become blooming and growing Christians. This is the way—the certain way—by which we can "grow up into him in all things, which is the head, even Christ, till we come unto a perfect man unto the measure of the stature of the fulness of Christ."

Corona, New York city.



Around Grandmother's Chair

Happy Childhood

By Sarah Allison.

(A Grown-up Grandchild.)

Wild rove my children dear,
In bright or cloudy weather:
On all sorts of mischief bent,
They put their heads together!
Soft and low their prayers they say,
When weary heads are drooping
At close of day, worn out with play,
And "Indian yell" and whooping!

Up and down the stream they go,
In search of finny treasure.
Hark! I hear them sing, and shout
And laugh in happy measure;
Nor dreaming how, adown life's road,
Wait many a thorn and bramble;
But O, thank God for children,
With laugh, and song and ramble!

God bless them all I pray—
These dear sons and daughter;—
Bring them *every one* to Christ—
The fount of living water!
Up and down life's "human stream,"
O, send them oft a-fishing;
And show them "where to cast their net"—
Else vain will be their wishing.

Lord grant me this *one* prayer—
If *only one* prevaileth—
May these for whom I care,
Trust thee—who never faileth!
And, "counting all but loss,"
In thee, their own lives losing;
As soldiers of the cross,
Make fit for thine own choosing!

Our Post Office

AN AMUSING INCIDENT.

Newton, N.J., June 11, 1913.

Dear Grandma: I was much interested in your account of the Children's Day in the Clinton Avenue Congregational Church, Brooklyn, for I took part in a similar occasion over fifty years ago in that church, of which my father and mother were two of the original members. I was four years old at the time and this is the piece I spoke:

"Now, Dolly, my dear,
I pray you come here;
The daylight has gone
And work is all done;
I'll put you to bed, for to-morrow is Sunday,
And I shall not see you again until Monday.

"You don't want to go?
But you ought to know
That it is but right;
So, Dolly, good-night;
You must lie without noise or crying till Monday
For you know we ought not to play on Sunday."

I well remember the Sunday school superintendent (Mr. Walsh I

think was his name), who was tall and had very black hair and eyes. He crossed the platform to pick up a bouquet that had been thrown me, and I recall the audience laughing when I put it to my doll's nose for her to smell first.

Annie Davenport St. John.

Grandma is much pleased to give this interesting letter the first place in the Chair this week, and my children feel honored at your attention. We are all amused, too, to hear about Dolly having the first sniff of the flowers. I can remember there was a deacon in the church named Davenport when I first went there. I fancy you belong to the same family, Mrs. Annie.

A LITTLE BAPTIST.

Philadelphia, Pa., June 7, 1913.

Dear Grandma: We take your paper. We all like it fine. I hope that you will like to take me for a grandchild. I suppose you have been to this city. It is a very nice one, I think. I go to the Baptist Sunday school. My day school will close this month.

Your loving grandchild,

Loren Bates.

Yes, I would like to take you for a grandchild, for coming from



A Peaceable Fourth of July Parade.

a city that has such a splendid reputation for "brotherly love" I feel sure you will be a peace-loving little grandson and an acquisition to our circle. We welcome you. Yes, I have been to Philadelphia and I think it is very nice, too.

A FINE TONIC.

Empire, Wyo., June 10, 1913.

Dear Grandma: Here is a new grandchild. I am twelve years old. I have been reading the letters from your other grandchildren. And now I wish to be one. I have a pet pig. I am so glad that I can be out in the country. It is so much fresh air. We have got two horses and one pet dog. He can run the cattle out of the field. I would like for you to see the cattle that we have out here. It is a ranch. My father takes your paper and I like it fine. I hope to see this letter in your post-office. Your loving grandchild,

Theodocia Alice Taylor.

There is no better tonic than fresh air. I am glad you are fond of it. I should like to visit your ranch, it would no doubt be quite a sight to see the great number of cattle there. It must be a pretty busy place for both big and little folks. I trust you have some good neighbors near you, and is there a schoolhouse nearby?

Church Notes

The Union Evangelical Church, of Corona, New York city, is celebrating this month the thirty-two years' pastorate of the Rev. William Jay Peck, Congregationalist, graduate of Williams' Union Seminary and the University of New York city. During his only pastorate he has officiated at 1,010 funerals, 674 weddings, 1,273 baptisms and received 674 new members in the church. His two Sunday schools number 1,300 officers and scholars.

The Madison Avenue Reformed Church, at Fifty-seventh street and Madison avenue, will not be sold under foreclosure, as was feared. It was stated after the service at which the Rev. Dr. Hugh Black preached that the \$20,000 sought to pay interest on mortgages had been obtained. It was announced that a call would be extended to a well known minister, who, it is believed, will accept. The church closed June 15 and reopens September 28. There have been many attempts to consolidate the congregation with others and rumors that the property, worth \$1,000,000, would be sold. The raising of the \$20,000 has changed the outlook.

By the will of J. Milton Colton, a former Philadelphia banker, a fund of \$350,000 is created and divided into twenty parts for benevolent purposes. Three parts go to the Board of Foreign Missions of the Presbyterian Church; three parts to the Board of Home Missions of the Presbyterian Church to pay salaries of missionaries; two parts to the Presbyterian Board for relief of disabled ministers, and the widows and orphans of deceased ministers; and three parts to the Board of Publication of Sabbath School Work of the Presbyterian Church. The remaining parts are devised to local Presbyterian charities and for founding and endowment of a Young Men's Christian Association at Abington, where Mr. Colton lived.

The fifty-eighth annual convention of the New York State Sunday School Association was held in Utica on Tuesday, Wednesday and Thursday, June 3, 4 and 5. There were morning, afternoon and evening sessions each day. The main sessions were held in the First Presbyterian Church, but five other churches—the Tabernacle Baptist, Westminster Presbyterian, First Methodist Episcopal, Park Baptist and Bethesda were tendered in which to hold the various conferences on methods of work. The Y.M.C.A. auditorium was also used. Many of the residents of Utica opened their houses for the use of the delegates and a large local committee was appointed to welcome them. It is believed that 3,000 delegates attended the convention.

A new idea to stimulate church attendance has been started in Cincinnati, Ohio,

by the Rev. Dr. G. R. Robbins, pastor of the Lincoln Park Institutional Baptist Church, that city. His object is to start the work of getting everybody to go to church in his city on the third Sunday in June. He says the idea was obtained from the little suburb of Wyoming, where on a recent Sunday it may be practically said everybody literally went to church, and that there were less than a hundred out of 1,800 people in that suburb who remained at home. Cards are issued which say: "I promise to attend some church on Sunday, morning or evening, June 15, 1913." These are to be signed and gathered up at the churches attended. Dr. Robbins has so far found nearly everybody willing to co-operate. He suggests a world-wide Pilgrim Sunday, in which everybody is to go to church. The Rev. A. W. Wilson was the Wyoming pastor who started the idea and had two friends at first to assist him.

The Presbytery of New York met recently in the chapel of the First Presbyterian Church, Fifth avenue, and adopted the reply framed by their committee to the protest filed by the Rev. Dr. John Fox against the admission to the ministry of John A. Murray, Chambers Hollbrook, Philip S. Bird and Tertius Van Dyke, the four young men who were recently licensed by the Presbytery. The committee's report, which was signed by the Rev. Henry Sloane Coffin, pastor of the Madison Avenue Presbyterian Church, and the Rev. Jesse F. Forbes, clerk of the New York Presbytery, said that the Presbytery had never admitted anyone to the ministry who had not "admitted the essentials of evangelistic faith and who did not accept the divinity of Christ." The Presbytery unanimously licensed to the ministry Bayard Dodge, a son of Cleveland H. Dodge. Mr. Dodge read his confession of belief to the meeting, and it was immediately accepted. Mr. Dodge was graduated this month from the Union Theological Seminary. A number of the commissioners to the recent General Assembly of the Presbyterian Church at Atlanta made reports showing the enthusiasm and hopefulness of all who took part. A committee was appointed to draw up a letter of sympathy to the family of the late Dr. C. A. Briggs, to whose memory several speakers brought their tributes of admiration. The Rev. H. H. Simonze, vice-moderator, presided.

The Rev. Dr. Daniel H. Overton, pastor of the Islip Presbyterian Church, attended the twenty-fifth annual reunion of his class at Lafayette College, Easton, Pa., last week. His plans call for a stay of about a week, during which time he will stay at Catasauqua and travel into Easton daily to take part in the commencement exercises at the college. On Sunday, June 15, he preached at the Presbyterian Church at Catasauqua. It is a peculiar coincidence that twenty-five years after the preacher's graduation at Lafayette, his son, Daniel H. Overton, jr., will commence his studies there, and will also study for the ministry. The pulpit at the

Islip Congregational Church will be occupied during Dr. Overton's absence by the Rev. Carl Podin, pastor of the Glenmore Avenue Presbyterian Church, Brooklyn, and former superintendent of the Seamen's Institute. The Rev. Daniel H. Overton was the founder of the Glenmore Avenue Church, and it was he who brought the Rev. Carl Podin to that church when the last vacancy was made.

At a session of the General Synod of the Reformed Church in America, which met in Asbury Park, N.J., recently, the defenders of the Heidelberg catechism submitted to a radical change in the church law affecting the public use of the ancient creed. By the change ministers of the Reformed Church will be relieved of preaching the catechism as a catechism, but it will be required of them that they preach the doctrines as contained in the catechism. The change was recommended by the committee on revision. The catechism contains 129 questions, divided into fifty-two Lord's days. Originally it was required that ministers cover the catechism once in each year. The time was later extended to four years. Another session was devoted to domestic missions. In recent years the Church has taken up evangelistic work among Italians and Hungarians, and a number of Italian and Hungarian churches now require the services of ministers speaking those languages. To meet the situation the General Synod has now changed its educational ruling so that hereafter students of another nationality who expect to work among their own people will be allowed to take their theological course in some seminary using the native language of the students. The report of the Board of Foreign Missions shows that the parent board supports 140 missionaries in foreign fields. This is seven more than last year. The Women's Auxiliary supports eighty women missionaries. There are now 6,000 native members in the foreign field—China, India and South Japan.

The second volume of "The Cambridge Medieval History" is to be published within a few weeks. This is entitled "The Rise of the Saracens and the Foundation of the Western Empire."



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(Concluded from page 834.)

logical College and Prebendary of Wells Cathedral, Examining Chaplain to the Bishop of Winchester, formerly Fellow and Prælector in Theology of University College, Oxford. Here is an analysis of the chapter: "The Primitive Community," "The Work of St. Stephen," "The Conversion of St. Paul," "St. Paul's Early Preaching," "The Development of Paulinism," "The Latest Stage of Paulinism," "The Epistle to the Hebrews," "The Apocalypse," "The Fourth Gospel and the First Johannine Epistle."

The fifth chapter deals with "The Divinity of Christ" and is written by William Temple, Headmaster of Repton, Chaplain to the Archbishop of Canterbury, formerly Fellow and Lecturer in Philosophy, Queen's College, Oxford. It follows this line of thought: "The Fact and the Problem." The doctrine of the incarnation primarily a doctrine about God; men's experience of Christ has forced them to regard him as the revelation of God, but this can only be justified if it is rationally defensible and even rationally necessary, *i.e.*, if it makes sense . . . ; certain implications of the doctrine made clear . . . ; relation of the doctrine to the fact of evil . . . ; if Christ reveals the actual life of God, he thereby also reveals the ideal life for man; here is the problem. Next comes "The Classical Attempts to Solve the Problem," "An Attempt to Restate the Fact." St. John our natural starting point . . . ; Christ's divinity only credible if his humanity is in some way representative and inclusive; he is not a God but God; how? He is not only a Man, but Man; how? Our statement aims at gathering together the merits of previous attempts . . . Yet it is inadequate, as from the nature of the case all such statements must be; we must make successive attempts to formulate, expecting progress but not finality; "He that hath seen me hath seen the Father."

The sixth chapter deals with "The Atonement" and is written by W. H. Moberly, Fellow and Lecturer in Philosophy, Lincoln College, Oxford, formerly Fellow of Merton College. The author's own analysis of the chapter is partly as follows: The Atonement has largely dropped out of modern Christianity; for the modern mind builds on moral experience, and is unable to see how the doctrine of the Atonement fits into or bears on such experience. The appeal to experience is right, but (1) we must not construe experience too narrowly; (2) the inductive study of religions suggests that something corresponding to the Atonement is at the heart of all religion; (3) it was on personal experience that St. Paul based the 'original theology of Atonement. Has the modern world the same problem as St. Paul, and, if so, can it accept the same solution? "The Problem—The Existence and Nature of Sin," "The Conditions of a Solution": (1) The liberal view; (2) the conservative view; (3) the inclusive view. "The Work of Jesus Christ," "The Relation of the Work of Jesus Christ to Other

Men": (1) Liberalism makes this too slight; (2) conservatism makes it too legal; (3) according to the "inclusive" view salvation must take effect within us, but must be initiated from outside us. Christian theology has provided a reasoned account, on these lines, of the process by which the lifework of Jesus may come to make a vital difference to all men. . . . Thus: (a) The historical facts of the life and death of Christ are signs of supramundane realities; (b) Jesus is alive and is influencing men to-day; (c) there is the doctrine of the Spirit. Consequences: (1) Practical: (a) Though religion must issue in character, character, in the end, depends on religion; (b) the Gospel offer is not only a position of privilege but an opportunity of service. (2) Theoretical: (a) "Justification" cannot properly be separated from "sanctification"; (b) our ordinary conception of personality is too individualistic.

The seventh chapter is on "The Church." Its author is William Temple, Headmaster of Repton. Its theses are as follows: "The Church in Essence and Fact." The Church is the Church of the Resurrection; it lives the risen and ascended life of its Lord; its unity is the unity of that life, and can therefore never be broken; the Church on earth is a sacrament of that Church; expression of the foregoing in the Eucharist; its significance. Next, 'The Church Militant Here in Earth.' The Church on earth a sacrament; the organ of the will of Christ, and thus the completion of his being; its unity realized thru diversity; affinities of St. Paul's doctrine with modern sociology; practical results; Christian unity; the consequent strengthening of faith; the need for loyal church-membership; the Church entangled in the world; the fellowship of the Holy Ghost; the perfecting of the Church dependent upon the conversion of the world; the completion of him who all in all is being fulfilled."

The eighth chapter is on "The Principle of Authority." It is written by A. E. J. Rawlinson, Tutor of Keble College, Oxford. It is impossible to analyze it, but many think it the most significant chapter of the book. It has created much discussion in England. It is divided into four parts, as follows: (1) "Authority and Truth"; (2) "Authority and Church Order"; (3) "Authority and Reunion"; (4) appendix—"The Historical Origins of the Christian Ministry."

The final chapter deals with "God and the Absolute" and is by W. H. Moberly, who has already written before. It follows this general line of thought: "Re-

ligion must make terms with philosophy; the present situation; breakdown of traditional basis, and existence of great body of new knowledge forming material for a new Christian philosophy. Hence this is a moment of transition, justifying tentative attempts at reconstruction, such as present essay; problem of essay defined—relation of 'absolute' of philosophy and God of religion. Part I., 'The Conception of the Absolute'; Part II., 'Objections to Identification of the Absolute with God.'"

It is interesting to note that this volume has just been followed by a somewhat similar, altho more inclusive, volume—since it is written by representatives of many denominations—in America. It is called "Getting Together," and is edited by Dr. James M. Whiton, of "The Outlook," who contributes several of the best chapters. This volume will be reviewed here next week. F. L.

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The Homekeeper and Housekeeper

A June Day Musings

By Laura James.

On a day like this, when the wind blows soft,

And is filled with a gentle sound,

And the breath of the rose floats around,

The song of the robin is heard on the air

In its "cheerie" good-night as it seeks its nest

When the sun sets in glory of crimson and gold;

I ponder in awe, for life seems so sweet,
And the world so wondrously fair.

On a day like this, o'er hill and o'er dell,
The whispering winds glad secrets tell
To tree and to plant, to the flowers that blow,

And all seems like Eden down here below
On a day like this.

On a day like this, o'er years gone by,
Fond memory lingers with wistful sigh;
Faces and forms of friends of long ago
Memory brings forth a familiar row;
Some gone before, some far, some near,
Call forth the smile, the sigh, the tear,
And heaven itself seems very near

On a day like this!

Brooklyn, N.Y.

Back to Monotony

Mrs. Baker ran into the hall and grasped the collar of her husband's coat with an eager little tug that made the tall man smile, it was so ineffectual.

"I'm all right now, Bessie," he said cordially. "You mustn't tire yourself out helping me when it isn't necessary."

"Oh, Charlie," she exclaimed, "you don't know how good it is to have you go!"

Mr. Baker smiled again, and was about to remark that the implication was not precisely complimentary, when he caught the earnest look in the upturned blue eyes, and knew that this was no time for teasing.

"Yes, dear," he said gravely. "I know what you mean. I feel that way, too. It is good to be going again. It is great to feel once more that you are a part of the system, to have a little place in the world, and fit into it every day, so the whole thing will be complete. It's good, too, to feel equal to the occasion. You know I didn't for a long time, back there. But don't you wear yourself out trying to get everything into running order in one day, little girl!"

"Mamma!" A plaintive voice floated down over the banister.

Mrs. Baker laughed joyfully. "There's Amy calling to have her hair done, as usual," she said. And then, with a good-bye so rapturous in spite of its haste that it sent Charlie off chuckling, Mrs. Baker hurried upstairs, smiling as if it were the most blissful thing in the world to be called to "do" Amy's hair.

They were all gone, at last, being properly washed, combed, brushed, buttoned, collared, necktied and luncheoned, and Mrs. Baker stood in the parlor window

watching and nodding until the fourth little mittened hand had waved its last, and thrown its last kiss from the corner. Then she turned and surveyed her little parlor with its evidences of family life, looked thru to the dining room with the table still loaded with breakfast dishes, and on into the kitchen, where a glimpse of the range showed the kettle steaming with an energy that demanded refilling.

"It's all just as untidy as ever," spoke Mrs. Baker aloud, with a little catch in her throat. "But it's beautiful! It looks precisely as it did that Wednesday morning seven weeks ago, when I said I was sick of it all! When I said I hated and despised the everlasting cleaning and cooking, the everlasting musing up and eating up! When I asked what was the use of living, if a woman had to go thru such deadly routine every day of her life. I wished something would happen. I said right out plain I didn't care what happened, so long as something did. I didn't know what I was talking about.

"When Charlie came home sick, and the money stopped coming in, I got an idea of what a lucky woman I had been. When the children came down, one by one, and it looked as if there would be a little white coffin in that bay window, instead of Lora's doll carriage that I'd fussed so about, then I knew how precious and dear my life had been. Then I turned round, and wanted the things I'd despised. I told God that if he'd spare Charlie and the babies, I'd never make one of them unhappy again with nagging at them; that I'd never again hate my sweet woman's part in his world.

"And now, after all those dreadful weeks, he's given me back my husband, my babies, my home, with all its clutter and work. He's given me back the monotony I loathed. Oh, I praise him, praise him, praise him for the monotony—the blessed monotony! Now monotony means a united family, and a chance to work and keep our unbroken home happy and comfortable! First I'll fill that tea-kettle, and then I'll begin to dig out."—*The Congregationalist*.

The eighty-eighth annual meeting of the American Tract Society was held in the Marble Collegiate Church, New York city, May 7, 1913. Mr. William Phillips Hall was re-elected president, and Rev. John Henry Jowett, D.D., vice-president. Mr. Louis Tag was elected treasurer. The new members elected to the board of managers were Lewis B. Gawtry, Edward McKay Whiting and Frank Dickerson. President Woodrow Wilson and Governor Simeon E. Baldwin, of Connecticut, were elected honorary vice-presidents of the Society. Rev. Robert Bagnell and Rev. Dr. Curtis Lee Laws were elected to the publishing committee. The general secretary, Rev. Judson Swift, D.D., presented a comprehensive report showing the progress of the Society's work. The American Tract Society was organized for the special purpose of publishing the Gospel message, as accepted by evangelical Christians. The effort has been to meet the needs of all classes of people, and to produce a literature for both children, young people and

adults, adapted to their various surroundings and conditions in life. During the year thirty-nine new publications have been issued, of which twenty-five are in English and fourteen in foreign languages. The total number of English publications for the year reaches 1,455,495 copies. The total number of foreign publications for the year is 1,587,079 copies, and the total number of all publications for the year in both English and foreign languages is 3,042,574 copies. The grand total of all publications in all languages issued by the Society during the eighty-eight years of its history amounts to 784,897,035 copies. A fuller report of the work of this Society, both at home and in foreign lands, can be obtained by addressing the American Tract Society directly. An urgent appeal is being made by them for funds for the purpose of reducing the mortgage. Upon their building at 150 Nassau street, this city, \$500,000 is needed and if this amount, in full, or in part, is secured an endowment will be practically assured, and thru the saving of interest on the mortgage there will be added to the Society's income a sum, which will be available for its missionary work. Thruout the history of the American Tract Society God has signally manifested his goodness and approval both of divine guidance and deliverance in time of anxiety and great need.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Extensive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Illinois man, "and up to two years ago was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

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"A neighbor of ours, 68 years old, was troubled with indigestion for years, and was a heavy meat eater. Now since he has been eating Grape-Nuts regularly he says he is well and never has indigestion.

"I could name a lot of persons who have rid themselves of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

Christian Endeavor

Topic for Sunday, July 6, 1913.

The Ideal Christian—VII. His Courage.

Scripture References.

Monday, June 30.—"Play the man" (2 Sam. 10:9-14). Tuesday, July 1.—Source of courage (Heb. 13:1-8). Wednesday, July 2.—In face of evil (Matt. 14:1-12). Thursday, July 3.—To turn about (Phil. 3:1-11). Friday, July 4.—To sacrifice all (Heb. 11:23-27). Saturday, July 5.—To stand alone (2 Tim. 4:9-18).

WEAK AND FEARFUL.

One of the most important qualifications of the ideal Christian character is *courage*. Indeed it has been called the foundation of virtue, fidelity, patience, cheerfulness, hope and many other virtues depend upon it. It is, however, not always possessed by those who are really striving to serve God. The timid Christian is by no means an exceptional one; we know many such, and perhaps in our own experience we can recall times when we have failed to meet bravely situations which called for the exhibition of moral courage. Peter's case was an instance of the lack of courage when, in a moment of bewilderment, fear overcame him and he denied his Lord. It is no easy matter to stand alone and face opposition and ridicule for the cause of Christ or to show a brave spirit when his enemies are seeking to overthrow some conscientious belief or principle. A man of Peter's temperament may be the very embodiment of physical courage—ready to confront any danger or peril that calls for fortitude and strength—yet weak and fearful as a babe against the attacks of the evil one.

THE TRANSFORMING POWER.

But the weakest Christian may be transformed by the power of God and be enabled to do right, and to glorify him under all circumstances. And here, again, we may quote Peter, for after his cowardly denial he became one of the bravest of Christ's apostles. His repentance was sincere, his faith was strengthened, and in absolute trust and confidence he confessed to the belief that Jesus was the son of the living God. Because Christ was really enthroned in Peter's heart conscience triumphed and he was glad to preach the Gospel ever after, lovingly and fearlessly. And this is the victory, Christ in the heart, that will change any faint and trembling Christian into the bravest of followers. If Christ dwells within no foe or fear can long come between him and his disciple, and like Wesley the delivered soul will be able to say:

"In the strength of God I rise,
I run to meet my foe;
Faith the word of power applies
And lays the monster low."

A DIFFICULT ROAD.

And this spirit applies to all temporal concerns and avocations. It takes courage, lots of it, sometimes, to accomplish faithfully just our homely, every day duties and tasks. Success is never gained in any department of life without determined effort and struggle. The men who have made the highest mark, and attained the greatest eminence in this world have not

reached them by a single bound, but by brave and persistent endeavor. And this, as a rule, is the only way success comes. It has to be fought for. The road is often full of hardships, difficulties and conflicts, and it takes the best that is in us to bring us out conquerors. The following poem, by Edmund Vance Cooke, is well worth committing to memory. Its ringing helpful words cannot fail to be a stimulus where courage is wanting or weakening:

Did you tackle the trouble that came your way

With a resolute heart and cheerful,
Or hide your face from the light of day

With a craven heart, and fearful?
O, a trouble's a ton, or a trouble's an ounce,

Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,

But only how did you take it?

You're beaten to earth! Well, well, what's that?

Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.

The harder you're thrown, why, the higher you bounce;

Be proud of your blackened eye.
It isn't the fact that you're licked that counts,

It's how did you fight, and why?

And though you be done to death, what then?

If you battled the best you could,
If you played your part in the world of men,

Why, the critic will call it good.
Death comes with a crawl, or comes with a pounce;

And whether he's slow or spry,
It isn't the fact that you're dead that counts,

But only how did you die?

Joseph Pennell, whose lithographs of the Panama Canal have recently been bought by the Italian and United States governments, has drawn for "The Century" six lithographs of the Grand Canon of the Colorado, which will appear in the June Travel Number.

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In the June "Home Progress" is an article by Mabel Hill on "The Summer Holiday that Means Growth." The author, who is dean of a famous boys' school, shows how, by a little systematic instruction, the vacation may be given an added zest, and the children get something more than an enlarged appetite from their days outdoors.

A VACATION WATCH

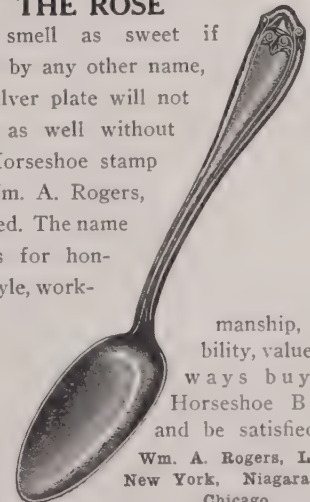
The problem of finding a thin modeled, low priced watch, yet a satisfactory time-piece, has long been the study of the practical jeweler. Edwin F. Eadie, 1417 Schwartz Building, 303 Fifth avenue, New York, is offering a special vacation watch which he guarantees to give absolute satisfaction. The model, which is a foreign make, has been thoroughly tested and proven to be most accurate. This watch, in a nickel case, costs \$5; in gun metal, \$6; in sterling silver, \$7.50, and in a twenty-year guarantee, gold-filled case, \$10. Further particulars will be sent upon request to the above address.

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Prayer Meeting
Topic for Sunday, July 6.

The Building of a Tower: The King Going to War. Luke 15:28-33.

WHAT THE LESSON TEACHES.

We may understand the teaching of this lesson to be that every one of Christ's disciples should be ready and willing to renounce any or all of his possessions, if called upon to do so, for Christ's sake. In the building of the tower it is assumed that those who, counting up their means, discover they have *not* enough to carry thru the work, and that of their own, they never will have enough, and who, therefore, renounce all they have. "It is these," says a writer, "and not they who walk in a vain conceit of their own riches, who are able to finish the tower." And he goes on to say: "How it fares with the others, what a swift and shameful coming to the end of all their fancied resources inevitably awaits them, Christ puts vividly before our eyes in the words which follow."

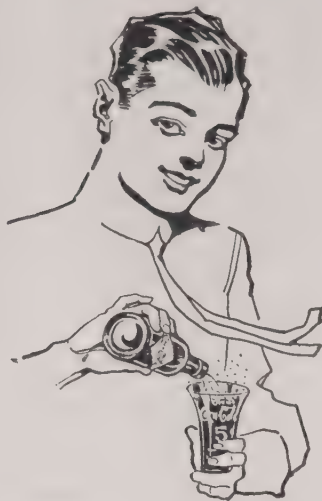
FIGHTING AGAINST GOD.

It the verse which speaks of the king going to war we may recognize no other than God himself! He is a fighter against God, who would fain be anything in his sight, who, face to face with God, would *assert* himself at all; who does not renounce all that he hath, and that which is dearest to the natural man, his own righteousness the first of all. "Paul would have been such a fighter against God," says this same writer, "if, refusing to submit himself to the righteousness of God, he had stood out upon a righteousness of his own. When, with his face to the ground, he asked, 'What wilt thou have me to do?' he was exactly falling in with that which Christ here declares to be the only wisdom for every man, demanding conditions of peace from that far mightier King, with whom it is impossible for flesh and blood, for sinful man to contend."

THE COMPLETE PREPARATION.

The last clause of the theme, "Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple," Dr. Farrar explains as follows: "He warned them that all who would be his disciples must come to him, not expecting earthly love or acceptance, but expecting alienation and opposition, and *counting* the cost. They must abandon, if need be, every earthly tie; they must sit absolutely loose to the interests of the world; they must take up the cross and follow him." Strange language, of which it was only afterward that they learned the full significance. For a man to begin a tower which he could not finish, for a king to enter on a war in which nothing was possible save disaster and defeat, involved disgrace and indicated folly. Better not to have followed him at all, unless they followed him prepared to forsake all that they had on earth; prepared to sacrifice the interests of time for those of eternity.

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International Lesson

July 6, 1913

The Child Moses Saved from Death. Exodus 1:8-14, 22; 2:10.

GOLDEN TEXT: Whoso receiveth one such little child in my name receiveth me.—Matt. 18:5.

Until the middle of November next our lessons will deal with the wonderful events of the exodus period, and will cover the life of Moses, leader of the Israelites in "God's training school in Egypt." Beecher fixes the time of Moses' birth at B.C. 1578. Professor Petrie says B.C. 1300. Breasted says about B.C. 1292-1225, when Rameses II. was king.

Egypt had begun to fear the strength of the children of Israel, who had multiplied and prospered since the days of Joseph. And now a new king, the Pharaoh of the oppression, tried to break their spirit by bondage and hard tasks. It is only thirty years ago that Pithom and Raamses, the treasure cities they built for this hard master, were discovered near the Suez Canal. But the very sorrows of the Israelites bound them together and kept before them the vision of the land of promise flowing with milk and honey. So, when God's time to deliver them came, they were willing to be led "out from the land of Egypt, out of the house of bondage."

Moses, a slave, was born near Zoan, or Tanis. His father, Amram, and his mother, Jochebed, were religious. Dr. Peloubet tells us that "the authorities followed by Josephus say that the father had seen visions in regard to the child, indicating his mission as the deliverer of Israel. Possibly it was in this sense that Jochebed saw that he was "goodly."

Our Bible story of the preservation of Moses is so simple that a child can understand it and see much of its beauty. As later the deliverer of all mankind was saved from the cruel death decreed by Herod, so Moses escaped the fate of other innocents who were slain by decree of Pharaoh. Beautifully, indeed, did Victor Hugo reflect in his lines the significance of the birth of the great law-giver:

"This little child left on the stream to float
Will speak with God on Sinai's solemn height.

See Israel by a cradle saved—bend, bend the knee,

For all men by a cradle saved must be."

It was love that saved Moses; God's love, mother love, a sister's love, and the womanly compassion of the daughter of Pharaoh. It was love that dared to brave the anger of a mighty king and which turned Pharaoh's decree aimed at exterminating the Hebrews into what was really a preparation for their deliverance. When God uses the weak to confound the mighty, the mighty may as well surrender.

"Note God's simple instrumentalities," says Dr. Peloubet in the interweaving of the divine and human in his plans. (1) He

uses an humble slave family; (2) a very small ark; (3) a little girl; (4) a baby's tears; (5) Pharaoh's own daughter; (6) the child's own mother; (7) a royal court." And Bishop Warren comments: "This lesson is one of the best illustrations of a perfect combination of the best co-working of human effort and divine providence." And the following conclusion is drawn by another commentator:

"This lesson coming so close to our own national holiday may well be applied to our own circumstances and need. With all the wonderful things that God has done for us we need still redemption from the bondage of sin. We need to move individually toward the goal of a perfect character, a holy life, and an eternal heaven; to keep our eyes fixed on our country, and the world transformed into the kingdom of heaven, our Promised Land. Every one of us is standing on the threshold of a new day."

DIPLOMATS FLIT HITHER.

New England has ever been a favorite region for members of the diplomatic corps seeking a summer residence. From the plans already announced in Washington at the various embassies and legations this year is to be no exception.

Wherever the official representative of a foreign country locates himself, even on a summer holiday, that place becomes to all intents and purposes foreign soil, hence New England should see flying this summer the flags of many lands. Five ambassadors with their staffs will sojourn in New England besides a lot of minor diplomats.

Newport, as usual, will see more diplomatic gold lace than other places. The Russian Ambassador, the German Ambassador, Count von Bernstorff, and the Danish Minister, Constantin Brun, are all to make their summer residence there. Besides these Haniel von Haimhausen, Counsellor of the German Embassy, and Baron Kurt von Lersner and Baron Horst von Lersner, of the Embassy's staff will be at Newport as will M. Lyssakovsky and M. Yonine, first and second secretary of the Russian Embassy. It is expected that Señor Riano, the Spanish Minister, will summer either at Newport or Bar Harbor and the Greek Minister is considering one or the other of these places.

Bar Harbor will see Minister Loudon and Mme. Loudon, of the Netherlands. The Norwegian Minister and Mme. Bryn have taken a cottage at Seal Harbor, Me.

As in several former years the summer embassy of Austria-Hungary will be located at Manchester on the North Shore. Ambassador Constantin Theodor Dumba has already established himself there and the naval attaché, Commander Maximilian Burstyn, Konstantin von Masirevith, the first secretary, and Baron Karl von Freudenthal, of the embassy's staff, will arrive there shortly.

The new British Ambassador, Sir Cecil Spring-Rice, has chosen a new site for the British summer embassy, favoring the New Hampshire uplands. He has selected Pyne-

Y-Maes, the summer home of Mr. and Mrs. Arthur Jeffrey Parsons at Dublin, N.H., as the spot where he will pass the summer. Lady Spring-Rice and her children arrived on June 5, and were taken at once to Dublin by the Ambassador. Last summer Alfred Mitchell Innes, counsellor of the Embassy, had a summer home near Dublin and liked it so well that he induced the new Ambassador to select that spot. Counsellor Innes and Mrs. Innes will be in Dublin. Lord Eustace Percy of the Embassy staff will likewise be there.

The flag of Siam will fly over Eastern Point, Gloucester, again this summer. Prince Traidos Prabandh has just opened up the legation there. It has been located there now for many years. Some of the Russian diplomats will seek the south shore. A. Scherbatskoy, counsellor of the Russian Embassy, has taken a cottage at Catumet and not far from them, at Falmouth Heights on Cape Cod, will be Colonel Nicolai Golepewski and his family.

Harper and Brothers announce that they are putting to press for reprintings "Lorna Doone," by Richard Blackmore; "Mr. Dooley's Philosophy," by F. P. Dunne, and "The Four Georges," by Justin McCarthy.

In Memoriam

Mrs. Anna Haines Hall Tuthill, on March 11, 1913, died at the home of her daughter in Chicago, Illinois, after a prolonged illness. She was the widow of the late Rev. George M. Tuthill, of Kalamazoo, Mich., who died in 1883, after being for many years agent in Michigan and Wisconsin for the American Bible Society. Mrs. Tuthill was born in New York in 1825. William Hall, her father, was one of the founders and officers in the Cedar Street Presbyterian Church, 1809; also one of the elders in the Carmine Street West Presbyterian Church, 1832. Mrs. Tuthill's mother, a woman of high intellectual ability and active missionary spirit, was of the Haines families of Elizabeth, N.J., a cousin of Mrs. T. C. Doremus of missionary Zenana memory. The late Dr. Ogden Doremus of that family was, together with two of Mr. William Hall's sons—the late Rev. William Hall of New York, and the late Rev. John G. Hall, D.D., of Cleveland, Ohio—educated in the old New York University. Mrs. Tuthill for two years, before marriage, was secretary to Dr. Hallock, of the American Tract Society. She was married in 1847 in the Mercer Street Presbyterian Church, of which she was a member. Her husband, like her two brothers, was graduated in the Union Theological Seminary. He successively became a pastor of churches in St. Louis, Mo., Pontiac, St. John's, Kalamazoo, Mich.; also Ashtabula, Ohio. By heredity, religious, educational and social training, Mrs. Tuthill possessed high qualities of mind and heart, and was highly esteemed for her pre-eminent abilities. Since her husband's death Mrs. Tuthill lived with her daughter, Mrs. James H. Moore, Chicago, always actively engaged in religious and philanthropic work. She was a member of the Kenwood Evangelical Church, of the executive board of the Young Women's Christian Association, home for young women, a literary club and the Daughters of the American Revolution. She was a woman of most unusual physical, moral and intellectual power. Two sons and two daughters survived her; also her sister, Mrs. Robert Babcock, of Washington, D.C., and her two brothers, Henry M. Hall, of Pittsburgh, and Edward T. Hall, of Titusville, Pa.

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A FABLE---FOR WISE FOLK



Three men were standing on the steps of a church in which they had just heard a man with a message. The names of these three men were:

EASY GOING OPTIMIST,
THOROUGH GOING PESSIMIST,
and
UP AND GOING POSSUMIST.

The man with a message was a champion of the disabled servants of the church, their desolate widows and defenceless orphans. His message was, "Millions for Ministerial Relief and Sustentation."

Said *Easy Going Optimist*: "That man has a snap. Why, I could raise that money in a year. He oughtn't to waste his time speaking in churches, though. He ought to get after millionaires like Rockefeller and Carnegie. It is a great cause and the money will come running in like the tide. No, I didn't sign a subscription card. They don't need my gift. The rich people will give it all right."

Quoth *Thorough Going Pessimist*: "It's utterly hopeless. Everything is going to smash. Only a fanatic would think of raising Ten Million Dollars for anything. Hard times are coming. The ministry has lost its grip. The church doesn't appeal to red-blooded men any more. I would never send a dollar of mine on such a fool's errand."

Answered *Up and Going Possumist*: "You are both utterly wrong. It won't be done in a day, but it will be done. The millionaire must do his part, but that does not excuse you from doing yours. I am glad that I am able to help. I signed a subscription card this morning, and I am mighty glad to have a man's part in a job that's big enough for a big church."

MORAL: "Possumist" comes from a Latin word, meaning "I can." May his tribe increase!

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New York, July 12, 1913.

Number 2421.

Billions of
Nickels for
"Movies."

The holding of the first international exhibition of the moving picture arts in New York this week has brought out some amazing figures concerning the industry. Statistics show that 6,380,000,000 nickels are paid yearly by 3,600,000,000 persons who love the "movie" shows. The figures, which are the first official ones ever prepared in this country, are expected to create considerable interest not alone among moving picture men, but the public at large. The figures show that \$319,000,000 was received in quarters, dimes and nickels; that \$80,000,000 is invested in the industry; that more than 200,000 persons are employed, and that 10,000,000 feet of picture films are produced weekly. The statistics show a decrease in saloon licenses in some of the smaller cities, which is attributed to the wage earners' money going to the "movies," instead of "the poor man's club." The statistics will be illustrated by a moving picture called "The Shrinking Demijohn," in which a monster demijohn is made by means of trick photography to decrease in size, while at the same time, a moving picture theater grows from a toy size to normal proportions.

Plenty of Money
for Gems.

Obviously the United States still has plenty of money to spend for precious stones. The importation, thru the New York Custom House, of \$43,686,000 worth of diamonds, rubies, emeralds, sapphires and other gems in the last eleven months beats all previous records, and Maiden Lane experts now estimate the year's importation of gems at somewhat over \$50,000,000. That will make a beat-all year. Some diamond brokers say the unprecedented inrush is due to an attempt to "beat" the new Democratic tariff now before Congress, it being feared that the rate on cut diamonds will be raised considerably above the present ten per cent. The Underwood bill calls for twenty per cent. By bringing in \$10,000,000 of cut diamonds ahead of the new tariff the importers would make a net profit of \$1,000,000 in duties alone. Other diamond brokers say that the \$10,000,000 increase in imports is largely and simply the cynical answer of the rich don't-cares to the popular outcry against the high cost of living. It is pointed out that the demand for automobiles is increasing vastly in this country in the face of that same cry for cheaper food.

Off to Explore
Crocker Land.

On July 2 the Newfoundland whaler Diana sailed from New York, carrying the members of the Crocker Land expedition, bound for as yet untouched lands supposed to exist beyond Cape Thomas Hubbard, but sighted by Peary in 1906. The

expedition will carry a wireless outfit and an unusually complete scientific equipment for making observations in the Arctic regions. Donald B. MacMillan, who was co-leader with the late George Borup when the expedition was originally planned, will conduct the party. He will be accompanied by Ensign Fitzhugh Green, U.S.N., who graduated from the Naval Academy about four years ago; W. Elmer Ekblaw, geologist, of the University of Illinois; Maurice C. Tanquary, zoologist, also of that university, and Dr. Harrison J. Hunt, specialist in zoology, a graduate of Bowdoin College, who will have the post of surgeon. The Diana is now at Boston to take on 14,000 pounds of pemmican and other supplies, and will then proceed to Sydney, Nova Scotia, for coal and other equipment. From Sydney the ship will go to Flagler Bay, Ellesmere Land, where the explorers will land. The expedition has been organized by the American Museum of Natural History and the American Geographical Society, in co-operation with the University of Illinois.

An All-Summer
Congress.

Hundreds of bankers thruout the country are receiving letters from the Democratic House Currency Committee asking opinions of these bankers on the Administration's new currency bill. This action is preferred by the House members to the one the Senate has adopted, that of holding public hearings. It is practically assured, members of both Houses say, that President Wilson's bill will be passed at this session, which they add probably will last all summer. Several changes were made in the currency bill at President Wilson's suggestion a few hours before the measure was officially referred to the Banking and Currency Committees of the House and Senate. The most important were the re-incorporation of previously drafted sections providing for the retirement of the national bank notes and the refunding of the two per cent. government bonds. The currency and banking questions are even more vital than that of the tariff, and the Administration can well afford to make haste slowly in legislation affecting money.

Farmers Owe
Five Billions.

Declaring that the farmers of the United States owe \$5,000,000,000, on which they pay an average of eight per cent. interest, as against three and a half to four per cent. paid by the mortgaged farmers of Europe, Senator Fletcher, of Florida, urges a Chamber of Agriculture in every county, together with co-operative farmers' banks and co-operative marketing. "The situation," he adds, "is discouraging to our young people. While the consumer complains about the price he pays for

farm products that complaint is not to be lodged against the farmer—the producer. Somewhere between the farm and the dinner table billions of dollars, probably seven billions, disappear annually. Some portion of this belongs to the farmer. Some portion of it belongs to the consumer. To attract people to the farm we must make the farm more interesting, more remunerative, more free from excessive hard work and drudgery for male and female. This must be done, or we will soon find ourselves producing less of the prime necessities of life than are required for home consumption. This condition would mean, first weakness, then distress. The nation only which produces a surplus of life's necessities which other nations must come to it to obtain or go hungry and unclothed is in a position of supreme power."

Young "Bob"
Taft's Record.

Former President Taft may well be proud of his son, Robert Alonzo Taft, who has just been graduated from Harvard Law School with what is stated to be the highest marks for all around excellency ever obtained there. The Fay diploma, which is a special one in the Harvard Law School, was unanimously awarded to him. This distinction was founded in 1798 by Samuel Philipps Prescott Fay in memory of Mr. Fay and his father. In the gift of deed it was directed that it be given "to the member of each graduating class of the law school who, in the judgment of the law faculty, has during his three years by his scholarship, conduct and character given evidence of the greatest promise." As a first year man young Mr. Taft ranked second in a class of 150. Dean Thayer at that time wrote President Taft at the White House congratulating him upon his son's diligence. As a second year man he received one of the four Sear prizes, given to the men who have done the best work in their classes of that year. In his closing year he was chosen to edit the Harvard Law Review, which has a country-wide circulation. The ex-President and his son had planned to form a law partnership, with offices in New York, but it was abandoned when the ex-President accepted the Kent professorship in the Yale Law School. "Bob" Taft will instead enter the offices of a prominent firm of attorneys in his home city, Cincinnati.

May Tie Up
Gold Mines.

The gold mining industry of South Africa may be tied up by a strike which has broken out in the Rand district. Mine after mine has been quickly affected. The situation is grave. The leaders of the unions have called a general strike and the men have promised to respond. The closing also of some coal mines has aggravated the situation and the railway employees threaten to come out, while the electricians appear inclined to shut down the power stations, which have therefore been occupied by the military. The dispute arose out of a simple question about working hours in a New Kleinfontein mine, and from there gradually spread over the whole district, until the situation became so serious that British troops were called out to protect property. The original strikers were placated by the owners of the mines conceding their demands in regard to working hours, but another dispute arose because the owners refused to replace those men who had worked during the strike and would not recognize the labor union.

New War in
the Balkans.

Altho as this is written there has been no formal declaration of war and no ruptures of diplomatic relations in any instance, the Greek Foreign Minister and the Servian Minister of the Interior have announced without reserve that the Greeks and Servians are at war with Bulgaria, Turkey has notified Bulgaria that unless the latter abandons her claim to a war in-

demnity Turkey will join in the new war as an ally of Servia and Greece. The Russian ministers at Sofia, Belgrade and Athens have been instructed to summon the Balkan Governments for the last time to keep the peace and send their premiers to St. Petersburg for a conference. There has been great loss of life in the fighting at many points. One story is to the effect that Bulgarian officers at Guevgheli entertained the Servian, Major Vasitch, in their camp to celebrate the supposed acceptance of arbitration, and then treacherously slew him the next morning. The Bulgarians in Salonica surrendered to the Greeks after sustaining heavy loss in twelve hours' fighting. A correspondent describes the fighting there as a regular inferno. Eighty Bulgarians were killed or wounded in one house alone, and the slaughter in other houses was on a similar scale. The Greek artillery battered to pieces the walls of the houses held by the Bulgarians, firing more than 200 shells. It is announced that the Servians have captured Istip and Drupishte, with heavy losses on both sides. The Servian commander in the Uskub direct estimates that 100,000 Bulgarian soldiers have been in action.

Idol of Paris
is Dead.

Death has removed one of the most famous characters in French political life, Count Henri Rochefort, aged eighty-three, politician, journalist and playwright. Few soldiers of fortune had wilder careers. He was at one time a member of the Chamber of Deputies and was one of the most famous characters of early French newspaper days. He fought seven duels and was a noted swordsman. He founded several newspapers but lost them. His last work was done as an editorial writer for "La Patrie." In 1873 he was deported to New Caledonia for his vitriolic denunciations of the Gambetta Government, but a year later escaped and made his way to San Francisco. For several years he lived in America and then went to London and Geneva. He was amnestied in 1880 and returned to Paris, where in 1889 he was again arrested, charged with participation in the revolutionary movement and was sentenced to life imprisonment. He was again amnestied in 1896. He was long the idol of Paris, where until a year ago, when his eyesight failed, he wielded a vitriolic pen.

Civil Rights Act
Invalid.

A hard blow has just been given to negroes, especially in the District of Columbia, the United States Supreme Court having declared unconstitutional the Federal Civil Rights Act. The opinion was unanimous. It was read by Judge Van Devanter. This decision removes the last slender barrier standing between negroes and discrimination in the matter of public utilities. It was the only legislative thread upon which they could contend for equal accommodations when traveling by train and boat, in seeking hotel quarters, in desiring to be served in restaurants, drug stores and other places, and in demanding other equal privileges with white persons. Some years ago the Supreme Court held that Congress had exceeded its powers in passing the Civil Rights Act and declared that so far as it interfered with the rights of a State it was "repugnant." That opinion in reality left the act operative alone as concerned the District of Columbia, the various Territories and the high seas. The cases at issue just decided involved extending the Civil Rights Act to the high seas, and this the court refused to do.

Columbus a Jew,
Says Historian.

Declaring his conclusions to be the result of his latest researches among original documents, the Spanish historian, Enrique Arribas y Turull, has in Paris a brochure intended to prove that Christopher Columbus was a Jew. Arribas says that

Columbus was born at Pontevedra, and not in any of the eighteen Italian towns formerly disputing the honor of being his birthplace. Eighteen documents dated 1413 to 1528 establish Columbus as a native of Pontevedra, and the great discoverer merely posed as a Genoese from policy. In his mother's family, the Fonteresas, the men's names are Abraham, Eleazar, Jacob and Benjamin. His mother's first name was Suzanne, then used only by Hebrews. Columbus was intimate with Dr. Levy, the benefactor of Luis Santanges, and other well known Jews. His literary style is extremely Jewish, constantly citing the Old Testament. Arribas contends that if Columbus had been known as a Jew the Church would have opposed him and prevented his discoveries. The historian believes that perhaps the great sailor was prompted by religious motives, his incentive toward discovery being the desire to find the promised land for which his race have been waiting.



Democratic United States Senators on July 4 approved in caucus the Underwood Tariff bill as revised by the Senate Finance Committee. The bill will be reported to the Senate this week. For the first time in history the bill, after being revised by the Senate, is a lower bill in the matter of duties than that drawn by the House. The bill is expected to become effective by October 1. Estimates of revenue indicate that the Senate bill will yield \$5,000,000 annually more than the House bill, despite extensive free listing and changes in the income tax section made by the Democratic caucus. An additional \$8,000,000 of revenue will be obtained during this fiscal year by delaying the reduction in sugar duties. The administrative features of the bill contain a club, adopted against the protest of the free trade Democrats. It authorizes the President to assess retaliatory duties on certain articles to be applied against any country which discriminates against imports from the United States. A modification of the free wool demand of President Wilson is obtained in the paragraph authorizing the President to assess a fifteen per cent. retaliatory duty on wool and wool waste and a duty not yet agreed upon on vegetable oils.



Mexican officials in Mexico City admit, according to late dispatches, that with rebels near there using dynamite to blow up nearly everything of value in the vicinity and reports reaching there hourly of their impending attack on Chihuahua, which city is surrounded and besieged by 2,500 revolutionists, the insurrection in Mexico is rapidly becoming most serious. The rebels have destroyed with explosives the electric power plant near Contreras, sixteen miles south of Mexico City, with the result that four large textile mills have been closed. Following accounts in the newspapers of horrible acts perpetrated by the constitutionalists, in the capture of Durango and other places, where women and children are said to have been cruelly mistreated, the State Department at Washington has moved so far as to call upon its consuls in many towns of Mexico to report the actual conditions there. Much concern is expressed for the safety of the American women and children in Sonora, Chihuahua and other northern States of Mexico. The Wilson Administration, so far as is known, has not pursued the policy adopted by President Taft of warning either the Mexican government or the rebel chieftains against interference with the property and lives of Americans.



The close of the great reunion at Gettysburg of Federal and Confederate veterans who in 1863 faced each other as enemies on that famous battlefield was marked by the presence of President

Wilson, who addressed the veterans from the same spot where, fifty years ago, Abraham Lincoln had called upon the living to take up the work of the dead. After fitting tribute to the bravery of all who were in the mighty struggle the President concluded with these words: "I have in my mind another host, whom these set free of civil strife in order that they might work out in days of peace and settled order the life of a great nation. That host is the people themselves, the great and the small, without class or difference of kind or race or origin; and, undivided in interest, if we have but the vision to guide and direct them and order their lives aright in what we do. Our constitutions are their articles of enlistment. The orders of the day are the laws upon our statute books. What we strive for is their freedom, their right to lift themselves from day to day and behold the things they have hoped for, and so make way for still better days for those whom they love who are to come after them. Come, let us be comrades and soldiers yet to serve our fellow men in quiet counsel, where the blare of trumpets is neither heard nor heeded and where the things are done which make blessed the nations of the world in peace and righteousness and love."



On July 2 the White House announced that Miss Jessie Woodrow Wilson, second daughter of President Wilson, is engaged to be married to Robert Heysham Sayre, a scion of the old and wealthy Sayre family of Eastern Pennsylvania, which built and partly owns the Lehigh Valley Railroad. The bride-to-be is a charming and talented women, twenty-three years old. She was born at Gainesville, Ga. Her early education was at home. After finishing her studies at the Baltimore Woman's College she went into settlement work at Kensington, the textile district of Philadelphia. She became the youngest member of the National Board of the Young Women's Christian Association. She campaigned in Delaware for the ten-hour work day for women, and the Legislature passed the bill. She attended the Lake Mohonk Peace Conference as a delegate. She has lectured before school and other audiences on settlement topics. With Mrs. J. Borden Harriman she visited the Children's Court in New York and studied the cases there. She composed a number of the prayers read at the Y.W.C.A. convention at Richmond, Va. Young Sayre is a Harvard Law School graduate and is twenty-seven.



Editorial

The All-Seeing God

Last week we attempted to answer the question as to why a good God should allow suffering in the world, accompanying that question was another, as follows, on which we will say a few words. "How can any being, even tho he be omnipotent and all powerful, know personally each being that he has created of all the myriads who have lived and will live in this world, not considering the innumerable hosts of angels and beings in other worlds? What can he know minutely what concerns me, for instance, a small atom in his great universe? I do not wish to be or seem irreverent, but I do want to believe that God is indeed our Father, that he does care for each one, that we are not left orphans to fight our way unaided thru this world, that is a desert indeed without his love and care, and these thoughts will intrude."

Your question is a very old and very common one. You will find in the eighth Psalm, where the poet, over-burdened by the immensity of the universe exclaims: "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him?

the son of man that thou visitest him." We imagine that the answer to your question can only come along the same lines as those by which it came to the Psalmist. He finally concluded that God did care for him, did watch over him, because he found himself lifted high above the stones and gases out of which the stars and moons were made, lifted so high that he was close to angels, kin to Gods (see Revised Version) and that nothing would have so exalted him but God himself. And he doubtless went further and said: If God has made me in his image, of his own nature, put in my soul aspirations after him, desires to commune with, he will answer these longings of my soul.

We believe there is much comfort to be found in this direction. The very fact that our correspondent wants to believe God cares for him personally, at least knows him by name—a want we all feel—is strong evidence that somehow God has made him for communion with himself. The impulse within the child to walk is sign of his capacity. The call to the baby bird to fly is sign that there is air against which to beat its successful wings. The fact that the fish is made for water is sign of the awaiting sea. The cry of the heart for God is evidence of his near presence. Would universal man have the instinct to pray if there were no God to hear? If so, then are we poor, deluded, cheated fools and the universe a sham and a humbug. Yet in every age and every race, even where Christ has not been, something in man has cried out to God and for God—and the cry has been answered.

This brings us to another helpful fact. Not only does the universal yearning for a near God, a Father, a Shepherd, point to his existence, but the fact is before us that men have for ages found their prayers answered. Leaving aside entirely the universal testimony to answers for material, specific, concrete things; forgetting that millions have testified to the direct leadership of God thru vicissitudes and perplexities to the consummation for which they prayed; the fact that the prayer for communion with God, for power, for pardon, for peace has so universally been answered is another evidence of his loving kindness toward the least of his children that is impossible to be forgotten. It was Augustine who said "Thou hast made us for thyself, O God, and our hearts are restless till they rest in thee"; but it is for each one of us to remember that after our seeking we did find rest there. The holy men of all ages are our witnesses. And Jesus was not speaking by the book when he said that not a sparrow fell without God's notice, and how much more then were his children to him. He was speaking out of his experience of the protecting love of God.

It is better to recall these undeniable facts of personal experience before asking how they can operate. It is well to remember that God does speak to me personally, does lead me, does shield me, does give me peace, before I begin to perplex myself over the difficult question of how he can do it. For our correspondent is right, it is difficult. How can one mind be conscious of billions, swarms, vast hosts beating against the gates of both birth and death, the innumerable hosts of heaven, the billions to be born, the worlds of beings that perhaps throng the uncounted planets of the illimitable spaces? How can one heart love all these heavenly and stellar hosts? How can one being follow the daily lives of even those on our own planet? No wonder the Psalmist felt insignificant and left out. We all do when we get to thinking along those lines. The best thing to do is to stop and repose in the facts we know in experience. For nothing comes of all our wondering but more mystification, and by and by a sort of stupor because of the incapacity of our little brain to even think such questions, let alone to receive the answers. Indeed, it is doubtful that if God himself should stoop to

answer this question whether our little finite minds could make any more out of it than our babies could out of a problem of differential calculus. Our universe is built on a heavenly astronomy, its equations are in terms of a heavenly algebra, and we have got to wait until we have had the college course of the heavenly universities, when we can think in terms of infinity before we can touch infinite problems. It is not a bad sign, however, that our friend—and all of us—are impatient to get at these infinite problems sometimes. For is it not proof that we are on our way to the heavenly university, that we are made for those problems when the preparatory course is done?

But in conclusion let us say that the tendency in all modern thinking to emphasize the *immanence* of God suggests the possibility of at least a glimpse into the heart of this great mystery. One of our difficulties with realizing the nearness and intimacy of God has been our localizing him in space and thinking of him as a sort of great big man sitting on a throne, judging heaven and earth. But we are beginning to think more in the terms of Jesus' word, "God is *spirit*." God is *immanent*. That is, he is not a magnified man dwelling in a place, but he is present in all his universe just as our souls are present in our bodies. No one can localize the soul in himself—but his soul is spirit, it is himself. Now, if God is spirit, present everywhere as a soul in the universe which is his body, and with infinite mind, it is easier to think of him in terms of intimacy—as residing in our own pure hearts for that matter, just as Paul believed Christ was in his own soul.

Editorial Notes

There has been a general consensus of opinion thruout the country that Mr. Roosevelt's vindication was not only complete, but a good thing for all concerned. It will make papers hesitate to say scandalous things of public men which have no other foundation than rumor, and ought to make people slow to believe such rumors when they see them. President Cleveland had to suffer in his day from the same slander which Mr. Roosevelt has stilled. Whatever one may think of Mr. Roosevelt, he may be sure that he will excel all other men in taking care of his health—health of mind, body and soul. Our readers will be interested in knowing that after Mr. Roosevelt saw the correspondence between Dr. Iglehart and himself in *THE CHRISTIAN WORK* he wrote this letter (dated June 19): "My dear Dr. Iglehart—That is a mighty nice article by you. I thank you for it and appreciate it. Good luck be with you ever. Sincerely yours, T. Roosevelt."

The following letter to the editor of the Boston "Herald" by the famous editor of the Paris "Daily Mail" and author of "The Great Illusion," shows the wonder and perplexity of a visitor to this country on hearing Mr. Roosevelt declaim against anarchy in one sentence and eagerly advocate it in the next. It reads as follows: "In his speech yesterday (June 17) Colonel Roosevelt showed very clearly the great need, if our civilization is to endure and improve, for abiding by law—showed that even when we believe ourselves to be the victims of some grave injustice we must not take the law into our own hands and make ourselves judge and executioner, imposing our own view of the case by force and violence. Here are his words: 'This is a country in which the people set themselves, with face like flint, against anarchy. . . . The flag I see here in this hall is the flag of my country and yours, and there is no room in this country for the red flag of anarchy. The evils that exist we correct in orderly fashion. We will not tolerate murders or assaults as a method of correcting them, whether perpetrated with dynamite or with a revolver, or with whatever form of activity the assassin adopts. If they tell us that lawlessness and brutal violence are to be pardoned because it is done in the name of a cause, we reply that we will not have any repetition of the Paris commune. The man who wishes to reorganize society shall not do it in a way to plunge us into a welter of chaos.' I do not think I have ever heard a more emphatic statement of the case for

law and order—which in international politics we call arbitration—as against force and anarchy, which in international politics is war. We must all be delighted at the statement that even when evils arise, even when someone does us 'an injury, we must correct them 'in orderly fashion,' and that lawlessness and violence are not to be pardoned because they are done in the name of a 'cause.' And if these principles are sound, surely the sacred cause of country, of patriotism, must not be sullied by lawlessness and brutal violence; that such things are great and firm enough to stand on justice, not on the 'methods of the Paris commune'; that if it is wrong for the citizen to be judge and executioner all in one, and decide his own case, still more wrong must it be to base the cause of his country on the savage principles which, as between individuals, make civilization impossible. With what stupefaction, therefore, immediately after the passage just quoted, does one read the following statement from the Colonel: 'I will never consent to arbitrate national questions of vital honor and national interests. What is more, I know my countrymen, and I know that they will not consent. Uncle Sam will never arbitrate a slap in the face, and in the last resort the navy is Uncle Sam's punch.' But if each one of us says, 'I will not allow the court to decide in any difference concerning my interest or honor; I alone shall decide when I am insulted, and I shall use my gun when I consider that I am'—why in that case what does the Colonel mean when he says that we should correct our wrongs in an orderly fashion, and 'not in a way to plunge us into a welter of chaos.' It were to be wished that the Colonel would explain. Norman Angell. Boston, June 17."



In an editorial in the same issue the "Herald" has this to say about Secretary Daniels and Mr. Roosevelt: "Secretary Daniels in another place was at the same time speaking in the same strain. Wars, he urged, are the duels of nations, and our business is to put a stop to dueling between nations as we have now in most civilized countries put a stop to dueling between men. He believed, and we think with warrant, that the people of this country are sick of the jingoism that we have had so much of, in these last years, and that, irrespective of party, they will heartily support the administration in its broad plan to unite the nations in providing for arbitration and that complete machinery for international justice and order which will permit the reduction of the present costly and menacing machinery of force. The administration has certainly been represented at its highest and noblest in Boston last week. It was mournful enough to find Colonel Roosevelt, immediately following Secretary Daniels at the banquet, taking occasion to reiterate, in the most offensive form, his well known argument for international anarchy—for that is what it is—the position that each nation shall be a law unto itself. 'I will never consent,' he exclaimed, 'to arbitrate national questions of honor and vital interest. Uncle Sam will never arbitrate a slap in the face; and in the last resort the navy is Uncle Sam's punch.' Some people believe that this is very cheap talk, mischievous talk, and very much out of date. Thoughtful men the world over are moving away from this old position of international lawlessness to international organization and order. Mr. Burke is of course quite right in his appeal to simple Christian principle as condemning the whole hoary old selfish usage which Colonel Roosevelt defends. Modern political philosophy, moreover, is here coming into impressive accord with Christian principle; and the statesman who has not found it out has no command of the future."



In the quadrennial General Conference of the Church of the United Brethren in Christ held in Decatur, Ill., the outstanding question of the sessions was the proposed union of the denomination with the Methodist Protestant Church. Combined the two would make a body of half a million members. During the past two years a joint committee has drafted a syllabus of union, including both a creed and the outlines of a form of government. This was submitted to the General Conference for approval, and when it came up for consideration the members of the Methodist Protestant committee were in attendance and addressed the United Brethren delegates. Bishop W. M. Bell, of California, responded for the United Brethren, appealing to his fellow churchmen not to neglect the opportunity for accomplishing a work of church unification which, he predicted, would set going a general movement

for union among related branches of Protestantism. When the vote was taken there were no voices against the resolution, which declared that the General Conference "commits itself unreservedly to the proposed policy of union with the Methodist Protestant Church." Those in opposition were willing to postpone their contest with the unionists until the voting in annual conferences and local congregations. It is provided in the union plan that the question shall first be submitted to the annual conferences, and, if approved by three-fourths of them, it shall be submitted to a popular vote of the private membership. If the question again obtains a three-fourths majority, the bishops are to convene the General Conference for final ratification. The church union commission and the editors of the church papers were officially instructed to work in favor of the union idea.



"The Bishop of London knows how to hit off what many others are thinking," says the "Church Family Newspaper." Speaking at his Diocesan Conference he maintained that the Church was too much in a groove with regard to her services. "We get tied down too much to 'Dearly beloved brethren' and about six hymns. You really would suppose, if you went about the diocese as much as I do, that there were only about six hymns in the Church of England—"The Church's One Foundation,' 'Onward, Christian Soldiers,' 'O Jesus, I Have Promised,' 'Fight the Good Fight,' and perhaps two others. I took the trouble to select some two dozen others for confirmation, and the S.P.C.K. kindly printed them on sheets, and I thought that this year we might really have a little variety, but not at all! 'Soldiers of Christ, Arise,' and 'O Jesus, I Have Promised,' it is all the same from end to end of the diocese. I honestly say that no one loves the prayer book more than I do. I am certain that the rule binding upon us of the clergy of reading Matins and Evensong every day is a blessed rule, and binds us by gold links about the feet of God; but in our evangelistic efforts to win a great population to God we were never meant to be confined to Matins and Evensong. The great majority of the four millions in the diocese are not ready for them, and we must bring home the old historic faith with the inventive genius which the Holy Spirit will give us in a thousand ways." "Every clergyman who visits much among the poor must be familiar with one reason for chapelgoing, 'I can't understand the prayer book,'" writes a curate to the "Guardian." "It may seem strange, but I venture to say that the church's explanations of her service are largely the cause of this difficulty."



The following resolutions are the expression of the members, delegates and attendants upon the sessions of the eighteenth annual Atlanta Conference: "The eighteenth Atlanta Conference has reviewed the moral and religious condition of the American negroes and its changes during the last decade. It finds a decided strengthening of the home life, a betterment in the habits of courtesy, cleanliness and thrift and a wider conformity to the rules of modern morality. The Conference finds two great hindrances still in the path of advance: the persistence of older habits due to slavery and poverty, and racial prejudice. It is not to be expected that a people whose original morality had been wholly destroyed by slavery and but partially replaced should not show in a single generation of freedom many marks of the past in sexual irregularities, waste, irresponsibility and criminal tendencies. The Conference finds that much has been done in the last decade to improve these habits; and that much more could be done if racial prejudice did not operate to leave colored women unprotected in law and custom, to invade colored residence districts with vice and bad sanitary conditions and to degrade and make inefficient the negro public school system. We regard it as the burning shame of the decade that of three and a half millions of colored children of school age two million were not even enrolled in school last year. The Conference is glad to note in the negro church some signs of awakening to new duties and larger responsibilities. New institutional work of social uplift is appearing here and there under trained men. The majority of negro churches remain, however, financial institutions catering to a doubtful round of semi-social activities. The negro church must, if it survives, adopt a new attitude toward rational amusement and sound moral habits. The Conference is pleased to call the attention of the country to the fact that much of the real work of social

uplift and moral awakening is being carried on by negro women in their clubs and institutions. No group of women in the world have amid studied insult and race discrimination made so brave a fight for social betterment or accomplished so much of actual tangible good. The hope of the future in moral uplift lies on thorough common school training for negro children, respect and protection for negro women, widened industrial opportunity for negro men and systematic effort to lessen race prejudice. (Signed) W. E. B. Du Bois, L. H. Williams, A. G. Dill."

The current report of the Student Volunteer Movement furnishes inspiring reading. When the World Federation was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2320 with 156,063 members. In the United States there are now twenty student secretaries of the International Committee, twenty-one belonging to State committees and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa as well. Visits made by Messrs. Mott and Wilder to Amsterdam, Leiden, Utrecht and Delft in 1912 have proved very fruitful. "By their help," writes the Dutch secretary, "we were able to bring the message of the Lord to a whole student generation in Holland. Our secretary in Delft, for example, writes that he has not met a single student who has not heard Mr. Mott. More students have applied for membership in our Bible circles than could possibly be placed, owing to the lack of trained Bible leaders. We have forty-eight such circles attended by 278 students, double last year's number. Eight hundred students came to one of Mr. Mott's meetings. This would have been an impossibility a few years ago. Many were brought to a more personal surrender to Jesus Christ."

Some 125 students from South Africa and Java attend Dutch universities. The former have been organized into a Christian Union of South African students; the latter invited as guests to the student conferences. The French Christian students, in like manner, have had Anamese boys, studying in France, at their summer camp on the Isle of Oléron. "We hope for much from this new contact." French students are planning to organize groups in the colonial universities in Algeria and Tunis and in the large government schools in Indo-China and Madagascar. Thirteen hundred students came to lectures for non-Christians in the university towns of Toulouse, Bordeaux and Grenoble. The subject was "The Christian Problem." A Belgian student at the University of Ghent is preparing for missionary service in New Guinea. Turkish students, studying at the same university, have attended lectures given by a Christian professor, Dr. Chauvin. In New Zealand, leading representatives of the student movement, deeply interested in social study, were asked to be present at a conference called to form a United Labor Party. It is acknowledged that they exerted an important influence in framing the policy of the new organization. The Irish Intercollegiate Christian Union is to hold a conference on "Christ and Modern Ireland," "the first attempt to study the Irish situation comprehensively in the light of Christianity." A secretary has been secured whose whole time will be given to the religious care of the 2,000 students from the East in British universities. All such strangers will be met when they reach England, helped to suitable residence, and invited into Christian circles. In London and Edinburgh there are now hostels for Indian students under the guidance of the Movement. A National Christian Association has been formed among Chinese studying in England, and others are in process of organization for Indians and Egyptians. German students report Bible circles for schoolboys with 900 members; 2,800 German schoolboys in 250 unions attend summer camps under the surveillance of university students.

The following language was used in a signed letter published in the People's Letter Column of the Baltimore "Sun" in discussing the rejection by certain charitable organizations of certain gifts

from a race-track organization that permits gambling. It appeared as a statement concerning the awakening sense of social justice. It was claimed by R. L. Ulman, a former whiskey salesman and son of a retired distiller, to be a reflection upon the wives and mothers of those engaged in the liquor traffic and was the basis of his attempted assault with a whip upon the superintendent of the Anti-Saloon League: "Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor blossoms out in a diamond necklace at the theater, the margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes in order that she may shine resplendent. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connections between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for non-payment of rent, and regard her as a social parasite." It is interesting to note that Superintendent Anderson did not strike back, but merely held his assailant until he was arrested. Public sympathy is with the superintendent. And, after all, is his letter not true?

Brevities

The following extract from a recent number of "The Times" of London is worthy of attention: James Otis Denniston, the Dean of Canterbury, speaking at a recent dinner in celebration of the jubilee of St. John's Hall, Highbury, mentioned that he had heard a few days ago that the King of Great Britain made it a rule never to travel on Sunday unless it was absolutely necessary. The editor of "The Church Family Newspaper" then wrote to Lord Stamfordham, asking for a confirmation of the report, and received the following reply: "Buckingham Palace, June 9, 1913. Dear sir: The answer to the question contained in your letter of the 7th inst. is in the affirmative. Yours very faithfully, Stamfordham."

Jonathan Brierly, whose essays on religious subjects are probably the best being written to-day, has recently said, "The literature of devotion is among the best reading in the world. The study of it brings us in contact with the world's greatest spirits—with Jesus, with Paul, with Augustine, with Francis, with Luther, with Wesley. It is the meeting ground of opposing creeds, where they fuse, lose their opposition, become one prevailing force. When you are reading Augustine's 'Confessions,' or Andrewes's 'Devotions,' or Bishop Wilson's 'Sacra Privata,' or Methodist William Bramwell's mighty supplications, you forget theological differences; you are in contact with one and the same spiritual energy. To keep on the outer circle of mere fussy activities, while neglecting this innermost force, is like turning a handloom and forgetting steam or electricity. In the world of the spiritual, as in that of the physical, to reach the true sphere of power we must go down from the circumference to the innermost center."

When Dr. Jowett reached Liverpool he once again expressed his satisfaction with his ministry at Fifth Avenue Church, New York—explaining that his congregation is remarkably cosmopolitan and that he has tremendous opportunities. Dr. Jowett in an interview says that the trend of American religious thought is increasingly toward the amelioration of existing social conditions. "We are," he said, "experiencing a phase similar to that thru which Britain passed about twenty years ago. The churches are taking a more active part in the redressing of the grievances which undoubtedly exist among several sections of the community, and they are also grappling bravely with every kind of corruption. Indeed, in

every direction religious life in America is proving itself a great and powerful factor in the cause of social regeneration." Dr. Jowett, accompanied by Mrs. and Miss Jowett, is at present staying at a farmhouse near Llandrindod Wells. On a recent Sunday they were among the worshipers at the Congregational Church. Dr. Jowett has promised to preach at the church during his visit.

Lord Haldane, the Lord Chancellor of England, laid the foundations recently of the fine new buildings, planned by Mr. Horder, for Cheshunt College, Cambridge, of which Dr. G. Campbell Morgan has recently become president. Lord Haldane said that to-day "there was the same intensity as of old, the same obstinate questionings of things of sense and outward things, of which Wordsworth spoke, but the questionings arose from a deeper source. They went to the very roots of reality, to questions of which the theologians of old days never dreamed, and never called into controversy, and the work and the training of the preacher had consequently become more difficult. He was face to face with those who questioned the very fundamentals on which he proceeded, and who asked whether his conceptions were not too narrow for the transcendent problems with which they thought he was dealing. Now that modern problem had to be met by modern methods."

With characteristic vigor Dr. Clifford recently preached at Westbourne Park, London, on "Christianity in Europe." His outlook was wholly optimistic. A new Europe had come to the birth. The unspeakable Turk was ousted, and it was impossible to say what great movements and ideas had been started in the struggles of the past few months. The prospects for Christianity were brighter than they had ever been. "The religious world in Europe," said Dr. Clifford, "is at the spring. The winter is passing away. We are marching forward in the light of another Renaissance, to be followed by another Reformation." Dr. Clifford went on to give figures showing the remarkable exodus from the Roman Catholic Church in Europe. The great cry of Europe now was, "Sir, we would see Jesus. We are tired of ikons and images, and all the masses and pageantry and pomp of the Catholic Church. These all hide from us the true Savior of men."

An English paper has this to say of one of our most popular American writers: "One of the most interesting personalities present at the great ecclesiastical conclave in Aberdeen—the Pan-Presbyterian Council—is 'Ralph Connor,' author of 'The Sky Pilot' and other works. He is the guest of Principal George Adam Smith, who, when he was much less known to fame, wrote of him as 'one of the most honest and genial of the strong characters that are fighting the devil and doing good work for men all over the world.' He is known on the other side as Dr. Charles W. Gordon, of Winnipeg. Although born in Canada, he is of Scottish descent, his father having emigrated from the Highlands about 1843. As a young man he spent a year in Edinburgh, where he met and became the intimate friend of men like Principal Smith and the late Professor Henry Drummond."

Saying farewell to the stage at Drury Lane, London, Sir J. Forbes-Robertson, who has just been knighted by the King, and who did so much to preach evangelical Christianity in New York thru his play, "The Passing of the Third Floor Back," said: "Nothing can touch the spoken word upon the stage. The drama is going to be with us always. Do not listen to the pessimists who tell you we have on all sides all sorts of competitors in other forms of entertainment. Nothing can stay the drama. It will go on thru time, as long as humanity exists. How shall I be sad when to this great London theater people have crowded to bid me farewell? How shall I be sad when at a dramatic moment of my life my King honors me? Ladies and gentlemen, I bid you all farewell. It is really my farewell. And yet I will not say that now. I would rather say, just frankly, God bless you, and good-night."

In giving Alfred Noyes, the distinguished poet and peace worker of England, perhaps the next poet-laureate, his degree of doctor of letters at Yale University, Professor Woolsey referred to him as an ardent advocate of international peace, and as one of the leading poets of the day. He said: "Alfred Noyes, of Exeter College, Oxford, and in his college boat, a poet born not made, painter of

rural England, yet versed in the ways of old Japan. Mr. Noyes has won the approval of the critics, and, what is more, the ear and the heart of all who read his tongue. In melodiousness of verse, in nobility of diction, in spiritual insight, and in dramatic power, he takes high place among the great singers of great deeds. And as he brings us messages of grace and peace, our hearts go out to him till, like his hero, Drake, he hears 'The marching song of mighty peoples rising in the West.'"

Yale University could have done no fitter thing than to crown Joseph H. Twichell's closing years with its highest honor, doctor of divinity. In presenting Dr. Twichell, Professor Woolsey said, "Joseph Hopkins Twichell, born in Southington, Conn., was graduated at Yale in 1859, a student at Union and Andover, a chaplain in the Civil War, pastor of one church in Hartford for forty-seven years, a leading citizen, an accomplished man of letters—these are the bald facts of Dr. Twichell's life. But to us here 'Joe' Twichell has stood for infinitely more. He has given affectionate sympathy to our young men, intelligent help in our athletics, wise counsel in our corporation, frequent service in our chapel, the example of a stainless life. 'But now abideth faith, hope, love, these three; but the greatest of these is love.'"

The New York "Independent" reprints from its own pages of fifty years ago an incident at Henry Ward Beecher's church: "On Sunday evening, at Plymouth Church, Brooklyn, when the pastor announced the results of a collection which had been taken up in the morning for the Children's Aid Society, he read a note left in the plate to the following effect: 'I am an Englishman; the superintendent of an anti-slavery school. I have stood up during the whole service, and no one has been polite enough to offer me a seat. I enclose a half-sovereign.' Without changing a muscle of his face, and with the utmost gravity, Mr. Beecher proceeded to say, 'Hereafter I wish my congregation and the ushers to understand when they see an Englishman standing in the crowd who has been the superintendent of an anti-slavery Sabbath school, and who has a half-sovereign in his pocket, they must give him a seat instantly.'"

"There was one subject of moment touched upon the last day of the Scottish Church General Assembly," says the "Glasgow News." "How are the men to be got back to the churches? As was pithily remarked by one speaker, the churches to-day are pretty largely manned by women. Where are the men? The same speaker maintained that the ministers are not responsible for their absence. The minister of to-day was a sort of universal provider. He had to run all sorts of agencies, from superintending a laundry club to taking charge of a baby's club. It is difficult to believe that because so many ministers are running 'side shows,' the people, particularly the men, are running out of the churches, but the synchronization is peculiar. It would be interesting to know what would happen if ministers were to keep a little more closely to their prime vocation."

A stone has been erected at Bandon Hill Cemetery, Croydon, England, over the grave of Mr. Samuel Coleridge-Taylor, the negro composer, with the following inscription, written by Mr. Alfred Noyes: "In memory of Samuel Coleridge-Taylor, who died on September 1, 1912, at the age of thirty-seven, bequeathing to the world a heritage of an undying beauty. His music lives. It was his own, and drawn from vital fountains. It pulsed with his own life, but now it is his immortality. He lives while music lives. Too young to die—his great simplicity, his happy courage in an alien world, his gentleness, made all that knew him love him.

'Sleep, crowned with fame, fearless of change or time.

Sleep, like remembered music in the soul,

Silent, immortal; while our discords climb

To that great chord which shall resolve the whole.

Silent, with Mozart, on that solemn shore;

Secure, where neither waves nor hearts can break;

Sleep, till the Master of the world once more

Touch the remembered strings and bid thee wake. . . .

Touch the remembered strings and bid thee wake."

Here follow four bars of "Hiawatha," with the words, "Thus departed Hiawatha, Hiawatha the beloved."

Up-to-Date Points of View¹

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EDITOR CHRISTIAN WORK AND EVANGELIST:

Christianity and Riches.

In a recent issue, speaking of the death of a rich man, you say, "He was a devoted Christian." I want to ask is it possible, according to the teachings of Jesus Christ, for a rich man to be a Christian, in the true sense of the word? Let us see what Jesus said of the three rich men: Luke 12:16-21. This man was condemned for the reason that he had accumulated and was hoarding riches—more than he could consume. Luke 16:19-31. The only charge against this man is that he was rich, was royally clothed, and fared sumptuously every day, while unfortunate ones lay at his gate suffering and hungry. Under these circumstances he died and found his reward in hell. His only crime consisted in possessing more wealth than was necessary for his own comfort, and in thus depriving others of the use of it. He is represented as being a kind-hearted man, in that he allowed unfortunate ones to be last at his gate, where they could ask alms of passers-by. When in torment he earnestly desired that his brethren be warned that they might escape the misery that was his, showing him to be unselfish and seeking his brothers' happiness. Matt. 10:17-27. Of this man it is said that "Jesus loved him" because of his virtues, yet he said to him, "One thing thou lackest—sell that thou hast and distribute to the poor." Again, there is no charge but the possession of riches, and no command but to get rid of them if he would follow Jesus. Then Jesus said, "It is easier for a camel to go thru the eye of a needle than for a rich man to enter into the kingdom of God." Taking the most liberal view of this statement—that of the needle's eye gate in the walls of Jerusalem—we find that to pass this gate a camel must be relieved of his burden and on his knees pass thru. To my mind these words of Jesus plainly teach that a rich man cannot be a follower of him, and should he desire to be he must first lay off his burden of wealth. My understanding of the term riches as used in these cases is the possession and control of more than is necessary for one's own support and for those dependent upon him. If I have taken a wrong view of this subject I shall be glad to have you, or some of your contributors, give me a more correct understanding of it.

C. E. B.

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EDITOR CHRISTIAN WORK AND EVANGELIST:

Woman Suffrage and the Saloon.

My attention was attracted by your editorial note on Phoenix, Ariz., touching the women voting. Simultaneous with that appeared another in a different publication to the effect that had the women the vote the city of Chicago would be dry in ten years. That sounded good, but I am not so sure that the facts warrant the statement. Where the women have the vote we are not making such great strides in the way of reform as some of us dreamed in years past when women were not so highly honored. The record of Phoenix is not one to be proud of, but that city is not alone. She has company and will have more when the whole record is made. Here is my own town, Colfax, Wash., with 3,000 population, eight saloons, one house of ill repute located in the very center of the city and has at different seasons of the year from ten to thirty women in it. The city has the record of the largest number of girls in the Florence Crittenden Home of Spokane of any city in the inland Empire. The city that has to its credit murders and accidents that make one blush to repeat, and these due to the saloon directly. This city voted last November on the wet and dry question and went wet by a larger majority than when it voted two years ago, when the women were only a silent influence at the polls. And more than that, when the announcement was made in the courthouse that the town was wet the women threw their hands in the air and shouted, while the men present contented themselves with simply clapping their hands. The women said the "town was saved." There was much illegal voting also and we have good

reason to believe that some of the women had some knowledge that there was such voting being done and they were in the fullest sympathy with it. One was challenged and refused to vote when her husband urged her and swore his vote in. He was not a resident of the State. There were many others of the same kind. I believe that a vote of the city on the issue where the women were to do all the voting would give us a wet town. We are to awaken to the fact that the vote in the hands of the women is to give us another problem in our American life—the educating a large class of citizens to a right appreciation of the ballot. Women are as susceptible to corrupting influences as men, and as we are not suspecting it we are to discover a wider field for work in the field of reform. I am convinced that when the boy and the bank account are in the balance that the women will take the bank account in the majority of cases.

R. D. S.

—c—

What the South is Doing for the North.

Many of your Northern leaders know of Blue Ridge by happy sojourns in "The Land of the Sky." The air of Asheville is health-giving, the scenery uplifting and charming. This whole ridge is not a facsimile of the White Mountain range, but it has a mountainous beauty, picturesqueness and charm of its own. The winds are not as sharp, nor the snows as frequent; moreover, the mountain laurel and rhododendron makes the hillsides somewhat gayer with their flaunting color than are the hillsides of New Hampshire and Vermont. God has been good to both sections and out of these mountain districts have come, and to it are coming, the sturdy sons of the South for refreshment and recreation. At Black Mountain a great student conference of over 400 students is now in session. They represent the student body of over 10,000 of the picked youth of the Southern States. What are these men doing? They are studying God's great chart of human life. They are not only studying the Bible, but they are studying deeply the problems of the Southland. Dr. W. D. Weatherford, whose book, "Negro Life in the South," is authority for all who are studying the racial problem, is a great leader. Associated with him in this work is Rev. Dr. Little, of Louisville, a Southern man, who never fails to awaken great enthusiasm by his illustrated lectures on Negro conditions, and is fast educating the South to the thought that the progress of both races must be commensurate. The Northerner would be surprised at the great spirit of progress and of determination on the part of the Southerner to master his own problems in the spirit of devotion to Christ. Possibly some day there may be a joint conference of Northern and Southern students which will be of equal revelation to both. The Northern student would be well repaid for a journey and a sojourn into this picturesque land.

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An Influence for Good.

Judge Fawcett, of Brooklyn, New York, recently gave strong commendation to the work and value of the Sabbath school as an agent for the moral protection and guidance of children and young people. In sentencing a nineteen-year-old burglar to the reformatory he said, "I have been sitting on this bench for five years, and in that time I have had twenty-seven hundred boys before me for sentence, and not one of them was an attendant of a Sabbath school. Had you gone there, I am sure you would not be before me to-day." To those who really want to be useful, the Sabbath school invites to a service that almost equals that of the ministry. In the Sabbath school, if the teacher knows his lesson and "keeps his heart," being spiritually bent on the saving of his class, the largest conception of usefulness can not reach the range of his blessed influence. It goes on and out widely and forever, and that with duplicating power in the case of each succeeding class and pupil. It is a work in which both teacher and pupil are mutually helpful and enriched, and each may destroy sin and save souls. This is an open door to those who would win souls.

C. S.

¹This department is an open court, in which numbered alphabetically, for convenience, will be found original "Up-to-Date" items, short stories, news facts and opinions of our own and other people. We especially welcome letters, comments and opinions from any source, and upon any subject of real interest. The responsible source of information for each "Point" other than our own will be given in every case. In the above these authorities are as follows: a, Charles E. Bennett, Ogden, Utah; b, R. D. Snyder, Colfax, Wash.

The International World

A Survey of the Religious and Social Progress of the World

Conducted by Mrs. Elmer Black

The Church and Militarism

The following letter from the German correspondent of the London "Christian World" reflects the feeling of a growing group of men in Europe. Not only do they feel discouraged as to the progress of the peace movement so long as the Church takes such attitude toward war, but they believe that it is going to separate itself more and more from the people who are rapidly beginning to feel that war is anti-Christian. The letter reads as follows:

'The articles on Church affairs which have recently appeared in the German press are not cheerful reading. Occasionally a secular journal opens its columns to an article on the state of religion, and these articles during the past few weeks have been couched in the most minor of minor tones, or else they have been written as warnings to the ecclesiastical authorities to beware of the perils attaching to orthodoxy. In the view of these journals the Church has set up standards of belief which no modern man can hold, and the attempt, it is pointed out, to force old creeds on even the pastors is one which will recoil on the leaders of the Church with disastrous effect. The entire drift of the Lenten articles in the secular press is that the Church must cease to bother itself with dogma, with creeds, with the beliefs of the past, and confine itself to the moral elevation of the masses. Its power is already waning: if it does not take care its power will disappear altogether. And there will be no mourners.

"In the newspapers which are more or less identified with the interests of the Church a different note altogether is struck. Here there are no attacks on orthodoxy. The Church is alleged to stand firm and true, ready to do its duty to all men. No fault is to be found with the Church. The complaint is that men are not willing to do their duty to the Church, that the interest in Church matters is rapidly disappearing from the minds of the laity, and that the race for wealth, the frantic desire for pleasure, and the secularization of the home have brought about a state of affairs perilous in the extreme to the best interests of the nation. These exceedingly pessimistic effusions have been much in evidence during the past few weeks, especially during the celebration of the anniversary of the War of Liberation of 1813, when Prussia rose against France and threw the Corsican conqueror back into his own country. In 1813, as we all know, the people of Prussia, led by patriots like Stein and Hardenberg, forced that exceedingly weak King Friedrich Wilhelm III. to declare war on France. Forced by his people, he issued an appeal which resulted in a great upheaval of the national spirit, and all thru the events which followed there was not only a great political revival, but also a wonderful revival and growth of religious feeling. The people in their new-born nationalism implored the Lord of Hosts to assist them in their righteous strivings for liberty.

"It is curious to note the use which is now being made of that great historical event, especially by the organs of the Church. Just as 1813, they say, was a year of sacrifice, let 1913 be a similar year of offering and self-denial. The people are implored to remember the deeds of their fathers and to emulate them. And what does this mean? It means—it is, in fact, directly and openly stated—that the German people are to accept uncomplainingly the proposal of the government to pay 50,000,000 sterling for non-recurring military expenditure, and a yearly sum of an additional 10,000,000 sterling for current expenses. It sounds crude, but this is the gist of numerous articles written by the leaders of the German churches. They point out that all over the country enormous sums are being squandered in eating and drinking, in expensive dress, in luxury and pleasure of all sorts. Why is not a portion of this money saved and devoted to a fund for the national defense? In 1913, a clergyman well known as an able publicist declares in a well known paper, the German people would be in reverent harmony with the spirit which filled the Founder of their religion if they followed this plan of sacrifice for the good of the nation!

"Can anything be more grotesque? Observe the appeal is not to stop lavish and extravagant eating and drinking, not to spend such large sums on dress and pleasure because these things in themselves are bad. The appeal is to save and found a fund which can be devoted to national defense, to fight the Frenchman and the Britisher should they dare to invade the Fatherland. The appeal is not on behalf of missionary or Bible societies, altho every missionary society in the country is languishing for want of funds. It is not for a fund to endow home missions or to raise and elevate the outcasts, which the German industrial system is rapidly creating. The German people are told by their spiritual guides that if they gladly give of their substance to the needs of the Fatherland, they will show themselves actuated by ideal motives and opposed to all that is materialistic and enervating in the national life. By this patriotic action they will make of 1913 a year of liberation just as their forefathers made the year 1813.

"A look at some of the accompaniments of this attitude of the Church will show us the mind of large sections of the people. On the day when the centenary celebrations in memory of the War of Liberation reached their culmination—March 10—a number of respectable looking men assembled at various points along the Unter den Linden, the great Via Triumphalis of Berlin, at a time when it was swarming with soldiers and a patriotic crowd of citizens. These men were distributing flysheets on behalf of the movement of secession from the national Church. These sheets declared that among those who had already left the Church were numerous officials of the empire, of the various federal states, of the communal governments, judges of all ranks, and nine university professors. The sheet declared that these men were the real heroes of the year 1913, the men who were the pioneers of a new war of liberation. On the back of the sheet was an illustration with the great champions of Church emancipation, Ernst Hæckel of Jena and Professor Ostwald, in the garb of workmen, and engaged in widening a breach in the walls of a church by removing stones from it. Under the picture it was explained that the two workmen were trying to make the exit wider.

"The prospect is not a bright one. The estrangement between the Church and the people continues apace and will continue. The number of those who care for the ministrations of the Church is rapidly decreasing, and it would be absurd to say that the Church is steering a wise course in any effort it may be making to re-establish its authority over the hearts and minds of the people."

AN ENCOURAGING ACT.

While the facts recorded above are discouraging, there is much hope in the fact that the theological professors are awaking to the situation. The following account of the presentation of an address to the Kaiser on his jubilee by 140 professors is taken from the "Christian Commonwealth," of London: "An exhibition of the better, idealistic side of German civilization is the publication of an address in behalf of international peace and friendship, signed by 140 German theologians, among whom are Professor Heinrich Weinel (of Jena), Pastors H. Franke and Nitchack-Stahn (of Berlin), and G. Umfrid (of Stuttgart). It laments the increase of armaments in Germany, the oppressive weight of an 'armed peace,' the consequent hatreds and suspicions bred among the nations, the danger of seeking a solution in war for the evils of the time. As Christians they declare it their duty to proclaim the only possible message for the hour, 'Peace on earth, good-will among the peoples of earth,' arbitration, and the same standard of ethics for nations which now is recognized among individual men. They deplore the fact that only a small fraction of clergy of Germany publicly maintain the cause of international peace, but leave the practical discipleship of Christ to the Social Democrats who stand aloof from the churches. 'The honor of our churches, the vitality of our faith demand an open avowal of the brotherhood of all men and all peoples, without fear of personal consequences. Then we may hope that this anniversary year 1913 in Germany will have witnessed the

last war between European nations.' No better way could be found of commemorating the Kaiser's silver jubilee year than a united effort in the cause of international peace. During the German Emperor's twenty-five years of sovereignty, as the address presented to him in Berlin by the British Council of Associated Councils of Churches in the British and German Empires justly emphasizes, an extraordinary advance has been registered in the moral, material and intellectual well-being of the two peoples. All the omens are propitious. The presentation by Mr. Carnegie of an illuminated address from fifty-four peace societies shows how extensive is the desire for friendship between nations. In presenting the address, Mr. Carnegie thanked the Kaiser for the twenty-five years of peace, saying that he was 'the best ally we have in our great country.' His Majesty replied that he hoped he would have twenty-five years more of peace. We heartily echo the aspiration, which is bound to be realized if all are bent upon it."

The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

A Sunny Life

The publication of the life of Samuel J. Barrows by his wife, Isabel Barrows, under the title, "A Sunny Life" (Little, Brown and Company, Boston; \$1.50), brings up a host of recollections. No better title could have been conceived for the book, for no one ever lived life more joyfully nor radiated good cheer and light more spontaneously than did he. He had the rare faculty of finding the soul of good in things evil, and extracting pleasure out of hardest circumstances. He had an unquenchable faith that all things worked together for good to those who loved God and God's children. He was so brave that no difficulty or task daunted him, and such confidence that right would ultimately triumph that he worked on with wonderful patience to achieve long delayed ends. He cared little for money, working entirely to serve humanity—and sufficient money always came. His life was very dramatic, full of moving incident, all of which is delightfully portrayed in this fascinating biography. He was a reporter, then a minister. He was an editor, and then suddenly found himself in Congress. He was secretary for a while to _____, and then engaged in some great reform work. At one period in his life we find him librarian of Congress; in the later years of his life he was leading prison reform in this country. He roamed all about the world studying prison conditions, and became the friend of Russian prisoners and exiles. He delved deep into Greek literature and loved music passionately. He became no mean performer on the flute, and for years sang in the Oratorio Society of New York, of which he was a director. He loved hard work, but he loved play as eagerly as a child. He was fond of children, and in summer always had a group about him with whom he romped and sang. They were equally fond of him. His good cheer sustained hundreds of disconsolate ones, and he restored many wrecked lives to usefulness. He was equally at home in the city or the wilderness. He worked hard in Boston and later in New York, but the summer found him as a child in his camp in the Northern woods. But he seemed always happy whether at work or play. All this is delightfully portrayed in this short biography. His wife, who writes his life, shared everything with him, entering into all his labors and all his play. The biography has all the charm and characteristics of an autobiography, and so were husband and wife one that it is doubtful if he could have told his own story with truer words. If there is any reader of THE CHRISTIAN WORK suffering from the blues let him pick up this book. If anyone wants to learn the secret of happy, fruitful years we know of no story we could recommend above this. To those of us who knew him the reading of the book has been a rare delight.

I had the pleasure of coming under the spell of this sunny life, and as I have read a host of memories comes back to me. Let me recall a few. I first met him at Lake Mohonk at one of the peace conferences. He was an eager member of both the Indian and Peace Conferences, and always took part in them. One day I sat

at his table in the hotel dining room, and the discussion turned upon the question whether war should be humanized or not. Some of us had the feeling that it should be made as horrible as possible, and that those who wanted to fight should get all they wanted of it—that the humanizing of it only prolonged it. One man even said he would have no nurses, no Red Cross societies to doctor up men to go back and slaughter more of their brothers. He flamed up, and one could see the pain in his very face and eyes at the thought of letting any innocent or deluded soul suffer unnecessarily. It was pagan to kill women and children in war, for they were innocent. It was wicked not to relieve the sufferings of soldiers, for they were the poor deluded pawns of governments. Ignorance should not be made a cause of suffering any more than innocence. The humanitarian spirit manifested in lessening the cruelties of war would some time stop war itself. I did not agree with him then, and do not to-day, but it was splendid to see the soul of a man whose chief thought was to make a world where there should be no more pain, and whose chief grief was over no concerns of his own, but the unnecessary suffering of the world. The issue of it was always being manifested in his sympathy with prisoners whose crimes had sprung out of ignorance and bodily or mental weakness rather than natural depravity or malicious design. And who can ever forget the delicious wit of those closing words at Lake Mohonk when he rose to express the thanks of the Conference to their host for a rare and cheering work?

I recall another incident. There is at Columbia University a society called The Round Table. It has monthly lectures on the great problems of the day. One night in February he and I were on the program to speak on international peace. He was one of the most eager workers of this cause and on the executive committee of the New York Peace Society from the beginning. On this particular night the worst blizzard of the year struck the city. Cars were stalled, and by eight o'clock one had to wade thru two feet of snow and a blinding storm. We were both there, but only about six of the usual audience of three or four hundred. The president suggested adjourning the meeting. "No," said Dr. Barrows. "These six have braved this awful night and deserve the best Lynch and I have to give." And he spoke delightfully, better than ever. He spoke first, and somehow or other his mind got over into the Greek writers, and again and again passages from the Odyssey and the tragedies rolled out upon us. He was a clergyman, but it was all Greece that night—not Palestine. When I arose to speak I asked him if he had ever heard Tulloch's remark on the night when Principal Caird preached at St. Andrew's on "The Religion of the Greek Philosophers and Poets." He had not, and so I told him how, when Dr. Caird finished his sermon, in which he had eloquently portrayed the great heights to which the Greek religion rose, Dr. Tulloch grasped his hand as he came down from the pulpit and said, "Caird, almost thou persuadest me to be a heathen." Dr. Barrows was delighted, and exclaimed that it was worth coming thru the blizzard to learn that story.

I met him often, week after week, at committees, meetings and lunches, and often spoke with him at large gatherings at Cooper Union and other places. How well I remember the great dinner to Mr. Root, then Secretary of State, given as a tribute to his work for international good-will. For the graciousness of Mr. Barrows was so manifested. We had taken a Chinese girl, a student at Columbia, to the dinner with us. As luck would have it she found herself next to Dr. Barrows, who was at our table. He just devoted himself for two hours to making that girl have a good time, forgetting the great dignitary who was at his left. He kept her laughing all thru the dinner by stories out of his rich experience, and made her talk as we had never heard her talk before. But his biography is full of such instances, and I need not tell more.

In closing I mention the last time I saw him, which was in my own church. He came to Pilgrim Church to plead for a different treatment of boys arrested for their first offense. He was indignant at the utterly foolish and un-Christian practise of sending boys arrested for some trifling crime off to some prison, where their life was blighted, and, in close companionship with hardened criminals, they learned more crime. What these boys, generally friendless, whose home was on the street, whose offenses grew out of mischief, and who were generally led into the mischief by some older boy, "a gang leader"—what these boys needed was not

to be punished, but to be saved; not prison, but a friend; not sentences, but big brothers. Never will any who heard him that night forget how he pleaded for the application of the spirit and teachings of Jesus in dealing with these boys. Never will they forget the pleading tone in his voice for these boys whom he loved. As one of the good deacons innocently remarked at the close of the service, "My, it was equal to a revival meeting." He was right, for this great, good man had brought Christ into the temple. One Christmas Dr. Barrows had a picture made of one of these little boys, with bright, sweet face, but with frightened eyes, standing before the judge. Under it he wrote, "His first offense," and sent it to all his friends—as his Christmas card. The unwritten question, which everybody thought of, was "What does this boy need—prison or love, punishment or redemption?" Dr. Barrows supremely illustrated how happy the life is that loves everybody and everything.

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

FREDERICK LYNCH.

The Beecher Centenary

By Rollin A. Sawyer, D.D.

This is the birthday, after a hundred years, of our greatest man both as preacher and platform orator. We write in a wrinkle of land cut by an ice river, according to Shaler, three hundred feet below the level of the sea. To-day it is a quiet valley in the island of Martha's Vineyard, with a lake that widens to the sea, whence comes up to our ears the boom of the Atlantic surf. We are reminded of the way men's lives mark a symbol of the memories that rise up out of the past, to sanctify and glorify the scene of our present living. We are taught how the uplift of a race and nation has revealed the forces that moulded in the primeval dark the daylight forms on which we look with comfort and hopeful cheer. We fulfil a holy duty to keep the memory of our mighty past alive in the urgent call of our every-day life and work. The song of a bird, the bustle of the house, may fill the ear, but the dim murmur of the great deep yonder has all the grandeur of the eternal. We hear the call of eternity in memory of our great benefactors.

The men who knew Henry Ward Beecher in the prime of his immense and majestic manhood and have lived on into this present era can justly fix his place in history and his rank among historic men. Probably no man living is better able to estimate Beecher's true worth and grade than his successor in Plymouth pulpit. After reading Dr. Abbott's tribute to his predecessor as an orator, we incline to exceed his high estimate in the statement of a conviction that we have never had, nor are likely soon to have, his peer. Thinking it all over from our knowledge of men and oratory since 1847, we are supremely sure that from the beginning of his Brooklyn ministry the high-water mark of forensic eloquence was being drawn at the unattainable for a record period. The oration sermon was, in his day, at its altitude, and there were two rival splendors in Brooklyn, unmatched anywhere else for sustained supremacy, of whom it could be said frankly that they touched the two heights, matchless written and extemporaneous speech. That is, one read closely his eloquent manuscript, and the other broke loose from an eloquent paper into the marvels of supereloquent oratory. So far as these models are concerned in practise, there has been a change, partly for the better perhaps, and largely for the worse. Inasmuch that oratory in the pulpit is at a discount, and a multitude of other elements has come to modify taste and disqualify public speakers. Nevertheless the fact that a great orator is the greatest power that men have known, and that oratory is the highest form of art both for the delight it gives and the might it exerts, abundantly proves the pre-eminence of the true orator and the permanence of his sphere. We shall always need oratory, and we shall always raise up orators. Of the pen or the platform, they shall be our leaders and princes. Fashions may change, but not the primal facts. In the vast uplift of the last century the orator has played his foremost part. There is no agency that shall be reckoned to supercede him. Even the age of science, invention and economics in which we are now fairly launched can never obliterate the man of power in speech. And the next age shall bring forth its teachers and its

preachers for a service that shall be as sublime as it is enduring and supreme.

Fifty years ago, as we speak from personal memory, Plymouth pulpit held the center of the stage. It was a day of great preachers and competing sermonizers. On Remsen street Richard Storrs rang his unparalleled note of stately, polished, scholarly preaching. There is not a pulpit of this day that is the like or the rival of his. We are not here to say wherein his pulpit was inferior to that of Orange street. It is enough to suggest the contrast of a grand and stately oratory with the fire and force and flame that fed the fame of the one man who gave Brooklyn its high place all over the land; for that day, as never before or since, the pulpit par excellence was on Columbia Heights. Thither all the world went to hear the best and greatest. Nobody seemed to question it; they went and were satisfied that they had heard the prince of the platform, the pulpit star of the period. In a niche near that pulpit there was a silent man taking stenographic notes. They were literally the words of the preacher and also his prayers. You could not find them in the bundle of writing that always lay on the speaker's desk till he took it up to show how much more might be said than the sermon actually spoken.

Now it was these stenographic notes that found their way into the papers. Sometimes into the "Tribune," mainly into the old "Independent." There have been Brooklyn sermons in other papers since then. There are pulpit fly leaves going about to-day. But it needs not our pen to tell the truth, which is more manifest now than ever, that those sermons of Beecher's prime acted and reacted on the hearts of men like bells rung out of heaven. Such discourses had never got into print red hot from the fiery center, and they have never had a passable imitation. We recall a fine preacher of the time who spent a Sunday in Yonkers and Monday morning found on our study table the "Independent" with a Beecher sermon. He begged the privilege of making a "few notes." Two hours later we returned to find our guest bent over his copy with tears fairly falling on it as he wrote. "My brother," was his cry, "this is so wonderful that I have written all of it; there is no part to be left." We say again, that is matchless preaching. You will search in vain for its like. Vainly will you seek to explain such preaching in the accepted predicates of criticism. The genius of such oratory is as elusive as light, as innately unspeakable as life. You may compare orators and show excess of excellence in this and that particular. When you touch the orator supreme you are hitting a "third rail" and the dynamic silences you. We had a consciousness of supreme excellence, of illimitable force, of superb illumination, of superhuman insight, of exalted and uplifting ideals, and we rose to meet them and stood with hearts open and hands outstretched to attain unto them, and the spell lingered to come back upon us in the long days of memory, like the fadeless glory of the morning. No wonder the crowds that went to hear went away to remember and to live anew. In the crash of 1857, when men felt the earth give way and the exchanges held their breath in agony of apprehension, the Plymouth lecture room was full. Men went to find themselves, to touch the verities, to test the instinct of worship. Henry Ward Beecher was mighty in prayer. Let it never be forgotten of him that he led his people into the very secret places of Jehovah. That night his prayer was a path in paradise where God walked in the cool of the day. Then the man mighty in the Scriptures took up the eighth of Romans as if each paragraph were a ripe cluster that he crushed in his hand for drops of comfort. One of our immediate company was the late Andrew H. Green. He said, "I have not been a disciple or follower of Beecher, but to-night I have drunk the wine of the gods and am converted and comforted." What does it mean to New York and to all men that a man who could so move the strongest manhood, stood for years in the pulpit of Plymouth Church, where the myriads of our people could come to carry away such inalienable treasure? To someone who objected that Beecher did not preach Christ as the fathers did, an eminent business man replied, "He does better for us all; he preaches Jesus, an *available Savior*."

In those days there was no talk of the pulpit as a failure. We remember the strong man who preached while the city grew out of its bounds below Union Square and held and trained great congregations of godly citizens. It was sometimes complained that Beecher was a reformer. Just as you hear him now spoken of

as an abolitionist. That he was not, as Dr. Abbott clearly shows. He was a "common-sense leader" against privileged and protected wrong. And we here give emphasis to the magnificence of his splendid leadership. The greatest preacher was not a prisoner in his pulpit. The power of the man went over to the multitude in its toil and struggle to be clean and live uprightly. It was Cuyler who said, "I am called the temperance preacher, but my neighbor, Harry Beecher, leads on like the Great Eastern, and I trail a jolly boat in his wake." It was manifest to all men then, it should be remembered now, that in Ward Beecher the whole nation had a leader that counted for more than the statesmanship and oratory of Sumner and Seward and Webster. When the Northern men at Washington had passed and praised the Fugitive Slave law, the Brooklyn statesman set up two slave girls at auction on his platform and bought them into freedom in a whirlwind of protesting humanity. It was so that our great political leaders were rebuked and vanquished by the greater leader of the people in Plymouth pulpit. Probably the greatest forensic effort of George Bethune, so long preacher and pastor of the Dutch Church on Brooklyn Heights, was his defense of the Tract Society in not printing anything against slavery, and in the old Tabernacle the next day Beecher took the platform after it had been proposed to raise money to send Bibles into "bleeding Kansas," invaded by "border ruffians," and at the end of a ringing speech against untimely "moral suasion" and "sentimental religious reformations" the speaker cried, in a flame of frank and holy zeal, "This is the Bible Kansas needs," and held aloft a Sharp's rifle. It was not many months later that the immortal Battle Hymn was sung with emphasis on the line, inspired by the man who knew when the rifle should supersede the Bible, "I have read a fiery gospel writ in burnished rows of steel." The silly charge that the Beechers lighted the flame of civil war is just an unconscious confession of their leadership of the people, when timid, dull-sensed, ambitious political leaders slunk away till forced to the front.

We shall be forgiven and acquitted of irreverence toward great college men when we confess that the commencement speeches of Eliot, Hadley and Schureman recall the timid, ineffective leadership of the progressive days fifty years ago, and when we look for a parallel to the leadership of the undaunted Beecher we turn from the men of precedent, of theory and of practical politics to the common-sense leadership of men not afraid to face the fury of machines and bosses and interests in order to protect the people and work their majestic will. We have called Beecher our greatest preacher with perfect conviction of what the eulogy means; but we feel equal respect for his clear vision as a prophet who sees the needs and the tendencies of the times. His days were full of the presage and portent of a new and grander era. How splendidly he rose to meet it! How we praise him to-day that he did not flinch nor falter in word or deed or command! So what is best in our achievement we offer up to him as our grateful tribute. How men called him a mere agitator and challenged his wisdom and sincerity! How we scorn them, as we pity their judgments!

But the day of victory for the true progressive is the long, long glory of his achievements. And we lay our laurel on his grave after the century has gone to witness how deathless is a true man, a true preacher and a true leadership of a day and a generation!

Martha's Vineyard, June, 1913.

Another Step Forward

By W. S. Nelson.

The baby's first step alone means more to parents and friends than any that may be taken in after life, tho it is such a short and unsteady one. We have just had the pleasure of seeing our Tripoli Boys' School take a very important step in its life record. As I sat on the platform in the new building recently at the regular exercises and at the dedication of the new building, my mind ran back to the other changes which have marked the stages in the advance of this young institution. It was with much uncertainty and a deep sense of responsibility that we went ahead to the first opening of the school nine years ago. We had intended to open the previous year, but had been prevented by a visitation of cholera. We had rented a residence for the use of the school, intending to have only a few pupils with a recitation room, and dining room and kitchen in the basement. At the time for opening

the pressure for places made it necessary to secure a second building across the street for the recitation rooms, while the whole of the other building was given up to dormitories. On the opening day the boys assembled in a dark small room, into which we had placed old desks borrowed from the Girls' School. Even in these unsuitable surroundings it did our hearts good to see the group of boys who had come together for a training.

When the lease of these premises expired we sought a larger building, which had been erected by a former military commandant and was offered for rent. When the school was removed to these more commodious quarters we were again most delighted at the better opportunity to carry on the work which we had to do for the boys. The school soon grew to the limits of these new premises and the conditions of the neighborhood changed so greatly that it became very difficult to maintain any order or do any proper work in such surroundings.

Now, before the end of the ninth year of the school's life it has moved again to its own home, and we start forward with a feeling that the baby is able to walk alone. The main city of Tripoli lies on the inner edge of the maritime plain behind its beautiful gardens. Immediately behind the city the hills rise several hundred feet to the edge of the plateau, which extends back several miles to the beginning of Mt. Lebanon proper. Some parts of the city have crept up these first slopes, and on one of them stands the Tripoli Castle, built by Raymond of Toulouse, and now used as an imperial prison. This looks down on the river valley from one side. On the corresponding brow, on the other side of the river, is the new Henry A. Nelson Memorial Building of the Tripoli Boys' School. It is a beautiful site for such a building, and the fine views and perfectly pure air are not the least of the attractions and benefits. Everything was planned for utility and only in a secondary way for ornament. The grounds give ample space for recreation, and there are many beautiful olive trees which will furnish the school with a good part, if not the whole, of its supply of olives, such an important part of an Oriental food supply. Behind the building has been laid out a simple athletic field on which football can be played, but the Syrian boys do not go into football with the ferocity which has called the game in question among American schools. In front there is room for tennis, and in several directions there is ample space for all sorts of games as well as provisions for quieter walks and seats under the trees and flower beds. The building itself is of a dull gray color from the plaster covering to the stone walls. The two wings at either end are two stories high, with red tiles on the roof. The center of the building is three stories high, with a flat roof and a low tower with a bell in it above.

The main floor is given up to the regular daily routine life of the school, while the second story is all occupied with dormitories and teachers' rooms. Every room is light and airy, and the views in every direction are fine. On the front of the building every window looks out over the city and plain to the blue Mediterranean, where the steamers can be seen coming and going in the harbor every day. On the other side the view is unrestricted up toward the mountains, on whose summits snow may be always seen. The main study room or assembly hall is in the center of the building behind, extending out in such a way as to allow for windows on three sides, giving ample light and air. Here all the pupils gather every morning for prayers, and then the small boys are dismissed to their own room at the south end of the building, where they have their separate accommodations, with a light room furnished with single American desks. The five regular classes in the upper school have their desks in the large study room, from which they are dismissed at each period to the separate recitation rooms. At the north end of the building is the large and airy dining room, with seats at present for ninety pupils and space for a large addition as circumstances may make necessary. The kitchen and laundry are at this end of the building also, and the wash room and baths for the boys, so that all the service of the school is grouped at one place. Beside the main entrance under the tower is the reception room, in which hang four interesting pictures. One of these is my father, in whose memory the building has been erected. Another is that of Mr. George D. Dayton, the largest individual donor to the building; Mr. John S. Kennedy, from whose estate another considerable sum came, and the fourth is that of a Syrian friend, Mr. Joseph Faris, who was the third largest individual con-

tributor to the funds of this building. It was a great pleasure to associate this man's name with the Americans who have made possible this new instrument for the service of Syrian youth.

Our pleasure in this beautiful building is not quite unmixed, for we have not yet been able to secure all the funds authorized by the board and needed for the work. When in America on furlough four years ago I was able to secure about twenty thousand dollars, and the board authorized us to secure ten thousand more. Then the board and the Philadelphia ladies gave eight thousand of this from the Kennedy bequest and the jubilee funds, leaving two thousand still to be raised. Altho the war has made the cost of the building fully a thousand dollars more than it would have been otherwise, we shall be able to clear up all our accounts if we can have that two thousand dollars already approved by the board. Don't you want to help us get it? We shall be most happy to hear from Mr. Day at 156 Fifth avenue that some one or many have sent in this sum to relieve our hearts and strengthen our hands. The quicker the better.

Homs, Syria.

The Principle of Prayer

By the Rev. R. J. Campbell, M.A., of London.

SERMON.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John, 5:14, 15.

This statement sounds like reasoning in a circle. If we ask anything that God already wills to give us we shall have it! Apparently we should have it whether or no and might save ourselves the trouble of praying. Needless to say, the writer could not have meant that, and the task before us is to find out if we can what he did mean and whether it is true. Notice the peculiar form of the utterance. Instead of, "If we ask anything according to the will of God he will give it to us," we are here told first that if we ask in this way we shall be heard, and then follows the further statement that if we know we are heard we know we shall be answered. Now where was the need for inserting that middle proposition? I mean where is the good of telling us that if we pray in accordance with the will of God he will hear us? Why not say at once, and save words, that if we pray by this method we shall have what we pray for? It would be a good deal simpler to put the matter in this way, one would think. Do you see what I am aiming at? There must be some purpose in the use of this form of words. The statement is not quite so simple as it looks. To say that if we pray in a certain way we shall be heard, and that if we know we are heard we know we shall obtain our desire, is one way of putting the case, but to leave out this remark about knowing we are heard would alter it entirely. The whole force of the text depends upon this very point. It

CAME TO ME IN A FLASH

the other day; I see the reason for this peculiar phrasing now and will tell you what I believe it is.

In the first place, this wise teacher, whoever he was—and he may either have been the Apostle John or some one acting under his influence—declares that we ought to make sure that our prayers are acceptable to God; we ought to ask to be guided by his Spirit as to whether it is desirable that we should seek the particular object that we have in mind. It is not safe to advance till we have done that, for we might get what we ask for and find in time that it would have been better if we had not. This is a very important condition of prevailing prayer. I do not say we could always know for certain whether we were praying in accordance with the will of God or not, but I think we generally could; and even when we cannot, we ought to be content so to present our petitions as to leave ourselves entirely in the hands of God. But what this writer means us clearly to understand is that there are times when we can be absolutely sure that what we are asking is what God is willing to grant; his Spirit will reveal that to us if we ask for guidance; and if we thus know that we are not resisting the Spirit in what we are praying for, we may also know beyond all shadow of doubt that sooner or later we shall get what we wish.

THE LATE GEORGE MULLER,

who was, in prayer, one of the mightiest souls that have ever lived, has left on record in his journal and autobiography that he never

approached any subject whatever, never made any new venture, never prayed for a blessing on anything, without first waiting upon God with the object of discovering his will concerning it. Sometimes the revelation came to him instantly and he proceeded to pray for the realization of his desire; but the guidance was not always immediately clear; in many things, especially in matters of great moment, he would spend weeks, and even months, in asking daily to be kept from making a mistake in this particular; he would not venture to pray for a blessing on his project until he felt confident that God was willing he should go on. For example, when the idea first came to him to build a new orphan house at a cost of £40,000, he took counsel with no man, told not a single soul about it, until for a lengthy period he had communed with God daily and hourly on the subject. Not until he was perfectly satisfied in his own mind that he was not resisting the Holy Spirit in going forward with his idea did he begin systematically to pray for its realization, and even then he had to go on praying for years and years before all the means were in his hands for carrying it out.

In conversation one day with Lord Radstock, that dear old saint of God informed me of a recent case in which some one of his acquaintance had been brought back from the very gates of the grave by the prayer of faith. "Yes," I interrupted, "but how did you know it was the will of God that his life should be spared? Many and many a watcher by a sick bed has prayed an agonized prayer for a dear one's recovery and been denied their petition. And, besides, we must all die some time; prayer would not always avail to keep us on this plane, nor ought it to do so; how, then, could you feel assured in this case that you were right in feeling so confident that, to use the language of the epistle of St. James, the prayer of faith would save the sick?" "Oh," he answered, readily enough, "I took care to consult God about that. I should not have gone on praying if I had not felt convinced within my heart that he was willing I should do so and would help us accordingly." This, then, is what the author of my text has in mind in this use of language. If we seek to be guided as to

WHAT TO PRAY FOR

we shall be guided; if we are willing to be shown we shall be shown; and there are times when we can be just as sure that we are on the right line in this respect as we are sure of anything in this world, and when that is so—when we know it, as he here says we can confidently persevere; there will be no doubt about the answer to our prayers. I repeat that there may be times when that assurance is not forthcoming. All we can do in such a case is to pray as Jesus prayed, "Father, if it be thy will." But I will make bold to say that it will be very seldom that any trusting soul will be left in doubt as to what is the will of God in any given case. And when there is no room for doubt, when you are quite sure of having been divinely guided, then you may pray with all your might in the unhesitating belief, as my text declares, that we have the petitions that we have desired of him.

Some one may be questioning with himself at this point, "Well, if this be so,

"WHY IS IT NECESSARY TO PRAY?"

"If God is willing to give us a certain blessing, surely he will give it without our needing to pray. Apparently the only things for which we ought to pray at all are the things he has already determined to bestow, and prayer is merely a waste of time." Not at all; that is just where you are mistaken; you must ask, or you will not receive. This is the great law of spiritual growth. God cannot help a passive and negative person in the same way as he can help an active and positive one. Prayer is the means whereby the soul mounts to power, acquires larger life, enters into a richer inheritance; no prayer, no gain, nor ought there to be; we must want the higher things, or they cannot come; it is of the very essence of spiritual life what we receive or what we attain we receive and attain by our own free choice. And all life is organized in much the same way on its various planes. A man, let us say, wants to make money. To begin with, he is that sort of man, the sort of man to whom most of the goodness of life consists in making money; if he did not make money he would consider himself a failure, and be correspondingly humiliated and depressed. But the chances overwhelmingly are that he will not fail; he will get what he wants, for he does not merely sit down and wish for money to come to him; he bestirs himself to get it; he is always thinking about it; he wills hard and works hard, and in the end he succeeds. I admit that it is not a very lofty kind of success, but such as it is

he has attained it. Now, if you will watch that man's career you will find that in a perfectly magical way opportunities have seemed to present themselves to him over and over again. Less successful people cannot understand it; they talk about his luck, and wonder why the way should open before him as it has done. Well, the answer simply is that he prayed for it, and the universe is so organized as to give him the answer to his prayer. His whole life is a prayer, a prayer for one definite object, and the universe responds accordingly. He has faith, and plenty of it—faith in himself, faith in his destiny, faith in the possibility of gaining his end, and, though perhaps he never thinks of it, that faith of his is all the time preparing the conditions to enable him to arrive at opulence. What Jesus said is absolutely and literally true. "According to your faith be it unto you," not only in measure but in quality. That same man would have no faith that he could be a great musician or a great painter or a great preacher; at any rate, he does not throw his faith in that direction; where he is sure of himself he prevails. Some one else, looking on at such a record, may perhaps say that he himself is just as deserving, but has always been unfortunate. Yes, I dare say, and he may have worked just as hard, too; but

HE LACKS SOMETHING.

His may have been a doubting, fearing, worrying nature, or he may not possess much energy and perseverance, may be too easily daunted by obstacles, changes his mind too often, or is passive rather than active in his attitude to life. One does meet people occasionally who are curiously ineffective all the same; they are always sending up new balloons, always just going to do something big, but never do it; what they demand from life to-day they cease to demand to-morrow. "Unstable as water, thou shalt not excel." Take any department of life you like, any plane of experience, and you will see the same law in operation. "To him that hath shall be given, and he shall have more abundance." And the higher we can pitch our requirements, the more strongly and confidently we urge our petitions, the more persistently we present our requests, the greater the result we achieve. But we must want it first; it is the only way in which the soul can grow.

You observe that thruout my remarks I have been speaking only of specific and definite petitions for specific and definite benefits. I could have said a good deal about the value of prayer as a spiritual exercise, a giving up of one's self to God, a sweet communion with him, rather than asking things from him. Perhaps that is the greatest good that the privilege of prayer affords. But then it is not what my text refers to. My text distinctly emphasizes the importance of going straight to God for what we feel we need, no matter how small or how seemingly trivial. As

THE BISHOP OF DURHAM

finely says, "Nothing is too great for our Master's strength; nothing is too small for his attention." And one most remarkable thing about the teaching of Jesus on the subject of prayer is the daring, the almost recklessness, with which he assures us that we can get whatever we want from God. "Whosoever shall say to this mountain, 'Be thou removed and be thou cast into the sea,' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Nothing could be plainer or more emphatic, but as a rule when we preachers begin to talk about the subject we hedge it round with qualifications and timid counsels which have no warrant in the words of the Lord. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." It is even possible that we might succeed in thrusting our own will upon God to our detriment. "He gave them their request," says the Scripture, "but sent leanness into their soul." This is a thing against which we ought to be warned, as my text does warn us. Let us seek to ascertain the Father's will when we come to him with our petitions, but when we are sure we are right in praying for any particular blessing let us never hesitate to pray with all our might and with the full expectation that he who is able to give exceeding abundantly above all that we can ask or think will certainly answer our prayer.

There may be those whose hearts are full of trouble because they have seemed hitherto

TO PRAY IN VAIN.

It is a bitter thing to feel yourself deserted of God, a dreadful thing to feel that prayer is useless and that no one seems to heed or care. If that is so with you just now; if your whole life is barren and dreary, and all the joy gone out of it because of this denial of your heart's desire, I beg you to give your heavenly Father a fuller opportunity. He has not done with you yet; he has only begun. If the work of Jesus had ended at Calvary we should never have heard of it. But at one moment it must have seemed to him that that was the end. He had prayed to be spared it, and it is plain to be seen that he felt in the very instant of the prayer that he would not be spared it. He could see no further than that awful cross, could feel nothing but the agony and the shame of it. Yet

When the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart.
That Calvary and Easter Day,
Earth's heaviest day and happiest day,
Were but one day apart.

The Master had not long to wait before the glory came, and neither will you. To-night you think you have done with joy forever; you cannot imagine that it could possibly be otherwise; but you are utterly wrong, and the day may be nearer than you think when you will know it. And even now, if you would but take God at his word, would but cast your burden upon him, you would find his peace possess and sustain you and all your world grow light. Even now, while you are waiting for the blessing that you feel will never come, your heart could be quite at rest. Do your part, and leave it to God to do his. Trust him for all in all, and the night of sorrow will soon pass, and everything you have ever sought of the love of God will be poured mightily into your soul.

L. H. Severance

By Rev. Frank N. Riale, Ph.D., D.D.

CHRISTIAN FINANCIER AND PHILANTHROPIST.

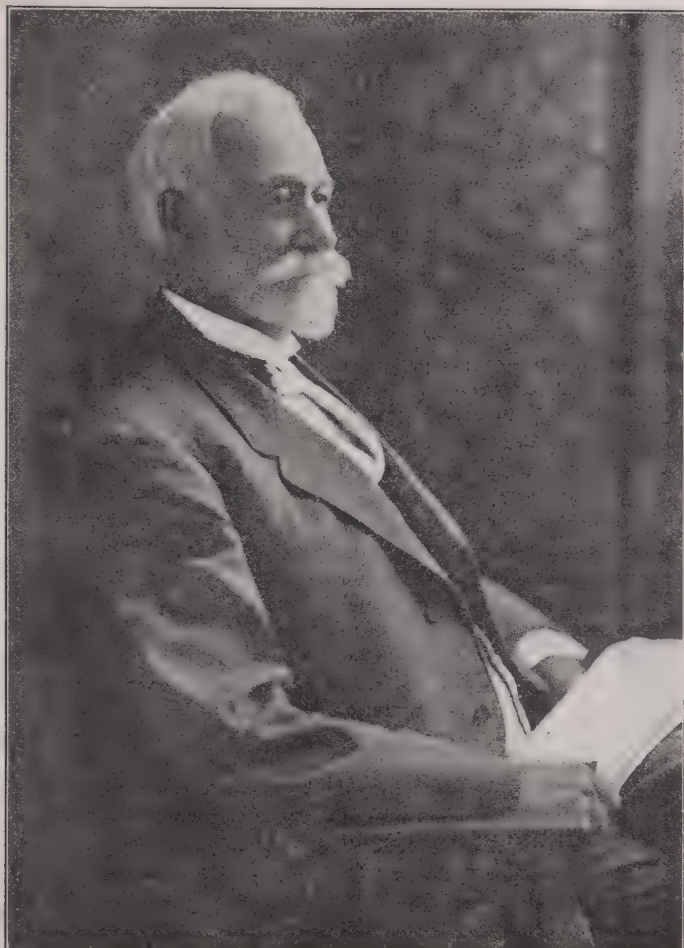
One of the rarest pathfinders for righteousness among the rich was Mr. L. H. Severance. Although he possessed millions of "this world's goods," he realized as few have done that "a man's life consisteth not in the abundance of things he possesseth." He found out to a remarkable degree, and both declared and most remarkably demonstrated the truth, that life eternal consists in "knowing God aright and Jesus Christ whom he hath sent." He clearly found and profoundly felt that to be about God's business was a man's main business. He knew all we have is ours by the grace of God, to be used for the glory of God. The chief end of life is to fulfil the unfinished work of the one who was the way, the truth and the life. To be in guiding touch with his spirit was the only way under heaven to be led into fulness of life.

The places which knew Mr. Severance so regularly for years in a few days know him no more forever. Without any warning, on Wednesday, June 25, in his seventy-fourth year, he was taken suddenly from the sphere of the life that now is into that which is eternal. From being the most honored guest at the whole of the commencement exercises of Wooster University, to which he had given so generously, he was in less than a week taken to the church triumphant. The steps of his life leading out of one of the most intense business into that of the broadest and most consecrated philanthropy are the most ideal ones for anyone "stepping heavenward" along the way of the "Wayshower" of life for every one of us.

Born and reared in Cleveland, Mr. Severance soon found that the financing of the church interests became his chiefest and choicest delight. He felt early the force of the old Catholic maxim, "Give me the child till it is seven and you may have it the rest of its life." So he started to touch the child life of his home city at the plastic age. He sought to bring it under the moulding touch of the great Life Moulder. He soon organized and carried to a most phenomenal success the largest and most widely known Sunday school in the city and the Middle West. Over a thousand

scholars were at every service, and the work was carried on in a building that was not surpassed in its day in Sunday school equipment. The next step of his enlarging vision of church life was the establishing of new lines of work at the most strategic points of the city of his home and birth.

Soon he became deeply interested in the great work of Christian education. He saw that brains and brawn without the "new birth" was not only labor lost, but was a thing most perilous. This made him a heavy giver to Christian colleges, and especially to those who felt that *pro Christo et Literis*—for Christ and learning—was



L. H. SEVERANCE, CHRISTIAN FINANCIER AND PHILANTHROPIST.

the one great purpose of all true life. To the thought that the child should be trained up in the Christ way it should go, and that the church was to make the school see itself as God sees it, his mind and heart caught the world vision of his Lord: go into all the world and proclaim the priceless truth. That he might see what was actually being done and more clearly comprehend what was to be done, he took with him his friend and private physician and made a year and a half tour around the world to study the great mission fields. When he returned he was on fire for God and God's great work for the redemption of the entire world. No saner, sounder message has ever been brought to the great gathering of men and religion movements than this man brought after he had made the most careful study of the great mission problem of the world at first-hand contact in all the leading foreign fields. He was in Korea during the moment of its great awakening. He went expecting to stay a week or two. He was so fascinated and so overpowered by what he saw going on at this moment of an outpouring like a Pentecost that he remained three months. One of the finest hospitals was erected at Seoul as a thank-offering of what God had done in the redemption of that people for his own righteousness. Returning home he made a most careful study of the whole educational work of the church to see where it could be made broader and stronger and more of a means of a divine blessing to our youth.

Although he was of one of the foremost families of his own city and there was no place that he could not grace and was not

ever welcomed as a most honored guest, he felt that there was a divine democracy in the teaching of Jesus that should be emphasized in all Christian colleges as it had not been hitherto. One thing he felt was a mighty obstacle to this, and that was the fraternity and sorority life. He felt very profoundly after deep prayer and careful consideration that the Spirit of Jesus was utterly at variance with the spirit of the college fraternity, which emphasizes class and cast. As a result of it all he decided to give not another dollar to any school in which this life still found encouragement. It meant the breaking of ties the most cherished to his heart, but he met the moment bravely, without ever asking that they make a choice between him and his aid and the fraternity life.

The great test case came at Wooster University, Wooster, Ohio, the institution in which he was president of the board of trustees and a donor to the amount of three-quarters of a million, and at which institution he had established a missionary training school, which he supported entirely by his own gifts. He met the board of trustees without promising anything, and left it entirely with them to say what they would do in the fraternity problem regardless of his own wish. The campaign was fierce, but when the test moment came the action came unanimously from the faculty and was adopted by the board of trustees that the whole spirit of the Greek societies was contrary to the great divine democracy in the message of Jesus and had no place in Christian education, and that it was a menace rather than a help to it. The action was a precedent for other church schools to follow. It heartened many a college that did not have the heart hitherto to take the step which they knew was the only one consistent and right.

These are the great steps in the life of a man whose life was a challenge and channel for righteousness. He felt profoundly that the chief end of man that he might glorify God and enjoy him forever was to seek first the kingdom of heaven and his righteousness. He followed the path of the great teacher sent from God and the great Master of all. He blessed the children, he honored the church, he felt that the message of redemption was world wide, and was the greatest world work. He felt that education was but the leading of life out along the lines of the divine democracy, and that clan and class must go down forever under the power of the great message which made us all one in the spirit of life in Christ Jesus. No layman's counsel was more widely sought in the church; few have grown more in grace and humility till they ripened into the glory of that meekness that shall inherit the earth. His closing prayer at the last meeting of the board of trustees to those that heard it was like the swan's song, sweetest with its expiring breath. All wondered at the marvelous words that fell from his lips in the prayer that lifted them to the very presence of God himself. Little did any think it was his last public prayer on earth; for in less than a week afterward he was not, for the angels had called him into the presence of the King of kings and the Lord of Glory of all heaven and earth.

Daniel Webster and Wolfgang von Goethe Two Prophets on the Opening Up of the Pacific Coast to Christian Civilization

By Carl T. Wettstein.

Daniel Webster, the great American statesman, and Johann Wolfgang von Goethe, the great German poet, both made prophecies in the future of the Pacific coast. But these prophecies are so diametrically opposed to each other that it will be of interest at the present time, when the Panama Canal is nearly finished and a great world's fair will be held in San Francisco to celebrate this event, to see what these two great men had to say on the future of the Pacific coast.

Daniel Webster ridicules the Pacific coast's future. "If Daniel Webster had been no greater as a statesman than as a prophet," says the "Lutheran Mission Worker," "the world would have forgotten him long ago. Listen to his tirade in the United States Senate against opening up the Pacific coast to Christian civilization: 'What do we want with that vast, worthless area—that region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or these endless mountain

ranges, impenetrable and covered to their base with eternal snow? What can we ever hope to do with the Western coast, a coast of three thousand miles—rockbound, cheerless and uninviting, and not a harbor on it? What use have we for such a country? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is now! Thus spoke Daniel Webster, the great American statesman."

THE PROPHECY OF GOETHE.

In his old age the thoughts of Goethe often turned to the United States. In 1827 he said of the plan of Alexander von Humboldt to build a canal thru the Isthmus of Panama:

"If it should be possible to build a canal thru the Isthmus of Panama, so that ships of any lading and size can sail from the Gulf of Mexico to the Pacific Ocean, it would result in incalculable benefits for all civilized and uncivilized mankind. But I would be greatly surprised if the United States would let this great work slip away from her. It can be predicted that this youthful nation, with its decided tendency of expansion westward, will, in thirty to forty years, have taken possession of the large tracts of land on the other side of the Rocky Mountains, and will have populated them.

"Furthermore, it can be foreseen that on this large coast of the Pacific Ocean, where nature has already formed the safest and largest harbors, by and by the largest commercial cities will arise for the accommodation of a large intercourse between China, East India and the United States."

If we remember that these words were spoken twenty years before the United States ever made the least attempt to extend its boundaries west of the Rocky Mountains; and if we think of the fact that the United States once *did* allow the Panama Canal project to slip away from her (to France), and that—not seventy-five years from the time these words were spoken—large commercial cities like San Francisco, Portland and others had been built on the Pacific coast, then we must say that these words of the great German poet were, in truth, almost of prophetic significance.

The "Lutheran Missionary Worker" has this to say on Webster's speech:

"Do not speeches make interesting reading in these days when the population of the great States on the North Pacific coast show the largest percentage of gain of any part of the Union? Puget Sound, with its winding and twisting shore line of nearly two thousand miles, is easily one of the world's greatest harbors. Upon her shores five transcontinental railroads unload their tonnage, to be carried by ship to the Orient and the Northland. Think of the resources of that whole vast region, in timber, in water power, in fisheries, in irrigated orchard lands, in cereal crops, in dairying, in cattle ranches! Well, indeed, has it been called, 'The land of opportunity.'

"As McLain W. Davis truly says, 'The West of Bret Harte and Mark Twain has virtually disappeared. The older West was regarded as a region of Indians, cowboys, bad men, deserts, alkali and sagebrush, and many have not yet discovered that this land has to-day little existence save in fiction. A new and different West has come upon the scene. The West is well on the way toward a great destiny.'

"The Indian has gone to work building irrigation ditches and railroads; the cowboy is a fast vanishing species; the desert is blooming like the rose; the alkali is found to be a valuable fertilizer for the soil; the sagebrush is being used as a convenient fuel by the settler on irrigated lands.

"The magnitude of the West is inspiring; it stirs the imagination. Greatness is attractive. With the gravitational power of bulk the vast West calls, and men from all lands heed the invitation. Western stories are proverbially hard to believe. It is easier for the camel to pass the needle's eye than for the ordinary Western story to pass the frontier of the average Eastern mind. The impression prevails that the story from the West is one-tenth truth and nine-tenths hyperbole. Even the physical size of the Western States almost comes in for doubt because of the tendency to make discounts.

"The length and breadth of the land are cyclopean to the mind accustomed to ordinary measurements, and the new West is engaged in "big business" to match her territorial greatness. One Nevada mine has produced in a single year \$36,000,000. The coal veins of

the Eastern fields seem pygmy beside the giant veins of the Western coal measures. Utah coal veins are worked which have a thickness of twenty to thirty feet. The coal of the State exceeds in quantity that of Pennsylvania. In Colorado, Utah and Oregon are enormous deposits of iron ore. Nevada, Arizona, Utah and Montana are now the great copper producers of the world, with a constantly increasing production as new deposits of ore are made available.

"Yet the wealth deposited in the treasure vaults of the mountains is not the greatest source of Western wealth. The agricultural lands of the West are among the richest in the world. Land formerly deemed worthless is now producing forty to fifty bushels of wheat to the acre, fifty to eighty bushels of oats. Vast irrigation projects are redeeming great tracts of the same fertile land. One project in Idaho reclaims 160,000 acres of land, another 70,000 acres. Great areas in other States are being redeemed, or soon will be redeemed."

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The Men and Religion Movement

An Impression of the Leaders

By Frederick C. Spurr, of Melbourne.

Melbourne has recently had a rare experience in the visit of Messrs. Fred. B. Smith and Raymond Robins, the two chief leaders of the "Men and Religion" movement in America. The story of that work had awakened the curiosity and the desire of many of us, and we were prepared to extend to these two gentlemen a more than usually hearty welcome. They have come and gone, and I believe it will be of general interest if certain impressions of their visit and its implications are recorded. They are now on their way to South Africa and England, traveling with an International Quartette party of singers, as a deputation from America, with a view to setting on foot a movement similar to that which swept over America and which produced such remarkable results. And I would say at once that these men are undoubtedly prophets to their time. They bring the message we have been waiting to hear. They are able to crystallize ideas which for many have existed only in a nebulous form. Their voice, in the sanest and most scientific manner, what thousands of church leaders have been groping after during the last decade. And if the leaders of English church life are wise, they will confer with these men concerning ways and means of capturing the men of our time for the kingdom of God.

The men themselves, apart from their message, make an immediate impression upon all who come in contact with them. Mr. Smith is a big, burly man, with a leonine head resting upon his shoulders. He reminds one of Daniel Webster; he has a similar type of face. Strength is written all over him. He was made to command men, and he does command them. He conquers even his opponents. There is no resisting Fred. B. Smith. It was a study to watch him handle an audience of men. Standing squarely before 2,000 men on a Sunday afternoon, he announced that he was going to speak for a solid hour, which he did, and not a man moved from his place. The address was clever, splendidly phrased, analytic, and terrific. He was surgeon and nurse in one. Directness of aim, pitiless analysis of social and personal sins, the presentation of a great ideal, the proclamation of the infinite mercy of God, the obligation to render social service, the demand for an immediate verdict—these characterized his speech. But it was in his conferences with the clergy and the leading laity that the man's genius and special message were revealed. It was something new to hear an American evangelist (for Mr. Smith is the evangelist of the movement, as Mr. Robins is its social expert) brush aside, as irrelevant and mischievous, many of the things which have been insisted upon as essentials in the work of evangelism. We can never forget the scorn he poured upon that kind of preaching which taxes mint, anise and cummin and omits the weightier matters of the law. He told us of a celebrated evangelist who preached before a crowded audience his great sermon on amusements, in which the usual diversions were condemned. Seated in the front seat was the wealthiest man in the city. As the preacher pictured the sinfulness of card playing, dancing and the theater, the old man in the front seat signified his enthusiastic approval. As the preacher reached the climax of his message, he dramatically appealed to this man to pledge himself never to play cards, never to dance, never to go to the

theater. The promise was, of course, made, and the sainthood of the old man was at once established. But, continued Mr. Smith, on the Monday, in the club where the substantial men of the city took lunch, that old man's promise was the joke of the day. Upon unquestionable evidence, it was said that the millions of dollars to his credit in the banks had been gained by the most dastardly methods of commercial brutality and sins. Widows and orphans, the unfortunate poor, had been ground to fill his coffers. And the speaker terminated his story by saying, "The only sermon upon hell which Jesus preached was aimed at sinners strongly resembling that old man."

This evangelist of his times knows how to discriminate between accidentals and essentials. He outlined the present situation with amazing fidelity, showing the weakness both of optimists and pessimists in their interpretation of the modern outlook. The clergy and workers were confronted with the facts of the interruption in the numerical growth of church membership, the disturbed social and industrial conditions, the attitude of the rich and educated toward religion, the changes in theological thought, and the modern views about the Bible. In a clear and sympathetic manner the entire situation was reviewed. All the hopeful elements in modern church life were set forth with the purpose of showing how the church could best grapple with the new problems that awaited her. After four days of conference a printed scheme of work was submitted, so clear-headed and comprehensive that the churches of the city, seized with its supreme importance, have already commenced to organize for the purpose of putting it into practise.

The thing that has so deeply impressed us all in this movement is the perfect sanity of the advocates and of the scheme. Quite a new era in evangelism has opened up before us. Mr. Smith evidently realizes that religion has suffered untold harm at the hands of fanatics, "holy rollers," and professional speakers who "press their way into cities and towns and by methods steeped in professionalism and pious graft do untold violence to the cause of Christ and the church." He is also emphatic in his condemnation of those "ranters whose stock phrases are, 'I believe this old Book,' 'I believe in the blood,' 'Higher criticism was born in hell,'" etc., and he declares that the manner and method of these people make for schism and discord, disgusting all thinking people.

From all this it will be seen that in Fred. B. Smith we have a live, capable, evangelistic statesman, who understands the time in which he lives, and who seems eminently fitted to lead a new movement which will especially appeal to men.

His comrade, Raymond Robins, is in every way a contrast to him. Slenderly built, he has the forehead of a deep thinker, the mobile mouth of a great orator, and the penetrating eyes of a seer. His business is to proclaim the need of, and to show how may be accomplished, social service in and thru the church. He has had a singular career. Before he was twenty-one he had gained a small fortune thru prospecting for phosphate and caolin. Then he studied for the bar, and at an early age became a barrister. His natural gifts soon won recognition, and his feet were placed on the ladder of fame and fortune. At that time he was an Agnostic. When the Klondyke gold fever broke out he caught the infection and started for the Yukon. The story, as he told it to a great audience of men, was one of the most thrilling I have ever listened to. He and a companion were caught in ice floes. The journey overland to Rampart City nearly cost them their lives. Contact with a Jesuit missionary in that inhospitable region seriously set Raymond Robins thinking about religion. He asked why a clever and cultured man should leave all the comforts of civilization and bury himself amid arctic surroundings for the mere sake of evangelizing the natives. What motive could prompt the sacrifice? Later, when death stared him in the face, when his companion lay down in the snow to die, and when he himself staggered on to fight to the bitter end, he suddenly encountered a cross erected over the grave of an Indian. It was this that set him thinking. The sight of that cross renewed his dying hope; he forced his companion to struggle on, and the two men reached an Indian encampment within four hours. Thus Raymond Robins became a Christian. Returning to Chicago, he threw himself into Christian social work. He has sufficient private means to keep him in comfort thruout life, and this money he spends in the cause of the poor and depressed.

Mr. Robins made a profound impression upon Melbourne. He inspired large numbers of men to offer themselves for Christian social service in connection with the church. The program he and Mr. Smith left behind provides for work among men and boys—Bible study, evangelism, social service and inter-church work.

For my part, I believe this city will gain immeasurably as the result of the visit of these gentlemen. Their speciality is to show how the present forces of the Christian church can be utilized to the best advantage. There need be no new organizations. It is sufficient to organize thoroughly existing material.

These two great men have departed, a smaller man now appears—smaller in every way. He is Mr. Joseph McCabe, who comes again to lecture to us on evolution and astronomy. There is no doubt about his cleverness, nor of his knowledge of certain subjects; but the evolution that he proclaims is a truncated affair, lacking all the higher spiritual notes which have been sounded by such evolutionists as Fiske, Drummond, Thompson, Lodge, Romanes and all the best modern men. Evolution, as expounded by the rationalistic prejudice of Mr. McCabe, is a terrific effort without a worthy end. Man has been produced at infinite trouble only to exist for a few years and then expire. It is a wonder Mr. McCabe does not see the grim humor of the thing. But he has his public—very mixed—consisting of a few brainy men whose ignorance of Christianity is colossal, a few students who studiously avoid all books on evolution that emphasize its spiritual value and implications, some Athenians who ever run after new things, and some Yarra Bankers, who hail every Rationalist as a god.—*The Christian World*.

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How Man Became a Living Soul

By Rev. George L. Gleason.

The writer of Genesis does not say, "God created man a living soul." This was an impossibility. But man became developed into a living soul. Character is a growth, the product of intelligent moral choice. The higher faculties, like the animal man, must have been gradually developed. We may know the process of this unfolding by the study of childhood and the belated races. The child is moved to action by impulses from within and influences from without. It is not capable of intelligent choice. The problem of the parent and the teacher is to so develop the physical powers, restrain and control the activities of the child, that it will be kept from harm, learn to obey and respect authority, and to so strengthen self-control that when reason is enthroned it will choose wisely and submit to all proper restraints. The intellect is the first of the higher powers to be called into action. Man is pre-eminently a thinking being: "Mind is the standard of the man." Not that the other faculties are wholly dormant, but the capacity to think and reason and choose is the first evidence that childhood is developing into manhood, that it is "putting away childish things." The considerate parent then realizes that his child is no longer a mere animal, to be governed by authority and restrained by force. It is becoming a living soul, capable of choice and intelligent action. This is the most important period in the history of childhood. He has partaken of the tree of knowledge, and must soon earn his bread by the sweat of his brow and brain.

The undeveloped nations are still in the primitive state; they have not put away childish things. They must be governed by authority and sometimes be restrained by an iron hand. Happy is that people whom its rulers know how to develop the rational powers and teach their subjects how to govern themselves. If Diaz had remembered this Mexico would now have been capable of self-government. Even in highly civilized countries are to be found classes wholly devoid of reason, the victims of demagogues, who must be controlled by force. A great city calamity calls out looters, who are worse than savages. How gradual and slow must have been the development of primitive man. The dawning of the intellect must have been like the day-spring, the first streaks of light slowly developing into the perfect day. We should bear in mind that primeval man had no helps from civilization or association with higher orders of intelligent and moral beings; he was a mere babe feeling after God in the twilight.

The second of the faculties of the soul is the religious or spiritual, the power to know God. Plutarch asserts that no nation or city had been discovered that was without a belief in the gods;

that a people without a deity would make a god unto themselves after their own likeness. It has been a question whether the perception of God preceded or followed the moral sense. But the history of civilization proves that the discovery of God antedates the development of the moral faculties. Nations and individuals have been very religious, while apparently destitute of human sympathy and love. The noble and godly Joshua thought that he was commissioned to exterminate the inhabitants of Canaan, including women and children. Even the gentle and devout Samuel commanded Saul to exterminate the Amalekites and "hewed Agags in pieces before the Lord."

In our own enlightened age highly religious men, acting in Christian work and abounding in benevolent gifts, roll up immense fortunes by a process as heartless and cruel as was the conquest of the world by Alexander, or even the murder of Mariamne and her sons by Herod the Great. The blood of Abel cried out of the ground against Cain. When will the blood of men, women and children sent to an untimely grave by those who are in haste to be rich cease to cry out against mill owners? And when, oh when, will the slaughter of men murdered on the field of battle pierce the hearts of the counselors of war? The god of the early Hebrews was cruel and revengeful. He was an angry god, who needed to be appeased. But our God is merciful and kind and loving, and we are without excuse. He is the Father of mankind, and we are learning the lesson of brotherhood. This brings us to the crowning attribute of mankind, "Good-will to men." This was the mission of our Lord to the human race to establish the brotherhood of man: "One is your Master, even Christ, and all ye are brethren."

If it has taken four thousand years since the discovery that Jehovah is one God for the world to learn that he is a god of love, and nineteen centuries for the church to learn that all men are free and equal and should have equal rights and opportunities, and that to be a Christian one must become unselfish and devote his life and fortune to the service of his fellow-men, who can measure the time required for primeval man to develop reason, spiritual insight and moral purpose, so as to become a living soul in the likeness of his Creator? And how much longer is it to take the church to accept the crowning teaching of our Lord and to come into full discipleship? "A new commandment I give unto you, that ye love one another: *even as I have loved you*, that ye love one another. By this shall all men know that ye are my disciples if ye have love one to the other."



The Traveling Evangelist

By Mrs. F. M. Howard.

There will always be a question in the minds of many as to the real value of the work done in communities by the evangelist. We read that in the olden time an angel came down and troubled the waters of a certain pool before they were ready for healing. No doubt there were those who thought, if they did not say, "Now, why could not any of our own priests have done that as well as this strange angel whom we do not know." The mission of the evangelist seems outlined in this simple incident so far away in history. The life of a community like the placid pool becomes stagnant; people hear the word and go their way unmoved, and Christians even fall "into a rut," as we express it in our day, and as for sinners, the road is broad and pleasant; they care for no thorns of conscience to disturb their comfortable transit thru life, and they keep away from the disturbing preacher unless some shock of grief or death comes upon them, and complacently pat themselves with the thought that there is time enough. Some day they will attend to the affairs of the future, as for the present, "take thine ease, oh my soul; eat, drink and be merry," exactly the attitude which the enemy of souls desires them to have toward life.

Into this pool of indifference the evangelist comes. He has a special message delivered in a special way. He has specialized on human nature and can read hearts like a book. He comes and goes, and he can say what he chooses without fear or favor, for he is indebted to no man's business or influence, or his money for his bread. The true evangelist is not concerned about dollars, but souls. It is what he is in the field for, and he can say what would not be tolerated from the man who is to stay the year round, and in the saying of startling, attention-compelling truths he attracts the

outsider who would never think of sparing precious time from his pleasures to go to church. There is no room for doubt that the Spirit of God is behind these utterances, else they could not pierce the armor of worldly indifference as they do; in fact, one cannot go into one of these great meetings where souls are being turned toward God without feeling a sense of the Spirit's electric thrill.

In my childhood an evangelist came to our town, the Rev. Jedediah Burchard, a name honored and revered in the archives of Presbyterian history, and for more than fifty years those sermons which he preached have remained in my memory. He was an eccentric preacher, abundant in illustration and action. I think he had been an actor before he was converted, and his sermons were literally alive with dramatic force, and some of the texts even—that most easily forgotten part of a sermon—are still fresh in mind to-day. One of them was, "Behold! I stand at the door and knock," and then followed an imaginary scene between himself and the sinner, holding tight the door of his heart against the truth, yet calling, "Come in, Mr. Burchard; come in." Another the familiar text from Matthew 23, "Oh Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," and the wonderful pathos of it almost broke my childish heart."

It is a great mistake to suppose that children do not understand, are not susceptible to the truth and beauty of a fine sermon; for those sermons have followed me from childhood to this day. At a later date I had the privilege of hearing the Rev. Jacob Knapp, another veteran in the evangelistic field. The house was filled with an electric sense of the Spirit from the first, as must have been that upper room where the cloven tongues appeared. The text was, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." It was soon after the Chicago fire, and he said that he was going to Chicago where he hoped to kindle a greater fire than that which had laid the city waste so recently. It was a very wonderful sermon, and the traditional pin dropping could have been heard, so intense was the attention.

As Good as a Romance

By Mary Linnell.

CHAPTER XIV.—A THANK-OFFERING.

Sydney Davis was often at Burcham after the old watchmaker's death. The grave was adorned with flowers at his cost, and he came to see how they prospered; but as Lennie Hyde always accompanied him in his visits to the cemetery, it was surmised that he had another reason, besides respect for the memory of his old friend, for coming so frequently to the town.

During one of his visits Sydney was sitting with Miss Prudence in a little arbor. The good Quakeress again found herself advising her dear adopted son; again leading him gently, imperceptibly unto the hills whence long ago had come her help. She looked at him as he sat by the entrance of the arbor, surrounded by jasmine and honeysuckle, and rejoiced in her heart that he was no worse for his contact with the world.

He appeared to be lost in a reverie.

"What art thou thinking about, Sydney?" she asked.

"I was thinking how good God has been to me, and that I ought to give some kind of thank-offering for the many mercies I have received. What shall it be? Ample means are in my hands, you know."

The Quakeress was taken aback. When she had recovered herself she spoke as the Spirit moved her, "Sydney, my lad, repeat thy words."

"I should like to do something that would be more than a little benefit, since I can afford it; but I am quite at a loss to what I should do, and perhaps you will help me. I owe a great deal to this old town, Miss Prudence. My character has been made here. Could you not suggest a thank-offering that might be of use to Burcham?"

"The lad certainly speaks by his mouth," murmured the Quakeress, with her eyes closed. Then she opened them and looked at Sydney earnestly, keeping silence for a minute; after which she said, "Come to me, lad. I see it is destined for me to tell thee my

little secret that I have kept for many years, and supposed only my death would reveal. Come here—I need hesitate no longer.”

And Sydney came near, and knelt by his old friend's knee, just as he had done when he was a boy; and she put her hand upon his head, after the old fashion, and told him all that was in her mind—told him her little secret.

A spacious and beautiful building was rapidly rising on the summit of a hill overlooking Burcham. Many were the conjectures as to its ultimate designation; and many were the inquiries made as to the owner; but stone succeeded stone in its place, until the roof received its finishing touch, without the curiosity of the people being satisfied.

At last advertisements announced the building as a presentation to the town, and declared the intention of the mayor and corporation to receive the gift in state upon a certain day.

The day fixed was exactly a year from the time when Prudence Bates told her little secret to Sydney Davis in the arbor.

The preceding evening was very fine. It foretold a glorious morning, and Sydney Davis was enjoying a stroll in the Quaker's garden.

Presently he turned round and walked toward the arbor where Prudence was sitting. He sat down by the Quakeress. The subject of their conversation was the next day's ceremony.

“I'm sorry you won't go to the inauguration,” said Sydney.

“I will go, my son, but I will take no conspicuous part in it. What I have done, I have done. I do not wish to have a public acknowledgment of my mite.”

“Your mite was the nucleus, Miss Prudence. It was your thought.”

“I could do nothing of myself, lad, therefore I am nought. To thee, to Friend Merrivale, to Friend Hyde, and David should the credit be given. Without thee and them I had done nothing.”

“Then we are not to mention your names as a benefactress at all.”

“I would rather not, if it please thee.”

“It makes me ashamed to acknowledge my share in it,” said Sydney.

“Nay, nay, thy name shall be put up for an example, that others may go and do likewise who receive like benefits. It is for some to be proclaimed upon the housetops, and for some only to be approved of by their conscience. The Lord directs.”

The Quakeress would be satisfied with the approval of her conscience. That was her humility; but the approval of a multitude would be forced upon her also. Sydney himself would whisper presently what his friend Prudence Bates had done to some one whom he heard coming with a light step toward the arbor.

It was Lennie Hyde. How fair she looked as she came tripping down the gravel walk in her white dress! Sydney thought she grew fairer every day. He had promised to take her over the building which was to be presented to the town, and she was all eagerness to be gone, all curiosity to see, and all wonderment to know where Sydney had obtained the private keys which were to grant her such a favor; for Miss Hyde had been kept as much in the dark as the townspeople.

Sydney, however, would answer no questions on the subject. “You will know soon enough, Lennie,” he answered. And when she had exhausted herself with entreaties, he bade her say goodbye to Miss Prudence, who had sat the while silent and smiling.

Ten minutes later he assisted her up the steps leading to the chief entrance of the erection which had awakened so much curiosity and caused so many conjectures.

Lennie ran from room to room, examining all that was to be examined, but there was nothing to assist her to a conclusion respecting the design of the building.

“It is very mysterious,” she said at last, as she stood watching the gathering shadows from a large window in one of the largest apartments. “I wonder who has done all this, and what it is meant for.”

“I will tell you,” said Sydney, taking her hand. “It is meant as an asylum for the helpless, both young and old. It will hold a certain number of inmates, and a certain number of recommendations will fill it. Votes are by far too much trouble. The needy lose sometimes a great deal more than they can afford by that plan. So time and expense are to be spared here when a vacancy occurs, by inquiry into the circumstances. Miss Prudence will have it so.”

“Miss Prudence!” exclaimed Lennie; “what has she to do with the terms of admission?”

“A great deal, I think,” smiled Sydney, “since she is first founder.”

“Oh!” cried Miss Hyde, opening her blue eyes wide with surprise; “I thought she was dependent upon her brother. I should never have dreamed she was rich enough to build an asylum. I knew she always gave a great deal to the poor, but to build an asylum, who would have thought she could do it?”

“Where there's a will there's a way, you remember. Miss Prudence saved up what money she could spare for years to accomplish this object. She did not expect to see the end of her work in her lifetime, but God sent her help.”

“What help?” inquired Lennie.

“Well, your father helped her,” replied Sydney, “and her brother, and my guardian and I helped her a little myself; for do you know, Lennie, that I gathered so great a harvest of good in this little town the twelve months I was living here that I feel I can never pay for it sufficiently?”

“What did you gather?”

“Many lessons which will benefit me thruout life. David Bates taught me the value of industry and integrity; Mr. Hyde taught me the necessity of knowledge, and the pleasure to be derived from the cultivation of intellect; and, best of all, Selton and Miss Prudence taught me how to live in simple faith, to lean upon the promises of the Cross, and to be grateful for all things.”

“Did I teach you nothing?” murmured Lennie.

“Yes,” replied Sydney, taking her two hands and drawing her close to him. “You taught me to love. First to love you as a little sister, and now—and now, dearest Lennie, need I say more?”

The real name of Sydney Davis is Sir Mark Sydney Dervain. His mother was the daughter of a baronet, and when the baronet died his title and the chief part of his wealth lapsed to his grandson, then an infant not much more than six weeks old.

Mrs. Dervain was a woman of great piety as well as beauty. She would have trained up her child in the way he should go if she had been spared to watch over his growth. When, however, she knew that this favor was not to be granted she bowed to the will of her Creator. Great resignation had characterized her thruout life. “God knows best,” she said; “and if he takes me he will certainly find a better protector for my little helpless son.”

She faded away like a flower. The color grew imperceptibly fainter in her cheek, until it was white unto death. But to the last she held up her head and looked her fairest, and tried to picture the future of her darling in its brightest tints. She believed that he would not miss his mother's care—that he would have a double share of God's protection awarded him as a compensation for his loss.

“My son will surely be more blessed,” she whispered, “if he is an orphan. The widow and the fatherless are God's especial care.”

But there were, nevertheless, hours when she sighed, despite her faith. She feared the knowledge of wealth would lead him into temptation. “What shall I do,” she cried, “to spare him from this?”

At last she thought that if he was brought up to depend upon himself and owe much to others, he would grow less selfish, less proud, and be more attentive to his teachers.

Mrs. Dervain wished her son to possess something more valuable than any of the gifts which come from the horn of plenty. She, therefore, appointed Mr. Merrivale, an old friend on whom she could depend, sole guardian of her child, with strict injunctions to conceal the amount of his fortune until such time as the knowledge could do him no harm, and whose fruitless search for the boy for so long a time has been shown. The son of her husband by a former wife also pledged himself to keep the secret. It has been shown how it was kept.

With a surprise which made her dumb the wife of the latter heard the truth. She was one who bowed slavishly to wealth, and consequently she endured agonies of vexation. This was sufficient punishment for her behavior to Sydney, and when he received an abject apology from her he forgave with more pity than any other feeling.

Lennie's hand drew aside the curtain which veiled the inscription upon the asylum. In large, golden letters appeared the words,

“DEDICATED TO THE NEEDY BY A GRATEFUL HEART.”

[THE END.]

One Book a Week

ON THIS PAGE WE SHALL CALL ATTENTION, FROM WEEK TO WEEK, TO THE MOST STRIKING BOOKS, AND ESPECIALLY THOSE OF WHICH MINISTERS AND ANYONE INTERESTED IN RELIGIOUS THOUGHT CANNOT AFFORD TO BE IGNORANT.

The Country Church*

This book should somehow reach the hands of every pastor of a rural church in the United States. It would be a most serviceable deed if some man of wealth would distribute it among the ministers; for its great value lies, after all, not in its remarkable survey of actual conditions—that was necessary to awaken the churches—but in the remedies it proposes to change these conditions and to counteract the evident decline. The book is interesting, too, in farther emphasizing the splendid work the Federal Council of Churches is doing for the church life of the nation. One gets somewhat tired sometimes of the criticisms from certain sources that the Federal Council is not accomplishing anything. This generally means that the policy of the Council is not the policy of the one making the criticism. The policy of the Council under Dr. Macfarland's administration is to make it the organ thru which all the Protestant churches of the nation may collectively influence and directly stimulate the religious life of the nation and at the same time give voice to it. Consequently the Social Service Commission, as representing *all* the churches, not simply a denomination, directly approaches the solution of our great national problems from the Christian standpoint. More and more the most valuable work of the Council is to be the work thru commissions, and we hope that soon the commissions on religious education, evangelism, temperance, Christian unity and others may be developed to the point where, like the Social Service Commission and the Peace Commission, there may be salaried officers leading them in enlarging work.

This valuable book, "The Country Church," is a splendid illustration of the valuable service these commissions of the Federal Council may render. The Social Service Commission appointed a Committee on the Church and Country Life, with Gifford Pinchot as chairman, and authorized this committee to employ Rev. Charles O. Gill to investigate the conditions of the rural churches in this country and Europe, with especial emphasis to be placed upon constructive programs and helpful outlines of co-operative church work in rural communities. The increasing value of this work is evidenced by this first volume on this subject by Mr. Pinchot and Mr. Gill, which is published by the Federal Council of Churches, thru the Macmillan Company. The authors' names are promise enough of the interest of the book. Mr. Pinchot was associated with Mr. Roosevelt in the great movement for conservation when Mr. Roose-

velt was President, and which led to the valuable study of rural conditions. Mr. Gill was a successful rural pastor, and was drawn into this work by the experiences he himself faced. Perhaps no one has ever done a more thorough piece of survey work of rural conditions than he has done here.

The authors have been quietly at work along the most careful and scientific lines, studying first the facts of church attendance for twenty years of a population of 50,000 people; then they studied the financial support of religion during this period, the education of the ministry, the cost of living, the character of the population, ministers' salaries, conditions of agriculture, relation of agricultural conditions to church prosperity, activities of the denominations, overchurching, attempts at unity, and beginnings of social service. To make this study as accurate, complete and valuable as possible two typical rural counties were chosen—Windsor county in Ver-

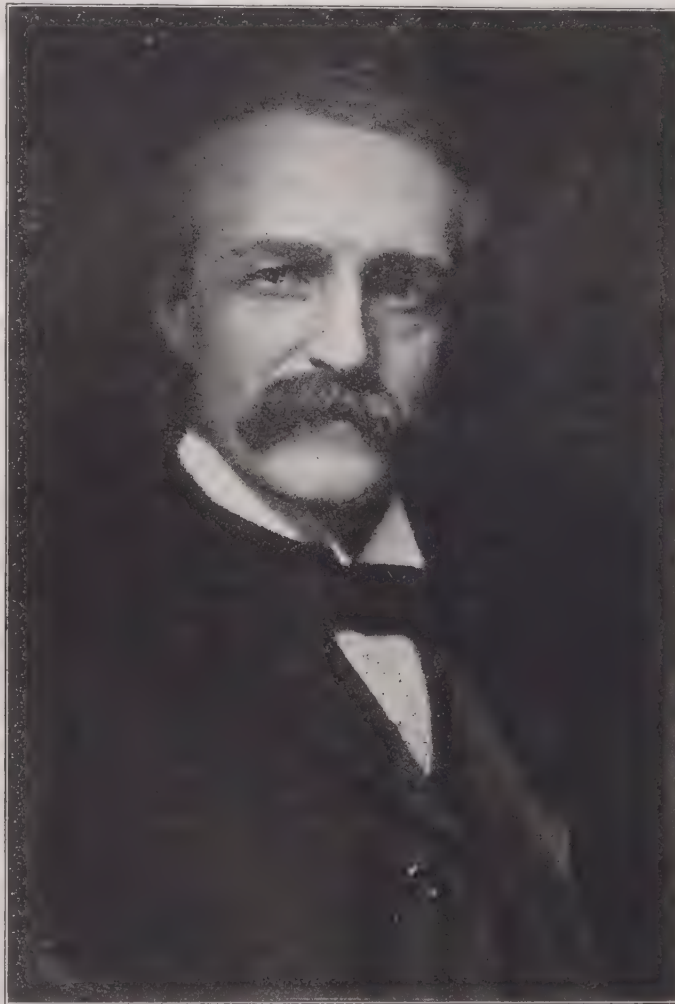
mont and Tompkins county in New York. The result of these specific and first-hand studies is startling, to say the least. But the Federal Council believes, with the investigators, that it is better to know the facts, and, instead of blinking at them, start at once to remedy them. The facts brought out are, in part, these. These churches are giving less and less pay to their pastors. In Windsor county thirty-four pastors out of fifty-three, and in Tompkins county twenty-one out of twenty-nine, received (in purchasing power) smaller salaries than their predecessors of twenty years ago. Next, in Windsor county seventy-five per cent. and in Tompkins county eighty-five per cent. of the ministers have never had a full course in preparation for the ministry. Also, it looks as if not enough American born men were entering the ministry to supply the rural churches, for in Windsor county twenty-five per cent. and in Tompkins county thirty-three per cent. of the pastors are foreign born or sons of foreign born, yet in both these counties the Protestant population is almost all pure American stock.

Church attendance in Windsor county fell off in the twenty years nearly thirty-one per cent. and in Tompkins county thirty-three per cent. The situation is

even worse than this if one leaves the villages out of the reckoning and takes the strictly rural regions. The report shows that there is little hostility to the churches: "In both counties the church encounters little or no hostility, and in most communities enjoys the more or less passive good-will of the people. Yet it has been losing in prestige and influence, while the persons identified with the church as a rule constitute a less influential part of the population than was the case twenty years ago."

The evidence of our churching was everywhere, and perhaps

(Continued on page 57.)



GIFFORD PINCHOT.

*The Country Church: The Decline of its Influence and the Remedy. By Charles O. Gill and Gifford Pinchot. The Macmillan Company, New York. Price \$1.25.



"U" and "I"

School is out, I know, children, but it will not interfere with your vacation to learn the following verses from the "School Visitor." Indeed, I am sure it will help you to have a pleasanter one if you keep them in mind. You never thought before, did you, just how important these two letters, "U" and "I," are? But now that they have been called particularly to your attention, you will realize of what great consequence they are in our lives as well as in the alphabet.

All letters of the alphabet
The righteous way should choose,
But two of them especially
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily
By these two—U and I.

If you and I are cross, you see,
There's bound to be a fuss;
If you and I untidy are,
Somewhere there'll be a muss;
If U and I are selfish, there
Will someone suffer wrong;
If U and I rob birds' nests, why,
The world will lose a song.

If someone feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U or I but smile.
If U and I grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We could not soon forget.

So U look out and mind your ways;
And I must likewise do,
And keep a cheery corner where
The skies are always blue.
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.

Our Post Office

SAFE AND SURE COUNSEL.

Moweaqua, Ill., June 21, 1913.

My dear Grandma: My grandpa takes your paper, and he lets me read it. May I belong in your family, too? I am twelve years old. I learn Bible verses and say them to grandpa every Sunday. I am learning the Sermon on the Mount. Grandpa doesn't know I am writing this. He will be glad to see it in the paper.

From your loving grandson,
Willis E. Peck.

Grandma is rejoiced to know that you are beginning so early in life to become familiar with the Bible. "The Sermon on the Mount" is the most wonderful sermon that ever was preached, and its teachings, if you follow them, will make your life blessed and useful. I am glad to take you in my family.

A PROUD OCCASION.

Danbury, Conn., June 24, 1913.

Dear Grandma: It is a long time since I wrote to you, but I

hope I am not forgotten. I have just been promoted in school and feel very proud that I passed in all my exams. I belong to a baseball team and like to play very much. One of my sisters can play ball, too. She goes to the gym. and learns lots of stunts. I am going in the country soon. I hope, Grandma, you will have a pleasant summer. Maybe I will send you a country letter soon.

Your loving grandson,

Ralph Lloyd Corning.

I am proud of you, my boy, and delighted to hear from you again. The country letter will be acceptable; don't wait too long to send it. We stay-at-homes want to hear about the places and things the little vacationists see. There are many, many things worth telling about. I think you must be a great admirer of sister. Thank you for your kind wish.



AT THE SEASHORE.

A ROSE GARDEN.

Meriden, Conn., June 14, 1913.

Dear Grandma: May I crowd in your circle? I am not very large and will not take up much room. I read your page every week and enjoy the letters so much. My school will close pretty soon. I expect to go to the seashore then and have a grand time in the sand and in the waves. I can swim, so I am not afraid. I have a garden of my own. The roses are in bloom. I wish I could send you some; they are so sweet. I must not tire you out the first time, so I think I had better say good-bye now. With lots of love.

Your new grandchild,

Ethel Burdette.

Thank you, Ethel. I would enjoy the roses, and I take the will for the deed. Where Grandma lives the roses are in bloom and the air is sweetness itself. It is too bad that June is gone; she was such a dear—summer's queen, indeed; how we shall miss her! I am happy to know you can swim, but do not venture too far from the shore. The children in the picture seem to be having a good time, do they not?

The Christian Life

Christian Poise

By Rev. Oliver Addison Kingsbury.

One of two opposites is quite apt to pertain in the work of life—feverish anxiety or enfeebling depression. On the one hand there is the desire to see everything—that which concerns our personal growth in grace or that which concerns the spread of the divine kingdom—move at a rapid rate. We cannot wait. Count the people, put the results in figures, print pages of statistics. On the other hand, when the seeds that were put in the garden bed yesterday have not come to flowers to-day we are like the little child, and we say, "What's the use?" Obstacles increase; evils flourish like noxious weeds. We join in the lament of the prophet of old: "I have labored in vain, and spent my strength for naught and in vain." If we continue to work it is half-heartedly. So between feverish anxiety and sorry disheartenment comparatively little is accomplished.

Our great Master had poise of character and activity in complete perfection. When he said that he came to cast fire upon the earth he meant that his great business was to get spiritual forces at work in the world. Jesus himself made comparatively few disciples. His work went on with hidden power, but it did not always show on the surface. His early ministry was popular; crowds followed him, but after a time they fell away. On Palm Sunday the multitude cried "Hosanna"; on Good Friday they cried "Crucify him!" Thru it all he is serene, calmly confident. There is no feverish haste, no bustle. He knows that he is setting eternal forces in operation, kindling a fire that shall never be quenched.

The reason for this is that he was in dead earnest. He never lost sight of the great object of his mission. He knew men's hearts and did not expect everything to be done at once. He grieved over men's blindness, but held steadily to his great purpose. More than once he was tempted to give up, but he held on until his dying cry rang up from the Cross, "It is finished!"

Thus we can learn from our Lord two great principles of conduct:

One of them is confidence in the issue of steady Christian service. The fire is already kindled. Jesus put these Christian forces to work in the world. It is ours to use them, as the farmer uses the life-force in the seed to bring the harvest, or as the electrician uses the current to shine in the luminous arc or to whirl machinery.

But there has to be long patience. Apparent results are often small. The old story is pertinent here: A Scotch minister once rebuked a plain woman of his flock for not remembering the text or even the subject of the Sunday sermon. Said the woman who was bleaching some cloth upon the grass: "Minister, the water goes thru but the cloth grows whiter." Spiritualists are more like agriculture than like mechanics. Speed up the looms and you get more cloth. But you cannot speed up the growing of the seed into the full corn. You can hook the engine of your automobile into the high gear, but you cannot hook the pupil's mind into high speed activity; the mind must develop. "Who art thou, Lord?" asked Paul. "I know him whom I have believed," said the same apostle. There were thirty years between the utterances.

What is true as regards the individual experience is true also as to enlarging the boundaries of Christ's kingdom. It takes time. The kingdom grows thru the operation of these forces that have living power in them. Even if the growth be slow our faith must not slacken. It is worth while for you to invite your neighbor to attend public worship, even if he does not immediately accept the invitation. It is worth while for you to teach that class of restless boys or of apparently frivolous girls in the Bible school. Some seed of truth will take root. It is worth while to live the God-fearing life in all humbleness and gentleness. Men will take knowledge of you that you have been with Jesus. That is to help to bring in the kingdom.

The other thing for us to learn is that we must be in earnest. It will not do for us to take too much for granted. Indeed, so far as our service goes, we must take nothing for granted. No seed

sown, no harvest. There ought to be with us a paramount sense of duty that dominates life. Shall there be pleasure-seeking? Yes, in its proper time, proper place and proper measure. But the sense of duty always. "I have a baptism to be baptized with, and how am I straitened until it be accomplished?" said our Lord. What power, what divine fiber there was in that holy purpose!

We shall have this fiber in us if we have this holy earnestness. Remember that this earnestness need not, had best not, be vociferous. Let it just be! You stood by the seashore, and the waves came rolling in higher, higher until the tide was full flood. Did you see the moon draw the tide "too full for sound or foam?"

It is this earnestness which makes the difference between lives that are fevered on the one side and despondent on the other. Such lives have steady Christian poise. They are like the life of the Master.

The Small Worries

By H. B. J.

Let us forget ourselves, the cares and worries of our every-day life as far as is practicable and, casting all our cares upon him who careth for us, let us drop our burden at his feet and leave it there. Do not take it up again, but go right on bravely, trusting in the Lord. Assuredly if once we fully realize that we must have annoyances and thorns pricking us, we shall do better; indeed, it seems to take a certain number of them to keep us humble, alert and prayerful. Then, too, we can always find some one more afflicted than ourselves, and let us speedily endeavor to make that one more cheerful and comfortable and we shall find ourselves happier for the effort, our hearts lighter and our discontent with this world's conditions rapidly vanishing.

It is hard to bear the cares that tire us physically and crush our spirits, but harder still to endure the little trials and annoyances that, like pin pricks, exasperate poor human nature and leave the heart so heavy. We shall do well to remind ourselves often that "Jesus knows" and firmly resolve not to show somber faces and to avoid fidgeting over matters of minor importance which occur in our daily life, but which tend to irritate our spirits and mar our peace. Don't fret; don't worry. Small matters will adjust themselves and will be smoothed out in the end if we are but patient. By and by we shall leave the crowd of tiresome cares, petty trials and small miseries far behind us; then we shall be exceedingly glad that we controlled the angry feelings, smothered the unkind words and bravely and patiently endured to the end. When we enter the pearly gates and are ushered into the heavenly mansions if we have faithfully served the Master in our earthly life we shall rejoice in our Savior's welcome, "Well done, enter thou into the joy of thy Lord."

How much the heart may bear, and yet not break!

How much the flesh may suffer, and not die!

I question much if any pain or ache

Of soul or body brings our end more nigh:

Death chooses his own time; till that is worn

All evils may be borne.

We see a sorrow rising in our way,

And try to flee from the approaching ill;

We seek some small escape, we weep and pray;

But when the blow falls, then our hearts are still:

Not that the pain is of its sharpness shorn—

But think it can be borne.

We wind our life about another life—

We hold it closer, dearer than our own;

Anon it faints and falls in deadly strife,

Leaving us stunned and stricken and alone;

But ah! we do not die with those we mourn—

This also can be borne.

Behold, we live thru all things—famine, thirst,

Bereavement, pain; all grief and misery,

All woe and sorrow; life inflicts its worst

On soul and body; but we cannot die,

Tho we be sick and tired and faint and worn;

So all things can be borne.

Good Words.

One Book a Week

(Continued from page 54.)

the most valuable fact elicited by the survey was that all these evils were found in much less aggravated form in the communities of *one church*. We quote again: "Important evidence was found to show the evil effect of overchurched. In the smaller communities the more numerous the churches the greater the loss in attendance in the last twenty years. In the two townships in Windsor county which had each but one church, each of the two has held its own in the twenty-year period better than the churches in other townships. In the smaller villages and open country of Tompkins county, in almost every case it is true that each church which has a field to itself now prospers better than competitive churches in other communities. Thus in the small communities with only one church there has been a loss of total church attendance of thirty per cent. in twenty years, while in the small communities with two churches there was a loss of fifty per cent., and where there were more than two churches a loss of fifty-five per cent." Again: "There are only two one-church townships in Windsor county. In one of these, West Windsor, the relative loss in attendance is less than nine per cent.; the total expenditures have increased forty-five per cent.; the benevolences have increased seventy-three per cent.; while the salary of the minister has also increased. This is the best record for any community or town in the county except that of Pomfret, the other one-church township. After making allowance for the numerical decrease in the population, Pomfret has made a relative gain of thirteen per cent. in attendance; the total expenditures have increased nearly seventeen per cent.; the benevolences have made a still greater increase; while the membership has increased nearly 139 per cent."

But it is to the remedies we turn with eager interest. We wish we had room to print all suggested by our authors here. They deserve careful consideration by everyone interested in the welfare of the rural church. The first is "The Improvement of Country Life." Our authors say that the prime cause for this growing weakness of the churches is the decline of the rural population in numbers and in vigor. The city has lured away many of the best. The growth of magazines, and even the schools, keep the call of the city before the child. Farmers cannot seem to combine for their own interests. The church cannot hope for prosperity apart from the improvement of the whole country life. To quote: "In Windsor and Tompkins counties bad farming and weak churches go together. In Tompkins county in particular a poor soil means likewise a poor church. The country churches must recognize it as an integral part of their work to promote better farming, better business, and better living on the farm. The country church cannot prosper unless it is deeply, intelligently and effectively interested in agricultural production, in se-

curing for the farmer a fairer share of what he produces, in improving the social life and recreation of the community, and in the physical and intellectual, as well as the moral, development and health of the boys and girls, men and women, of its charge. To promote economic co-operation among farmers is an indispensable task of the country church."

After emphasizing the need that the rural schools direct the attention of pupils toward country life instead of toward the cities, the authors insist that there is no hope for the country church unless it can become the *center of social service* to the community. It must serve the whole community and every interest of the community. Its whole aim should be to get much closer to the life of the people. The needs of the community should determine the work of the church. One of the most valuable sections of the book is devoted to showing what one church, in Windsor county, which has become powerful and prosperous, has done in these lines, in co-operation with the Y.M.C.A. One of its chief successes has been the astounding improvement in *agriculture* it has wrought.

The need of an *effective country ministry* is not overstated, and the authors see little hope for the rural church so long as young men think of it only as a stepping-stone to a town or city church and have no real and vital interest in country life. There must also be a new education for the rural pastor. He often knows nothing *intimately* of the whole work and manner of life of his people.

Finally, the picture of sectarianism and overchurched is a sad one as given here. It saddened the authors. *Church co-operation* must begin at once if the rural churches are to be saved to power and usefulness. Say our authors: "In the villages of Windsor and Tompkins counties, the more numerous the churches the greater the loss in attendance in the last twenty years. In these overchurched communities the support of the churches is obviously more difficult, and the religious bodies are losing ground so rapidly that for some at least it is only a question of time when all but one in each community will become extinct. Like any other army, the Christian church can most easily be defeated in detail. Sectarian rivalries weaken the churches. Lacking the spirit of co-operation, they hinder each other rather than help, and their standing in the community is lowered, while their power and desire for service is greatly reduced."

We believe that Mr. Pinchot and Mr. Gill are right when they say, in conclusion: "There is but one solution for the problem of overchurched, which seems to offer reasonable hope in the two counties concerned. This lies along the line, not of doctrinal union, but of common effort in the cause of the common welfare. When people work together for a better community they are the more likely to work together for a better church. Divisions in the churches may often be bridged over by setting the members of hostile groups working together for the common good." F. L.

Church Notes

In connection with the Summer School of Theology at Auburn Theological Seminary there will be held a two days' institute on "The Minister and the People." This will be held in the Seminary, under the direction of the Presbyterian Board of Home Missions; Rev. Warren H. Wilson, of the board, and Rev. Arthur H. Allen, of the Synod of New York, co-operating in the direction of the institute. The two main topics will be "Country Life" and "Immigration." The meetings will be held in the afternoon. The speakers are: *Country Life Day, July 15*—Warren H. Wilson, New York; Rev. A. C. Stuart, Almond; Mr. Jared van Wagenen, Lawyerville; Rev. T. Maxwell Morrison, Bellona; Professor G. F. Warren, Ithaca; Rev. John D. McBride, Greensburg, Pa.; Professor Harold W. Foght, Washington, D.C.; Rev. A. G. Cameron, Sylvania, Pa. *Immigration Day, July 16*—Dr. Peter Roberts, New York; Rev. Aaron W. Maddox, Faust, N.Y.; Rev. Frederick H. Wright, Ridgewood, N.J.; Rev. Andrew J. Lydal, Preble, N.Y.; Rev. Charles L. White, D.D., New York; Rev. F. W. Fuess, Baldwinsville, N.Y. All ministers within reach of Auburn Seminary and workers in the churches of all denominations are interested in this institute. The presence of a selected group of about fifty ministers at Auburn during the days of the institute, and of twenty-five more who expect to attend the institute alone, promises a brilliant and interesting discussion. The whole of the work of the churches in small communities in New York State will be discussed, especially in the service rendered by the minister to the older population engaged in farming and to the invaders of the community who come from afar. The conference is open to all.

Dr. John Balcolm Shaw said recently that Vocation Day was an "inspirational thought." He felt that while we had "Decision Day," when the children of our Sunday schools were brought face to face with the question of accepting Jesus Christ, there was never a definite time fixed for confronting our young people with the necessity of choosing aright a life calling. So many people drift into "jobs," and into the things that are easiest and quickest without ever considering the great principles laid down in the Bible and elsewhere guiding them into the right choice of a life calling. The Board of Education suggested to the Presbyterian Church the observance of Vocation Day for the first time at the Louisville Assembly in 1912. The suggestion was heartily endorsed, but no particular day fixed. The Southern Methodist Church has incorporated it into its calendar of church days, making it a great Sabbath school day for its more than 1,000,000 pupils. The last Sunday in September has been selected for this purpose. The lesson material in the Quarterlies and Teachers' Magazines are being prepared in accordance with the opportunities of Vocation Day. The New Jersey Baptist Convention has sent out a call for

Vocation Day, naming June 15 as the time when all the Baptist pastors of New Jersey are to present the claims of the Gospel ministry to their churches. Vocation Day was approved by hundreds of Presbyterian churches last year, 40,000 special programs being used. These were sent free to all churches and Sunday schools asking for them. A Sabbath school expert has been secured to prepare a Vocation Day program for the coming year. Vocation Day will be the first day of Education Week, which has been named by the Assembly for observance by the churches in 1914 February 1 to 8, inclusive. Further particulars concerning Education Week may be secured by writing to the Board of Education, the College Board, or the Board of Publication and Sabbath School Work.

We are very pleased to report the circulation for the British and Foreign Bible Society for the last year as reaching the astonishing figures of 7,899,000 volumes. The Bible Society of Scotland for the last year of record, from the report just at hand, has a circulation of 2,359,985 volumes. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, a superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking people all over the world. To this would have to be added the commercial circulation of the Scriptures by the great Bible presses—Oxford, Nelson and Sons, The International, and others, small and large—and the circulation of Continental Bible Societies which, at the present time, we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the kingdom in the field of the world.

There was opened in Zurich on Tuesday last a World Sunday School Convention. To attend it about 1,000 American educational leaders, including New Yorkers, sailed from Boston and this city ten days ago. They chartered ships and began their meetings immediately the ships sailed. Sunday school work has grown to big proportions in recent years. About 20,000,000 children study one series of Bible lessons alone. This is the International. This series used to be uniform, but of late years it has had senior and primary lessons. Writers in different religious bodies make their own comments, and some writers belonging to no bodies make comments supposed to suit everybody. The publication of these lesson helps takes \$12,000,000 a year, when books are included. The lessons are translated into fifty languages. America leads the world in selecting lessons to be studied, in number of members of the International Lesson Committee, and in children studying Bible lessons. Three important matters are to come up in the Zurich Convention. The first is higher criticism. A committee selects the Bible lessons, but comments upon them, so the teacher may be helped in dealing with the scholar, have run into the Bible re-

visions and new studies, and many have been the arguments concerning them. The Zurich Convention will be asked to do what it can to prevent outbreaks. There are two parties, one proclaiming scholarship, and the other clinging to old methods and forms. The impression seems to be that scholarship is gaining. A second task of the Convention is to impress the churches with the importance of religious instruction of the young. The third task is how to enlarge the Sunday school financial support.

The preliminary program of the Eighteenth Annual Conference of the Brotherhood of the Kingdom to be held at Marlborough-on-the-Hudson, N.Y., August 26 to 29, 1913, is here sent to members and others. The program is not quite complete and is subject to change. Open discussion will follow most of the addresses. Devotional services will be held each day at 7 a.m. and 6:30 p.m. Business sessions will be held at 9 a.m., except on the first day, when the time is 10:30 a.m. The program, so far as arranged, is as follows:

Tuesday, August 26.—11 a.m., "The Relation of the Brotherhood to the Church," Rev. J. Winthrop Hegeman, Ph.D., Ballston Spa, N.Y.; Rev. Mitchell Bronk, D.D., Troy, N.Y.; 2 p.m., "The Peace Movement," Rev. Josiah Strong, D.D., New York city; "What Is Social Evangelism?" W. Briggs, Ballston Spa, N.Y.

Wednesday, August 27.—10:15 a.m., "The Relation of the Brotherhood to Socialism," Professor Walter Rauschenbusch, Rochester, N.Y.; Rev. W. H. Gardner, Ph.D., Nutley, N.J.; 2 p.m., "The Relation of Christianity to the Great Ethnic Religions," Rev. Charles L. Carhart, Washington, D.C.; missionary address, Rev. Charles W. Briggs, Ballston Spa, N.Y.

Thursday, August 28.—10:15 a.m., "The Relation of the Brotherhood to the Federation Movement," Rev. S. Z. Batten, D.D., Philadelphia, Pa.; Rev. E. Tallmadge Root, Boston, Mass.; 2 p.m., "The Modern Conception of Religious Education," Rev. Milton S. Littlefield, D.D., New York city; Rev. William H. Boocock, Buffalo, N.Y.

Friday, August 29, Grange Day.—10:15 a.m., "The Relation of the Brotherhood to Present Day Politics," Rev. A. J. Sadler, Stamford, N.Y.; Rev. H. H. Peabody, D.D., Rome, N.Y.; 2 p.m., "The Kingdom of God in Neighborhood Relations," Rev. W. F. Clark, Point Pleasant, N.J.; "The Farmers' Movement," Mr. George T. Powell, New York city; "The Rural Church," Rev. Warren H. Wilson, D.D., New York city.

Much that we select and smile upon and follow with adulation in the common walks of life, never passes the sacred threshold of the heart. We admire the gay. They make our melancholy sweeter by contrast when we retire within ourselves. We pursue them. We take them to our hearts—to the outer vestibule of our hearts, and if they are gay only, they are content with the homage we pay them there. But the

chamber within is meanwhile lonely. It aches with its desolation. The echo of the mirthful admiration without jars upon the mournful silence within.—*N. P. Willis.*

Science is a first rate piece of furniture for a man's upper chamber, if he has common sense on the ground floor.—*Oliver Wendell Holmes.*

ROANOKE COLLEGE

Roanoke College closed its sixtieth year of service in the cause of liberal education on June 11 with a successful commencement.

The substantial growth of the College is manifested in the notable progress being made in the erection of new buildings, according to a harmonious group plan, which will form a double quadrangle when complete. A handsome new gymnasium, a commons and three sections of a new dormitory system have been completed. Two additional sections of the dormitory system will be completed by September 5, making a row of dormitories 250 feet in length. This imposing building is modern in every respect, having steam heat, electric lights, toilet and shower baths on every floor.

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The catalogue of seventy-two pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the catalogue, with the July Alumni Bulletin, address Roanoke College, Salem, Va.

FINANCIAL

L. T., Battle Creek, Mich.

Write to the New York Real Estate Security Co., 42 Broadway, New York, for particulars of their six per cent. mortgage gold bonds. This company has assets of over \$17,000,000, and full information of their six per cent. securities will be sent if you ask for booklet No. 26.

M. T. B., Pittsburgh, Pa.

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CHRISTIAN WORK

AND THE EVANGELIST

The Christian Work is issued weekly. The subscription price is three dollars a year, payable in advance. Two years \$5.00 in advance. Five years \$10.00 in advance in one remittance.

The Rev. Frederick Lynch, D.D., continues with us as Associate Editor. Mr. Lynch is a writer of great vigor, whose words on religious and social subjects are more and more widely read in both Europe and America. Mr. Lynch will continue to write "The Optimist," which has attracted much attention, and will contribute weekly editorials, editorial notes, correspondence, etc.

Rev. H. G. Mendenhall, D.D., also becomes one of our editors, and will hereafter contribute frequent editorials and Editorial Notes. Dr. Mendenhall needs no introduction to the literary world, as he has long and favorably been known as one of our most forceful writers. He is a born editor. His mind is stored with facts and he knows how to express them intelligently and interestingly. Frequently there is a suggestion of a touch of native humor, which, in our popular writers and speakers, is always so acceptable to everybody. It was this that gave Henry Ward Beecher very much of his great popularity.

Rev. Eugene B. Smith, D.D., formerly editor of "The Gospel in All Lands," still remains with us as the Missionary Editor.

Miss Lina Jeanette Walk, who has for many years had charge of the Home Department, and conducted it so successfully, still remains in charge of that department.

Maude Dutton Lynch contributes a page each week in the Book Department as Literary Editor. She has had wide experience with the best literature of both Europe and America, and is well qualified for the work.

The talented young writer, Rev. Henry Strong Huntington, who, as our readers will remember, has been associated with us for some years, will continue to write for several departments of the paper.

Mr. Adam C. Haeselbarth, who has written the news notes for us for many years, and whose intimate connection with one of the largest daily papers of this city has given him unrivalled facilities for obtaining the latest, and most correct news, will continue to write the news notes and the notes also in connection with the International Sunday School Lesson.

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Rev. Philip August Schwarz, sr., a member of the Presbytery of Boston, Mass., died at Jamaica Plain, Boston, Mass., on Friday, June 6, 1913, in the eighty-third year of his life. He was born on Dec. 10, 1830, in Retzen, Lippe Detmold, Germany, and immigrated to America in 1847. After several years of private study in Greek, Latin and mechanical engineering, he invented, jointly with an Alsacian young man by the name of Stephan, a grinding cylinder for woolen and cotton mills, and traveled thruout the New England States introducing it in the principal textile mills. To regain his health, which had suffered during these years, he visited his brother in the German pioneer settlements of Wisconsin. After returning to Boston in 1856 he married Miss Susanna Siemers, daughter of the noted German physician, Dr. Frederick Siemers, of Hamburg. Soon after his marriage he started to prepare himself for the ministry. In 1858 he graduated from the German Reformed Theological Seminary at Mercersburg, Pa., where he studied under Dr. Philip Schaff. For the following twenty-three years he was pastor and supply for the German Reformed churches and mission stations in Pennsylvania and Maryland, the New England States and Boston. In 1879 he transferred his activity to the Presbyterian Church, and became the pastor of the German Presbyterian Church of Paterson, N.J. From this he was called in 1881 to a resident professorship in the German Theological Seminary at Bloomfield, N.J. In 1884 he was appointed general synodical missionary to the German population of Brooklyn, Philadelphia and New Jersey suburbs, and in 1885 special visiting missionary for the New York Bible Society. Conscientious and devoted attention to mission work undermined his health, and he accepted the call of the Melville, Long Island, Presbyterian Church in 1890, and served it faithfully and with his accustomed devotion for the following fifteen years, until declining health compelled him to sever this connection at his own request on January 1, 1905. After being honorably retired by the Presbytery of Nassau he moved to Boston in 1909, uniting with the Presbytery of Boston and continuing to supply German pulpits until his peaceful end on June 6, 1913, at the Jamaica Plain home of his children and grandchildren, where he died with a fervent prayer on his lips, thus ending an active life of over fifty years in the ministry. Funeral services were held in the German Reformed Church of Jamaica Plain, Boston, Mass., on June 8, and were conducted by the pastor, Rev. E. W. Brueckner, and Rev. James

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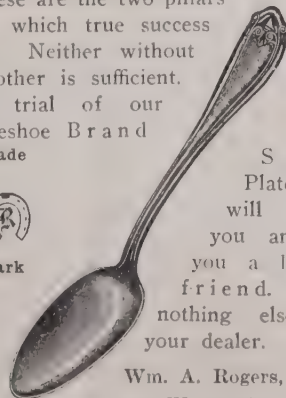
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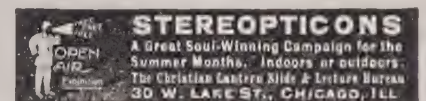
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The Homekeeper and Housekeeper

What Does the State and the Nation Owe Its Mothers?

By Emma Playter Seabury.

PART II.

On the other hand, if both work, each brings to the other a jaded body and mentality at night. Neither has anything fresh to vitalize the thought of the other. If there are children, they know nothing of the peace of the old-fashioned home and the quiet evenings reading together. Usually there are no children, for they interfere too much with these lives of toil and these careers.

Frequently the wife knows little of housekeeping, and nothing of its details. She dislikes it in a short time, and longs for the excitement of her business life.

Then what about the delicately nurtured and really delicate girl, who is domestic in her tastes and only asks for home and motherhood? She, too, is pressed into the arena, and her fate is usually a tragic one. If of the finer type, she soon gives out physically, and it is ever after impossible to be the mother of strong, happy children, which is her ideal. If of the lower strata, the girl finds the struggle impossible and hopeless. She drifts into a life of ease and vice, or is an invalid for life on charity.

The home life has mostly ceased to be. Father has engagements downtown, mother has a social engagement or committee on hand; the children are forced to fill up life with school and social duties of their own choosing. There is a constant effort on the part of every woman with high ideals to do the work that some stronger or more aggressive one can carry on, and at the same time keep up with the social masquerade, balance expense accounts, and execute what she wishes to do.

And for the aged and helpless, there is no place, no time, no sympathy in the great rush of the modern world. There are "homes," but they mean charity, and the poorhouse, heart-ache and misery unparalleled. God pity these who have not been able to lay by for old age. And in the lower strata of society, among the submerged tenth, comes the pitiful spectacle of the struggle for daily bread, of over-worked mothers, whose children are on the street after school, and who is too exhausted after her hard day's work at washing or scrubbing to do more than get them a bite of something, anything, to eat, and must snatch some rest for the next day's labor. The food is unfit for the growing child; there is sickness, often tuberculosis; then the doctor, and the free clinic, frequently for both mother and children, hopeless invalidism for her, the hospital, and death, and children on the city.

What chance has she to make a home, to mend or make garments? These must come from charity or be done without. The world never was so full of good wom-

en, of organized help for the poor, charity and county, and settlement, and consciences of the rich, who would give back some of that which they have taken, but the grind goes on the same old way. The broken-down mother, the drunken father, who abandons his family; the children, shiftless and idle, on the streets; the juvenile court inspector, the reform schools, and the probation officers.

Where is the economy of working these mothers to death, and making criminals of the children, and then paying for it all in the charities and hospitals, reform schools and the juvenile courts? These are good, but prevention is much better. Take care of the mothers and the children and prevent it all. A rector said at the Bureau of Charities that "our Christianity is done by proxy." A friendly visitor was giving an account of her family. "They did not need any help but fuel. It was pretty hard work for the mother of five children to make ends meet, but she was doing it mostly. After the children were in bed she went downtown and scrubbed in the offices all night and was home in time to get breakfast for them." "That's the grit that gets there," said a listening officer, whose automobile waited at the door, and whose wife and daughters never did anything in their lives.

"How long do you think she will hold out?" asked another friendly visitor; "and what is to become of the children, then, and of her?" He shrugged his shoulders; that was not his affair. And so the wheel goes round and grinds exceedingly small. And we boast our enlightenment, our Christianity, and our poor mothers are slaves of toil, fettered by poverty, desertion or death as much as our black slaves were.

When shall we wake up to the fact that as an investment these things do not pay? When will the State and the nation see that prevention is better than cure, in crime as well as disease? When will they learn that they owe all mothers a living, because she is the mother of children who make the State?

That all women who are to become the mothers of the future should be taken care of by the State, the men of the nation! Wages would be better; we should get back to simple habits of living. Poor children would be kept off the streets by women with more leisure, and if not educate them to higher ideals, and enforce the laws for the protection of society. There would be less sickness, less crime, less race suicide, and home and motherhood would have a new meaning and sacredness. The blessed hospitality of our grandfathers would come back and stronger children would be born to the next generation of girls, who are to become wives and whose vital forces have not been depleted by the vain effort to compete with men in the world of toil. If the business women wishes to stay in the fight there is no law to prevent it. That should be her affair, not her necessity. But the question about which there is no doubt is that the State and the nation should take care of the present and future mothers,

and all hail to those who blaze the way to its speedy consummation!

It is interesting but not surprising to hear that Ethel M. Dell's novel, "The Way of an Eagle," has not only been immensely popular wherever the English tongue is spoken and read, but that it has also been translated into five foreign languages—French, German, Danish, Swedish and Dutch.

The interest that John D. Rockefeller, jr., Judge Ben Lindsey, of Denver, and the anti-vice commissions of Chicago, Philadelphia and other cities have taken in the white slave crusade is having its effect. Many of our leading magazines are now joining with the religious weeklies in the movement to awaken the interests of the public generally in the work of moral reform. "Leslie's Weekly" announces that on June 26 it will begin the publication of a serial story by Reginald Wright Kauffman, entitled "For the Sake of Her Soul." It will be a thrilling narrative of the temptations that beset a young girl in a great city and of her final and fortunate escape from them. Mr. Kauffman and his wife lived for many months in the Red Light District of New York for the purpose of getting at the true inwardness of the white slave business, and Mr. Kauffman's stories, therefore, have attracted wide attention because of their vivid portrayal of the real conditions of an awful business.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

International Lesson July 20, 1913

Moses Called to Deliver Israel. Exodus 3:1-4:20.

GOLDEN TEXT: Blessed are the pure in heart, for they shall see God.—Matt. 5:8.

As to the time of the occurrences detailed in this lesson authorities differ widely. Beecher says it was B.C. 1449, while others place it between B.C. 1208 and 1300. The place was Mt. Horeb, also called Mt. Sinai. Moses, pursuing his daily tasks as the keeper of Jethro's sheep, was suddenly summoned by God to the great task of leading Israel out of the house of bondage. Suddenly, in a burning bush, the light of heaven blazed before the eyes of the astonished Moses, and the voice of Jehovah called to him. That was the most wonderful conflagration ever seen by man—a fire which burned but which did not consume. "It is a symbol," says one writer, "of God's people in the flames of affliction and persecution. His church is unconsumed, and the flames but attract men to it and make them feel the presence of God. It is like the three men in the fiery furnace of Nebuchadnezzar, which caused Babylon to see the Son of God there. It is a symbol of every child of God in his fiery trials."

The first thing God demanded of Moses was a reverential attitude, the removal of the shoes indicating respect. The custom of putting off the shoes before entering a mosque or other holy place still prevails in many spots. Would that an equal degree of reverence always prevailed in our own churches!

God's call to the wondering old shepherd was terse but plain. Moses could not doubt its divine nature. "He needed only," says Dr. Peloubet, "to look back upon past history to know the God who was calling him. These great and honored men had obeyed God—shall the son do less? God had guided them, helped them, made them successful. He had given them great and precious promises. He was their Creator, all powerful. Should not Moses trust such a God? The God of his fathers was now fulfilling those promises. He was carrying out the plans he began with them. It is a wonderful help for anyone to see and study God's dealings in the past. They show his feelings now, the principles according to which he is working to-day, the progress of the plans he has been working during the ages."

Naturally Moses wondered why he, poor, aged and unknown, should be called to go alone before Pharaoh, the mightiest monarch on earth, but God soon reassured him, and we all know the ultimate results of the obedience of the chosen leader. Martin Luther wrote: "If Moses had insisted on knowing the end, and how he was to escape the hosts of Pharaoh, Israel would probably have been in Egypt to this day." But when God said, "Certainly, I will be with thee," that was enough. If God is for us, nothing can prevail against us. And he is with all who believe, "even unto the end of the world."

The objections offered by Moses were framed from a human viewpoint and with too much thought of reliance upon his own strength. Too many of us feel our inability to do God's work because we realize our weakness and fail to remember that it is only God's strength in us that wins the battles. In God's promises to Moses all the obstacles in the path to success were swept away, and there was nothing left for him to do but to accept the divine commission of commander-in-chief of the Israelitish hosts and prepare to move toward the Promised Land. He was even given a spokesman, in the person of Aaron, to convey the inspired messages to the people.

Like Moses, we should be educating ourselves in God's school continually to fit us for service. Like Moses, we should rely upon the promises. Like Moses, we should ever accept the fact that God's plans may differ widely from ours. Like Moses, when God says "go," we should go, trusting to Jehovah to clear the way. It is such service that blesses the many, takes them away from their bondage of sin and brings them to where forever flows the milk and the honey which God gives unto all who love and obey him.

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Prayer Meeting

Topic for Sunday, July 20.

The Unjust Steward. Luke 16:1-8.

SOME THOUGHTS ON THE THEME.

Neander says: "As the unjust steward secures the favor of the debtors by gratuities, in order to make sure of a house for himself when his office was taken away, so the children of light, by the right use of earthly possessions, are to make for themselves friends who will receive them into everlasting mansions when they are called away from this life. As the children of the world aim steadily at their selfish objects, and, with ever watchful prudence, seize upon all the means necessary to secure them, so the children of light are to keep constantly before their eyes the relations of life to the divine kingdom and to press everything into their service in its behalf." It is, indeed, a difficult task to combine the singleness of aim and simplicity of heart which the Gospel requires with that shrewd sagacity which can bend all earthly things to its holy purpose. Yet if the aim to serve God's kingdom be the ruling power of one's life, and all the manifold interests of life are made subordinate thereto; if the holy decision be once made and never swerved from, it will bring forth, as one of its necessary fruits, this true sagacity and moral presence of mind. It is precisely this connection of prudence with a single, steadfast aim, though a bad one, that is illustrated in the conduct of the unjust steward. A bad man was necessarily chosen for the example; its very object was to show how much the children of light might do for the kingdom of God if they would, in this respect, imitate the children of the world. And Rev. Samuel Cox says: "Mark the audacity, yet the ability, of the fraud. The steward had hitherto, thru masterful luxury perhaps, paid the landlord less than the estate produced. He has now to send in his accounts and vouchers and run the risk of having his malversation exposed. But by falsifying his accounts, by lowering the rents, he keeps the revenue of the estate at the same low mark, and has a chance of persuading his master that the estate was never worth more, and escaping the worst risks of detection. On the other hand, these bills, or documents, which he handed to the tenants, and which would be at least the basis of any future estimate of rents, would, perhaps for years, secure them a considerable saving and incline them to deal generously with him. By accepting his fraudulent valuations, too, they became parties to the fraud; henceforth, if their generosity failed, he had them in his power. So, by one stroke, he did much both to conceal his former delinquencies and to secure provision for his future necessities."

The true Christian steward is always faithful, and as he has been prospered by the Lord, in accordance he will make the right use of his inheritance, and will be ready to give a strict account of the expending of his riches. He will ever bear in mind that his money is in trust. As

Post says: "Character is power for eternity; has the beauty and life of its divine spirit on it. As productive of this power in the possessor or others, wealth turns to value." Used for selfish ends, it will bring shame and sorrow here, and in the sight of God. A Christian use glorifies God, and glorifies the soul, and prepares friends that, when the possessor shall "fail" and go alone to "the eternal mansions," "shall receive him to everlasting habitations."

Eden Phillpots has written his final Dartmoor novel in "Widcombe Fair," considered by many critics one of his best, and has turned his literary activities to a story devoted to Italy and art, which will be published later in the year under the title of "The Joy of Youth."

The July "Century," tho mainly a summer fiction number, will contain reminiscences of two artists and of a patron of

the arts: "Recollections of Frederick Remington," by Augustus Thomas, "Millet's Return to His Old Home," by Truman H. Bartlett, and "Mr. Morgan's Personality," by Joseph B. Gilder.

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Christian Endeavor

Topic for Sunday, July 20.

Favorite Verses III.—In the Prophetic Books.
Hos. 14:1-9.

Scripture References.

Monday, July 14.—About Christ (Isa. 53:1-7). Tuesday, July 15.—The new age (Jer. 31:31-34). Wednesday, July 16.—Life from the dead (Ezek. 37:1-14). Thursday, July 17.—Torn and healed (Hos. 6:1-11). Friday, July 18.—Divine pardon (Mic. 7:14-20). Saturday, July 19.—When God builds (Hag. 2:1-9).

SEARCH THE SCRIPTURES.

The Bible is full of verses that are a help and inspiration, a joy and a comfort, and the Christian naturally turns to these in times of need, of depression and in times of rejoicing as well. One may find an appropriate verse that will fit any condition of his life, and the one who makes a companion of the Bible will never be at a loss where to turn even in his darkest hours, to receive cheer and encouragement. The more we search the Scriptures the more we shall understand the greatness and the love of God and how full his hands are of blessings to bestow upon us, his children. As we study the biographies of Christian men we cannot help but see how many of their characters have been transformed and ennobled just by the aid of some Bible verse that has arrested their particular attention in a moment of distress or perplexity and which has been a guide and a motto to them forever after. It is said that Mr. Dwight L. Moody's life motto was "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isaiah 50-7), and that life motto has unlocked many a door, it is further said, "in the secret chambers of this man's biography; his bold assaults on the slums and saloons; his ever braver assaults on the iron gates of English university towns, when the bars of a refined culture, a jeering skepticism, and a religious ecclesiasticism united to exclude him. How it explains his courage in undertaking enterprises that seemed to others hopeless for their discouragements or gigantic for their dimensions." Mr. Moody was rarely seen without the Bible in his hands and his numerous favorite texts were the basis of powerful and convincing sermons.

THE POWER OF A PROMISE.

An interesting incident describing the power of the following text from Isaiah, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," is told in the "Sunday School Times." A reader, who mentions the above as his favorite text, says: "One day while working at my bench repairing watches a gentleman came into the store and desired me to examine his watch. At the time I was greatly depressed in heart and in sore need of encouragement. When I opened the watch for examination I noticed this text from Isaiah pasted in the back case. I hastily read it over and could scarcely refrain from screaming out my

delight. The watch was left for repairs and again and again I read it over. The power of that promise has followed me all my life since and has been a refreshment to me in many dark hours."

SOME GEMS FROM THE PROPHETS.

The perfect gift is perfect peace, and it is given for perfect trust (Isa. 2:4).

The Sabbath keeping that brings a blessing is the kind that regards the Sabbath as a blessing (Isa. 13:14).

Nothing but our sins keep great joys from us; every sin is an impoverishment (Jer. 5:25).

Comrades come to think and look alike and talk alike, so choose your friends with care (Amos 3:3).

Spiritual life comes from God thru his Word (Ezek. 3:7).

Holiness should be written on all our belongings, but most of all on our hearts (Zech. 14:20).

The sincere purpose of the heart will become the manifest act of the life (Dan. 1:8).

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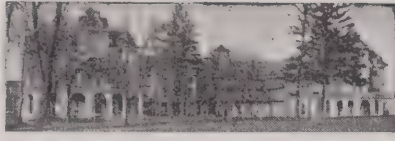
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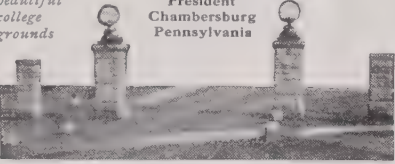
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Mediation Plan for Mexico.

The Mexican situation will be much in the public eye this week. While awaiting the coming of Ambassador Wilson to Washington, where he is due as this is written, President Wilson's plan to restore peace in Mexico was generally approved by Democrats in Washington. Nine Democratic members of the House Committee on Foreign Affairs discussed the proposition and agreed that the plan of sending a board of mediation into Mexico was worth trying. Senators, however, tho favoring the method, believed that neither of the contending factions in Mexico would accept any American proposal for ending hostilities. Secretary Bryan may be forced to give up his money-making lectures and go to Mexico in an effort to bring about mediation between the warring factions of the southern republic. While the details of the Administration's scheme are still to be worked out, the idea that finds greatest favor at present is for the appointment of a commission by the President to go to Mexico and confer with the various factions with a view to effecting a common understanding and a truce for the holding of a special election.

Parcel Post Hits Railroads.

Merchants and post-office patrons generally have showered upon Postmaster General Burleson telegrams commending his increasing the size of the parcel post package from eleven to twenty pounds. The Post-office Department will go on to one hundred pounds as soon as it can take care of the business. The limit would have been made twenty-five instead of twenty pounds this time had it not been for the fact that the last Administration stocked up the Department with twenty-pound scales, and the cost of replacing them with larger ones would have been too great an item to ignore at this time. Hereafter when scales are purchased the limit of weight will be one hundred instead of twenty pounds. Representatives of railroads formally protested to the Interstate Commerce Commission against the increase of size of parcel post packages, as proposed in the extension of the service by Postmaster General Burleson, on the ground that it would cost the railroads \$20,000,000 of revenue they now receive from express companies. It was pointed out that the roads would receive no compensation from the Government for the carrying of the

business for which the express companies had paid them millions.

Another Cry from Macedonia.

In a copyrighted cable message to the New York "World," dated at Salonica, Macedonia, July 21, and delayed in transmission, three evangelical pastors of Salonica make thru the "World" an appeal to Americans for assistance for the suffering Macedonians who have survived the massacres, harrowing details of which they relate. Their appeal is indorsed by the Rev. Edward B. Haskell, a missionary of the American Board of Foreign Missions. After telling of wholesale massacres in Nigrita, Dovian, Strumitza and Demirhissa, the cable tells how at Seres the town was sacked and burned and 40,000 fleeing inhabitants were fired on by cannon, and the Bulgarians murdered men, women and children. Four thousand and fifty houses are burned, 1,000 stores, eighteen churches, including the Metropole Synagogue, the hospitals, the mosques and the colleges. More than three million dollars' damage has been caused, and 20,000 inhabitants are without homes, clothes and food. In the country around these scenes of horror continue. At the village of Doxato out of 3,000 inhabitants 2,500 have been murdered.

Pioneer Salvation- ist Dead.

The death of Commissioner George Scott Railton, pioneer of the Salvation Army in the United States, France and Germany, occurred last week in Cologne, Germany. He traveled all over the world, preaching, writing and engaging in other activities for the army, his services in that cause having begun as General William Booth's secretary when the movement was known as the "Christian Mission." He was largely responsible for the change to the present name. General Railton arrived in New York in the fall of 1880. His command consisted of seven English girls. In spite of ridicule and open hostility the little company knelt on the flagstones in Castle Garden and "took possession of America in the name of God and the Salvation Army." New York did not prove hospitable. The police denied the company the right to hold open air meetings. No church would open its doors to the strangers, nor was any public hall obtainable. Harry Hill, who had a mixed show in Houston street, on which the virtuous frowned, gave the Salvationists their first welcome. Commissioner Railton and his English girls went to Harry Hill's, where, between acts, the Commissioner addressed the habitues of that resort and the girls sang army songs. In his travels Commissioner Railton always liked to associate with the humblest. He insisted

on going steerage on water trips. On land he went second class when there was no third, and third class when there was no fourth.



**Trying to
Make Peace.**

Peace is now practically assured in the Balkan States. Roumania's program for the immediate settlement of hostilities has been approved by all the belligerents. The delegates, meeting at Nish, arranged an armistice to go into effect immediately. The deliberations of the peace conferees will be held this week in Bucharest. The agreement for the armistice and the preliminary movements for peace came after King Ferdinand of Bulgaria had again implored King Carlos of Roumania to intercede. The price of peace for Bulgaria will be the giving up of all disputed boundaries. This is the message sent to King Ferdinand by the Russian Emperor in answer to Bulgaria's appeal to end the war. It is reported that the Powers have assured Bulgaria that it is needless for her to occupy herself with Turkey's irruption in Thrace, as they will deal with it themselves. It looks as if Turkey will not give up Adrianople without a struggle. Irrespective of the terms of the peace treaty signed in London after the Balkan war, the Porte has begun the reconstruction of the city's affairs and taken the government into its own hands.



**Not Enough
Torpedoes.**

The naval authorities of other countries must have smiled at the artless frankness with which Representative Britten, of Illinois, disclosed the fact a few days ago that Uncle Sam is shy of torpedoes. "There are not enough torpedoes in this country to-day to fight one round in a combat with another nation," said Representative Britten, a member of the House Naval Committee, upon his arrival at the Charlestown Navy Yard. With the others of the Naval Committee Mr. Britten was making an inspection of the naval stations on the Atlantic coast. "Immediately upon my return to Washington," said Mr. Britten, "I shall introduce an order to double the capacity of the torpedo station at Newport. Our committee spent three days at Newport and learned that the New York plant, which is turning out torpedoes, can deliver only 200 a year. If war was declared to-morrow we would be in a sorry plight so far as torpedo defense was concerned. We learned that some of the torpedoboat destroyers in commission have not enough torpedoes on board to-day to fire more than one shot thru their tubes." He spoke enthusiastically of the naval stations at Norfolk and Newport, and said that in his opinion they should be made the principal naval bases of the country, with Philadelphia, New York and Boston as repair yards. "All the so-called Southern yards should be abolished," he added. "Their only use is to fatten the popularity of Southern members of Congress."



**Ten Millions More
to Scotch.**

Andrew Carnegie's birthplace, Dunfermline, Scotland, has just received further financial consideration from its successful son. Mr. Carnegie has transferred to his Dunfermline Trust from the Carnegie Corporation of New York the administration of the income of \$10,000,000 of five per cent. bonds of the United States Steel Corporation. In a letter explaining his action the ironmaster indicates a purpose of putting his various philanthropies into the financial condition in which he desires to leave them at his death. In the letter he says: "The transfer of administration from my wifeland to my motherland has not been made because the fund has not been wisely administered in New York, but because, in the nature of things, the conditions which have enabled me to keep closely in touch with the fund must soon change. It is my

duty to consider the future." A further transfer of \$500,000 to the Dunfermline Trust was made by Mr. Carnegie, this having been a fund whose income was used for the establishment of public libraries and the gift of church organs in the United Kingdom. It is now to be devoted "to the most beneficent uses for the good of the masses of Great Britain and Ireland."



**Awful Cost of
Balkan War.**

According to a dispatch from Paris, the International Peace Society will compile the facts and figures showing the appalling horrors of the war in the Balkans. It is estimated that 75,000 innocents have been massacred by Bulgarian, Greek and Servian troops, for each government accuses the other and there is documentary evidence to show that bloody reprisals were made. Two hundred thousand persons are homeless and starving. Five hundred towns and villages have been wiped out or depopulated. The damage from the second Balkan war in Macedonia and Thrace is \$100,000,000. Hospitals filled with wounded troops have been bombarded; men and women have been torn limb from limb. Mosques have been filled with women and children and burned, while the army pipers played their instruments. Mutilated bodies are found in deserted villages. Twenty thousand Greeks and Mussulmans are reported to have been slaughtered by Bulgarian soldiers at Xanthi, forty miles northeast of Kavala. The Bulgarians, on their retreat, surrounded the town, and after bombarding it set it on fire. Every day brings new reports of awful slaughter during the past few weeks. And yet our jingoes cry for war with Mexico!



**Fear About Bonded
Imports.**

The legislative leaders in Washington as well as many business men fear that a serious condition of affairs will be precipitated immediately upon the passing of the proposed Underwood-Simmons Tariff bill by the dumping of \$100,000,000 worth of imports now held in bonded warehouses upon the market. These goods have been brought over from Europe and are held without the payment of duty, with the expectation that the duties will be reduced. The importers will then have a great start on those who wait to see exactly what Congress does before they take a chance on ordering increased importations. If these goods now held here are allowed to come in under the new bill instead of under present duties the Government will lose \$35,000,000 in revenue, says Senator Sutherland. He has offered an amendment to the tariff bill which would require goods now in bonded warehouses here to pay the rates of duty in force when the goods were imported. A disorganized and panicky state of affairs may be caused, he fears, if the \$100,000,000 worth of goods is allowed to be sold all at once.



**Opposition to
Protectorates.**

The proposal of Secretary Bryan, approved by President Wilson, that the United States establish a virtual protectorate over Nicaragua, has naturally excited some discussion. The suggestion, however, that the scheme be extended to cover all the territory near the Panama Canal Zone has aroused the keenest interest in Latin American circles, with some hints of opposition. Salvador recently made some objections to the Nicaraguan treaty in its original form, and Costa Rica more recently objected to certain provisions relating to the proposed canal route, but the latter were based solely upon a claim for consideration in connection with the use of the San Juan River, which Costa Rica claims as her territory. Europe's interest, however, is chiefly in the investments of her citizens in enterprises and securities of Latin America. An association representing those interests has recently been supported

by the British, French and German governments, and very recently Great Britain made a naval demonstration against Guatemala to force payment of interest on bonds. The object of European representations will be to see that provision for guaranteeing such obligations is made in any treaties such as that proposed with Nicaragua.



Old Royal Custom
Revived.

An historic custom was revived in Westminster Abbey a few days ago when King George presided over a Chapter of the Order of the Bath in King Henry VII.'s Chapel, it being the first chapter of the order called in ninety-eight years. The Order of the Bath is the second oldest of the orders of chivalry, having been founded by King Henry IV. in 1399, fifty years after King Edward III. instituted the Order of the Garter. The original Knights of the Bath had the duty of tending and guarding the sovereign while he was taking his morning tub, but King George did not call for such service. The ceremony of installing the Knights Grand Cross and the Knight Commanders in their respective pews, over each of which waved the silken banner of the occupant, was private, but huge crowds gathered outside the Abbey to watch the arrival of the knights, who made a brave show in their red velvet cloaks, jeweled collars and stars of the order. The Duke of Connaught, as Grand Master, occupied the place of honor at the King's right, and the roll was called by Sir Spencer Ponsonby-Fane, Bath King-of-Arms, whose services in that capacity never before were required. The last chapter was called in 1815.



Editorial

The Efficient Rural Church

The writer of this editorial has had several years' experience in a country church, so that he is not pursuing that easy course of advising others how to do what he has not at least tried to do himself. But the recent publication of Mr. Pinchot's and Mr. Gill's striking volume, "The Country Church," has set us to thinking anew, and we would like to offer some suggestions to ministers of rural churches, not at all in any critical or "know-it-all" spirit, but simply because we have experimented along these lines and have made a somewhat thorough study of the country church problem. We grew up in one and spent several years of delightful ministry in one.

With this introduction let us be very direct and explicit. What is the first secret of an efficient country church? *The capturing of all the children.* There are many churches with good Sunday schools. There are many others where the pastor meets the children of the church more or less regularly. There are few churches where the pastor really *captures* the children. If we were giving a charge to a young man taking his first church we should say to him: "Before half a year has passed know every boy and girl of your parish almost as well as you would your own children." The pastor should meet his boys and girls weekly, should instruct them in religion, should put helpful environment about them, should love them, and should *try* to save every child in the parish by personal love and effort for the church. It is surprising how few boys and girls such a pastor would lose.

What is the secret of an efficient country church? *A new kind of pastoral work.* Few pastors know anything about real effective pastoral work and what wonders can be accomplished by it. We enter a new field. We call on the families connected with our particular church once or twice a year and when sickness occurs, and that ends it. Suppose, now, that the three ministers of the parish got together and mapped out the parish, with every house marked. Let each one take the families which would naturally come under his care. Especially let him note the families not actively connected

with his church. Then let him start out to become an intimate in those homes. Let him become the most familiar friend any one of those families has. If one of these men keeps a saloon pick out his home especially. Occasionally there will be families that will repel this intimacy. They are fewer than we might expect, however. But the man who sets out to win the affection of every family will win their church allegiance sooner than he expects. But, with the exception of two parishes, we know of none where this sort of shepherding is done.

The pulpit can play a considerable part in the efficiency of the country church. But it must be a *near and an educative pulpit.* After careful study of sermon topics we have come to feel that the preaching in most churches lacks nearness and directness and informing value. It is too often remote from the immediate interests of the people. It is too often an essay or address on a topic rather than a direct message to people with a very well defined week of living before them. It lacks educative value in the sense that each week's sermons seem prepared because another Sunday is ahead, rather than part of a course wrought out after long and careful consideration of the church's need. We are inclined to think that in churches where congregations are generally permanent that exegetical preaching, or at least that which is closely related to Bible study, is not only most effective in its influence, but gives most satisfaction, because it is sure to take the preacher into new fields of thought every Sunday. The Bible is very rich and wonderful in its universality of experience. Many preachers who each week search preaching topics are very apt to make every sermon say what all the others have said. We would also recommend that an occasional course of sermons which takes the minds of the parish off their own concerns and gives them sight of some of the world transformations Christianity is accomplishing reacts very healthfully on the individual soul and the local church. Tell your church in a two months' course all about what is being done in the nation for immigrants, in stopping child labor, the campaign against tuberculosis, against the saloon, against vice. Tell them the story of the modern peace movement, of the birth of the New China and Japan and the part the Gospel has played in it. Such topics as these treated from the point of view of the Gospel are wonderfully educative and stimulative. They make the little church feel that it is more closely linked to the great church universal.

If the rural church is to keep its efficiency it must become *the social center* of the community much more than it has been. The hardest part of country life for many boys and girls is its *ennui*. The city boy has a Y.M.C.A. near him, with gymnasiums, swimming pools, libraries, games, lectures, concerts, bowling alleys, all going every day and night. In many towns no provision whatever is made for the life of the children in those hours when they are out of the home, or the school, or after working hours. Young people are social by nature, and there is no finer service the church can render them than in providing them social life under Christian influences and companionship. The rural church has got to do this very much more than it has. It must also make this same social center the educational center of the community. There must be more lectures, more classes, more debates, a general quickening of the community life. This is getting easier year by year with the coming of the trolley. A good way to begin often is with lectures bearing directly upon farming, the home, education, vocations. After these near topics the lectures can cover all forms of culture. But this new community life cannot be guided by one church. It must be a co-operative effort of all the churches.

And this brings us to say that we agree absolutely with Mr. Pinchot and Mr. Gill that *co-operative work* is the secret

of efficiency in the years before us. It may take the form of a Y.M.C.A., as it has in many community towns. It may be a parish house built and administered by the various churches together. It may be only a course of lectures arranged by all, but co-operation is the only thing that is going to save the rural churches. Every accurate study shows they are declining. Where they have united, as in one town in Windsor county, Vt., they are wonderfully successful.

Finally, we should like to say that the rural *minister* would gain tremendously in influence and effectiveness if he would make himself something of a master of rural life and the means by which it is sustained. In a farming community he could render very effective service by doing what few farmers themselves have either inclination or time to do—study the whole progress of modern agriculture. The rural church rests ultimately on agriculture. Anything which improves the lot, life and earning capacity of the farmer makes for the efficiency of the church. In the long run, too, a preacher's intimate knowledge of his parishioners' life work will strengthen his preaching, and his effort to bring together his parishioners in associations for their own economic welfare will strengthen his spiritual hold upon them.



The Cost of Personality

Thruout the universe there are two great counteracting forces: the Centripetal and the Centrifugal, the forces that tend to drive everything to the center; and those that would drive everything away from the center. If either force should disappear chaos would ensue. Without gravitation, says Professor James, the world would be "an insane sand-heap"; but without centrifugal force the world would be an insane, undifferentiated lump, a meaningless mass, without variety or significance. Just as in the universe we find order maintained and chaos prevented by virtue of the constant presence of the two mighty forces, the centripetal and the centrifugal, so we find in human life the "self-ward" and the other-ward" tendencies, the one constantly moving toward the self-center, and the other moving away from the self-center. Both tendencies are essential to the completed individual. Without either human life would become chaotic.

There have been those, influenced by a shallow philosophy, who have called all forms of self-sacrifice "glorious madness"; but it only requires a little reflection to perceive that all forms of undeviating self-assertion or selfishness are certainly inglorious madness.

Either of these tendencies left to itself would lead to annihilation. It is as impossible to conceive of a being living its own self-centered, isolated and exclusive life as it is to conceive of a being without any Self as center, having a sort of diffused or impersonal existence. It is here that we approach the profoundest paradox of Life. To become a Person one must both affirm and deny himself. Let us put this truth in other words. When in the unfolding of his life one has come to individual self-consciousness, what is the next step he must take? He must now seek to develop from self-consciousness into consciousness of the All; from self-relationship into relationship to the All; and from self-service into service of the All. He has come to know himself as a particular individual, now he must come to know himself as a part of the Whole, as a member of the Universal, as the child of God, if he is to attain unto the larger life of a true Personality.

He must turn and deliberately face the great World-All of which he is a part. He must shift the center of his interest. The World-All has, to be sure, been present in his consciousness to a degree all the time. Without a certain awareness of the not-self he never could have arrived at such high Self-consciousness. But now he must pass beyond this to a still

higher objective consciousness that shall become permanent. He must know Life's great Backgrounds. He must become adequately aware of the vast divine Environment. He must see himself in Humanity, and realize Humanity in himself. In a word, he must know God. And knowing God, in a constantly unfolding God-consciousness, he must relate himself richly and freely to God and to all his worlds, thus shifting his interest and becoming God-centered. For a human being to change his life center, for him to pass from self-consciousness to God-consciousness, is like passing out of his egotistic prison house into the vast and spacious world of life, where he no longer merely revolves upon his own private axis, but discovers his true orbit about the central life of God and flings himself confidently out upon it, and determines forevermore to fulfil himself in light and law and love. In this supreme experience man says his "Everlasting Yea" to God, even as he utters his "Everlasting Nay" to self. It is his great new birth into larger and higher worlds.

Jesus called it a new birth of the Spirit, and what name could be more expressive or fit? As tho, in Jesus' thought, all life grew and unfolded toward that spiritual natal day. As tho all creation waited for the revealing of this son of God. Then for the first time he really begins to live. Then for the first time he really discovers the infinite, divine Environment to which he belongs. Before he was like Plato's cave-dweller, living in his narrow house, receiving only fragmentary beams from a mysterious Universe of light. Now he has come forth unto the great world, and his eyes are greeted by the boundless spaces of light, and he stands amazed, but at home, in his Father's house.

The Doctrine of Self-sacrifice has nowhere been better stated than in the words of Jesus, "Whosoever will save his life shall lose it, and whosoever will lose his life shall find it." This has been called "the great paradox of Jesus"; but it not only contains the essence of his Gospel, it is the fundamental truth of Life. This doctrine of self-sacrifice as taught by Jesus has many times been misinterpreted and misapplied. In its popular presentation the chief stress has been laid upon the sacrifice of self, as if that were the sole end to be gained; whereas Jesus places the emphasis upon the finding of a higher Self, made possible thru the sacrifice of the lower. No one ever taught a loftier conception of the Self than Jesus when he told men they were children of God. No one ever sought to inculcate deeper reverence for the true Self. To think that Jesus intended to belittle the Self, or that he taught men to hold it in light esteem, is to totally reverse his real teachings. To him the Self was the thing of supremest worth in human life, and for that reason he sought to lift it out of all isolation, narrowness, exclusiveness and selfishness, and bring it into vital relation with the Infinite Life. Thus every real self-sacrifice is made in the consciousness of the Self's true relation to the person or the object for which the sacrifice is made. The man who gives money to the poor, carelessly and indifferently, makes no real self-sacrifice, because he does not appreciate the oneness of his life with all lives. Many who are engaged in various kinds of altruistic work are making no genuine self-sacrifice, because they are impelled by no strong sense of the "inter-relatedness" of human lives. They have leisure and do not know what else to do with their time; other people are working in these ways; it is quite the popular thing to do; and so they take up some form of philanthropy more as a fad, or thru sentimental reasons, than for any real desire to give themselves to others.

Far from teaching that Self-sacrifice meant carelessness or indifference to, much less contempt for, the true Self, Jesus taught self-sacrifice as the only way to find the true and permanent Self. "Whosoever will lose his life shall find it"

means that the only method by which to discover the real Self, or attain to that larger, higher and fuller Selfhood, is to sacrifice this isolated, narrow, shrunken, exclusive self. But the sacrifice of self as Jesus views it is always for the sake of finding the larger life, the truer Self, the more symmetrical Personality. Sacrifice is never an end in itself. Are we not all conscious, whatever expression our altruism may take, that we would be tremendously more efficient as workers, and that our message would be wonderfully enriched as teachers, if we gave more serious attention to the development of the Self that stands behind our message or our task? The paradox of Jesus means that we die in order to live; that to get we must also give, to gain we must lose, to advance we must surrender, to attain we must resign. And this principle is not true because Jesus teaches it. He teaches it because it is so profoundly true, in the very nature of things.

J. H. R.

Editorial Notes

Our readers will be interested in knowing that in answer to the appeal from the missionaries of Japan for five hundred copies of Dr. Lynch's "The New Opportunities of the Ministry," to put into the hands of native pastors, enough has been contributed to send three hundred copies of this book. Perhaps some of our readers would like to make up enough to send the remaining two hundred copies at once. Five dollars will send fifteen copies at the low prices the publishers are making; \$10 will send thirty, and so on. Remember that the request comes from the Federated Christian Missions of Japan, thru their chairman, Professor Sidney S. Gulick, the eminent president of the Doshisha Theological Seminary, on the ground that the book, "New Opportunities of the Ministry," is one that would be of such special and unique helpfulness to the native Japanese ministers that they take the liberty of asking if some friend or friends of Japanese missions could not be found willing to send 500 copies to be distributed to the 500 native pastors of all denominations. We quote from Mr. Gulick's letter: "Your book, entitled 'The New Opportunities of the Ministry,' seems to me one calculated to be of great value. I venture to ask if it is not possible for you—perhaps with the aid of friends—to send for distribution among our English-speaking pastors of all denominations say 500 copies of your book? This I know is a large request, but even 500 copies will not go half around. Still, if so large a gift is out of the question, any number will be gladly accepted. Can you not aid the entire Christian cause in Japan in this important way? Earnestly praying that you may be able to respond to this appeal and to help us thus in this great work, believe me, very respectfully yours, Sidney L. Gulick." Rev. Hugh Black, D.D., thought the book of such value to young ministers that he wrote an introduction to it for the publishers. Drs. Cadman, Gordon, Stimson, Fagnani, MacMullan, President Mackenzie, of Hartford Seminary, several professors of Yale Theological Seminary, and many others have praised it in highest terms and express the wish voiced by Dr. Cadman: "I wish that a copy could be placed in the hands of our young men everywhere." If you would like to have a share in sending these books send check to Mr. W. W. Hallock, care THE CHRISTIAN WORK, at once.

Never has Northfield been so thrilled in anticipation over the coming of a great speaker as this year, when Dan Crawford, the author of "Thinking Black," a book which has stirred England and America more than any other missionary book of this decade, was announced to speak during the general conference in August. He comes with twenty-two years of unbroken service to his credit in the wilds of the Garengauzi country of Africa. Coming without credentials and almost unknown, he has made an extraordinary reputation in England as one of the most captivating and original speakers who has ever stepped upon a platform. He was the first white man to tread David Livingstone's footsteps and conducted the funeral services at Ilala under the branches of the tree where the great missionary's heart was buried. He says he "has turned nigger" and "thinks black," having discovered all sorts of charms

in the soul of the black man. He wants to make out the case of the Bantus "who are sold for eighteen pence apiece." At the end of February he leaves America and goes to Australia, from whence he will again bury himself in the long-grass country, where the grass grows to three times the height of a man.

The following facts have been communicated to us by the Anti-Saloon League of Baltimore. In an accompanying letter the League informs us that this action is really due to the active antagonism of the liquor interests to this study of temperance by the students and their writing of essays against the liquor evil. This is not the first instance of this sort of antagonism. The facts furnished us are as follows: "The Baltimore Board of School Commissioners, by a vote of 5 to 4, has withdrawn its acceptance of 400 prizes, aggregating about \$2,000, for the best essays upon "The Effect of Alcoholic Drinks Upon the Human Mind and Body," because some of the members were angry at the Anti-Saloon League. They were angry because the League, after the Board refused to do so, supplied the children who asked for it with a scientific pamphlet to enable them to write intelligently, and then in fair dealing tried to let all the other children know that they could get this pamphlet free. The action of the Board constitutes a breach of faith with the children. It does not hurt the League, for the pamphlets were nearly all out and read. But it robs some 30,000 pupils of a chance at the prizes. In short, these members of the Board sacrificed the feelings and rights of the children, many of whom had already written their essays, to show their spite at the Anti-Saloon League. Those commissioners who voted in favor of the children and against having the prize offer withdrawn after the children had done all or a part of the work were Commissioners Delevett, Chambers, Biggs and Bibbins. Those who voted to take this money away from the children after it had been wholly or partially earned were President McCosker and Messrs. Fankhanel, Thanhouser, Joesting and Deems. It is claimed as an excuse for this action that the League was interfering with the schools. But the truth is that the League had agreed that the school authorities should have absolute control of the contest, leaving it nothing to do but write the checks for the prizes. Knowing that material would be needed by the pupils, it offered to print pamphlets without any mention of its own name even as offering the prizes and deliver them free of cost to the Board, leaving the League nothing to do but to pay the printer. In short, it offered to let the Board say what should be in the pamphlet and how it should be distributed, but this offer was refused, evidently in order to make the contest worth as little as possible. The date for handing in the essays was fixed before the house-to-house distribution could be made. The pupils overwhelmed the League with requests for the literature, and because of the action of the Board it had only the general edition to give out. Read the paragraph at the bottom of page 3, which is given as another excuse, and see whether the League could have said less in fairness to the public. This action shows: (1) That the liquor traffic has been able to reach its hand into the schools to choke off the most effective dissemination of the truth about the effect of alcohol. (2) That the liquor political ring of Baltimore, not content with defeating the local option bill, demanded that the children shall not have the chance to learn anything at school which may seriously hurt the business of the liquor interests, which finance the ring campaigns."

The foreign correspondent of "The Homiletic Review" calls attention to the fact that the cause of church union in Australia, which received a severe setback some time ago owing to the lack of popular enthusiasm, shows signs of advancing once more. This was inevitable, as the wasteful competition that marks the present relations of the churches in Australia cannot be regarded with complacency by any true lover of God's kingdom. A meeting of ministers and laymen recently held in Melbourne resolved to send an invitation to the leaders of all the churches to take part in a congress, with a view to appointing commissions to investigate and report upon (1) the united control of "home missions," so as to avoid overlapping and to regulate the establishment of new churches; (2) the standardization of college curricula; (3) the mutual eligibility of ministers. Whether corporate union is a desideratum or not, it is high time that these three fundamental points

—and the first most of all—be taken into consideration by all the churches in every land. Nothing cuts at the root of their influence so effectively as the spirit of competition and of mutual exclusiveness which marks interdenominational life to so damaging an extent. We hear of great forward movements in every department of missionary activity; but the first step ought surely to be an attempt to set our own house in order on the lines suggested for the coming Australian reunion congress.

The world's seventh Sunday School Convention, held at Zurich, was a remarkable series of meetings, consisting of a week's daily sessions. Sir Robert Laidlaw of London, who has served as British honorary treasurer of the association, was elected president for the ensuing three years, in succession to Dr. George W. Bailey, of Philadelphia, who presided at the convention here. An invitation was brought by two leading Japanese workers to hold the 1916 convention in Tokio, and was unanimously accepted. One hundred and seventy-five thousand dollars is needed for the work during the next three years, of which \$110,000 was reported or pledged at a single morning money-raising session. More than 2,500 registered delegates have been in attendance at the convention, representing every State and province of North America except Utah, New Mexico and Manitoba. Pennsylvania led with 175 delegates. Over fifty countries were represented. A letter from President Wilson was read at the convention. It said: "No study is more important to a child than the study of the Bible and the truths it teaches, and there is no more effective agency for such study than the Sunday school. It certainly is one of the greatest factors in our lives in the building up of character and the development of moral fiber, for its influence begins almost as soon as the child is able to talk, and continues throughout life. The Sunday school lesson of to-day is the code of morals of to-morrow. Too much attention cannot be paid to the work which the Sunday school is doing."

The President of the Japan Society of New York has received the following letter of thanks for what the Society has done in connection with the situation in California. The letter is signed by officers of the Nippon Club, the Japanese Mutual Aid Society, Japanese Y.M.C.A. of Brooklyn, New York Japanese Mission and the Japanese Christian Association of New York: "In behalf of the various Japanese organizations and societies here represented, it is our special privilege to express to you, and thru you to the members and friends of the Japan Society of New York, our most sincere appreciation of your constant endeavors to promote the better understanding between America and Japan. Especially do we wish to put on record our profound gratitude for the efforts you have hitherto exerted to find an equitable settlement of the controversy raised by the appearance and enactment of the Californian Alien Land Act. The strong support you have given to the course pursued by the President of the United States has deeply impressed us with the love of justice and high sense of patriotism by which you were actuated. For the cause you have grudged neither time nor labor. We have been the observant witnesses of your noble endeavors. Living as we do in the hospitable atmosphere of your great metropolis, and surrounded as we are by these thousand tokens of friendship, we are inspired with the hope that the present unfortunate dispute will soon be a thing of the past and will prove, when the storm is over, to have been a cyclone on a corner of the vast Pacific, which joins in peace and amity the two great nations on its opposite shores."

Editorial Brevities

The strange combination of letters at the head of the advertisement of books by the editors of THE CHRISTIAN WORK in last week's issue was not a letter puzzle, nor a charade, nor words in Hungarian or Slovak dialect. Neither was any sum offered by THE CHRISTIAN WORK for their solution, altho careful study will betray the fact that the letters for "Books by the Editors" are contained in the mystic words. One irreverent reader asked us if it was a "new wrinkle" in simplified spelling. As a matter of fact it was simply what the printers call "pi," and it got "pied" after it had left the proofreader's hands. The letters will appear in their proper place in this week's issue and hereafter.

The Sunday Evening Club, of Chicago, of which the president and leader is Rev. Clifford W. Barnes, a young Presbyterian minister, has been such a success that it has attracted national attention. The club holds two religious services every Sunday evening in Orchestra Hall. Its appeal is primarily to strangers and traveling men who are spending Sunday in the hotels; and thru its Committee on Church Affiliation it also seeks to interest resident non-churchgoers and to put such persons in touch with the Chicago churches. The first meeting begins at seven o'clock. This is a gospel song service and New Testament study, and has an attendance of more than 1,700. Close upon this comes the second service, which has an attendance of about 2,500. This is an inspirational and educational meeting, and is usually addressed by some speaker of national reputation. Many of the foremost clergymen of America and Great Britain, as well as men and women prominent in other walks of life, have spoken at these meetings. Over seventy-five per cent. of the audience are men. Music is furnished by a trained choir of eighty voices, a quartette of soloists, and the Orchestra Hall organ. Further information about this vital undertaking may be had from the executive offices of the club, 10 South La Salle street, Chicago.

The Lutheran churches of America excel in deaconess work—a peculiarly sympathetic branch of Christian activity. This is indeed appropriate in view of the great traditions of the German Inner Mission. There are now nine separate Mother-houses in the United States and the number of sisters has already reached 353. These labor, as parish nurses, in hospitals, in homes for the aged, orphan asylums, kindergartens, etc. The number seems small when compared with the 20,000 connected with the Kaiserwerth Mother-house—yet it grows steadily. Many of the American Mother-houses are imposing institutions, as that in Baltimore built at a cost of \$110,000 and the Norwegian Deaconess Home in Chicago, costing \$85,000. The Philadelphia House, with the Lankenau School for Girls and the Mary Drexel Home, is another important center. These successors of Phoebe, deaconess of the church in Cenchrea, manifest a truly sacrificial and ministrant temper.

The president of a New England college, a man of wide influence, gives this testimony: "My boyhood was spent in Port Henry, N.Y., a center for iron shipment and manufacture. Over near the roundhouse on the seven-mile ore-carrying railway, and not very far from the Delaware and Hudson yards, was a Railroad Y.M.C.A., with a reading room below and a place for prayer meetings upstairs. I was then a regular passenger on the foot-board of a jimmy car to my apiary up at the first Y on the ore-carrying road, and naturally fell in with railroad men. I was taken by one of them, whose wrists were all smooth from holding the throttle thru a mile of forest fire, to the prayer meeting. There I made the decision which led me at length into the Christian ministry and to the ministry of young men and women in a Christian college. I had a Christian home; my father was a Presbyterian minister; but as a matter of fact, I owe the great decision of my life to that little Association."

Christians ought to be ambitious. They ought to covet the best gifts. Because the world ambition has been stained it does not follow that it is a word to be discarded. There is such a thing as Christian ambition. One can be genuinely ambitious and not sin. He can desire to rise high without infringing on the rights and liberties of any. In the world of the spirit there is room enough and to spare. Spiritual prizes can be won by all, and no one need be left out. We can be ambitious to be quiet, and we can desire earnestly to be well pleasing to God. We can all win crowns, and when we get ours, no one will feel defrauded or have reason to think that our success made victory more difficult for him.

The call to the churches to observe the first Sunday in September as Labor Sunday has gone out from the Federal Council of the Churches of Christ, and there is every indication that the Sunday will be much more widely observed than ever. Any pastor wishing to find assistance for preparing sermons on the church and the working-man or on the application of Christian principles to the relationships of labor and capital can secure valuable literature by writing the secretary, Dr. C. S. Macfarland, 215 Fourth avenue, New York city.

The International World

A Survey of the Religious and Social Progress of the World

Conducted by Mrs. Elmer Black

The Church Militant: New Style

[We are reprinting this editorial from "The Nation," one of the leading weeklies of London. It is very significant that the following striking words should have appeared in this paper rather than in a church paper or religious journal. Notice the closing sentence: "Militarism is the natural foe of the Christian Church, and with its decay and disappearance a new era for humanity will begin."—M.B.]

The new president of the Free Church Council, the Rev. Alexander Connell, delivered a very stimulating address to the delegates at the annual meeting at Newcastle, taking as his subject, "The Nation and Its God." It is a great theme. The God of a nation is the highest ideals, the deepest obligations, which penetrate its common mind and determine its attitude toward its own citizens and the surrounding peoples. In the western world the official exponent of these ideals and obligations has for many centuries been the Christian Church. But Mr. Connell thinks that this ancient organization is losing its old authority, and that the official heads of it shrink from the problems implacably confronting us in contemporary life. This decline of power at the center is inevitably accompanied by a corresponding decline of power at the extremities, and the lay members of the Christian Church are not only decreasing in numbers, but declining in vitality. It would be a matter of comparative indifference if this shrinkage of the Church were confined to a mere diminution in numbers, so long as the life within the Church itself remained virile. A small community dedicated to high purposes—to the criticism of material life and the exposition of the life of the spirit—is far more valuable to a nation than a great established association of individuals without a soul. But when an institution is not only diminishing in numbers, but also in vitality, it is impossible for it to speak to men in a language they will consent to listen to.

Is not the declining vitality of the Church, which Mr. Connell deplores, a plain consequence of the fact that it has lost or is losing belief in its essential principles? One of the characteristic ideas of the Christian faith is a belief that war-making will yield to the ideal of peace among the nations. It is a universal, not a national religion, and the image under which the Christian God is presented to us is not a national or a tribal Divinity, but the Father of mankind. A principle such as this is not a Utopian sentiment; it is part of the core of Christian belief; and if a church is Christian in conviction as well as in name, it will unflinchingly apply this principle to relationships within the family of nations.

Yet we find the chief literary organ of the Church of England, the "Guardian," twisting the famous words, "Blessed are the peacemakers," into a plea for conscription. In its editorial columns it preaches the Gospel, not according to Jesus, but according to Lord Roberts. It even complains with some bitterness that this new evangel has been insufficiently helped by the Church, that the Church is as indifferent to its message as the nation itself. The Church, it suggests, has no words of rebuke for those who, oppose the process of placing the youth of the nation under the rod of the drill sergeant, and hiving them in barracks where they learn what we all know they learn. When the professional soldier stoops to the arts of the demagogue and fails, the Church, we are told, in words intended to bring the blush of shame to every Christian cheek, "remains a silent witness to the apathy of the people." "Allah is Allah!" shouts the organ of the religion of sweet reasonableness, and "Bobs," we suppose, is his prophet. Thus is the State Church invited to assist and promote the de-Christianization of the nation.

In a recent debate in the House of Lords the Bishop of Oxford, Dr. Gore, told that exalted assembly that the Church of England was not the church of the poor. It is truism; but it has raised a hornet's nest about the Bishop's ears. Is it ever likely to become the church of the poor as long as its official organs turn their backs upon its cardinal truths, and impudently traverse the facts about

the lives of the work-people with the suggestion that they have little to do but shout at football matches and eat sweets at picture palaces? What are those lives? Church workers in London or Manchester could tell the "Guardian" of thousands of children who leave our schools at a very tender age and spend the rest of their existence (sometimes under wretched conditions) in the factory, the warehouse, and the workshop. They could speak of young men coming by thousands to our evening continuation schools so worn out that they cannot seize the opportunities of this late and only half-effectual form of education. At no time in our history has the youth of the nation been so devoted to the task of self-improvement and self-discipline as to-day. But the only discipline which the conscriptionists are prepared to recognize is the discipline of the drill sergeant and the barrack yard. What is the poisonous flower of that discipline when active soldiering is exchanged for playing at soldiers? At the end of every war an outburst of lawlessness, brutality and crime.

If the Christian Church, whether it calls itself a Free Church or an Established Church, wants to reacquire moral authority in the nation, it must be true to itself. The doctrine of a nation in arms—the doctrine that the highest service a man can render to humanity is service as a soldier—is alien from the Christian conception of the world and of life. Christianity came in to uproot it, and the early Church came near to achieving that end. It is the doctrine of Mohammed, not the doctrine of the Gospels. And it is not a negligible fact that the man who at the present moment is most actively engaged in preaching it has spent most of his life among Mohammedans. Nothing would do more at the present moment to rehabilitate the Christian Church in the minds of the masses of the people than if it were known to stand for the great advance of humanity which awaits us when international peace is established. The burdens of military service and military expenditure make it difficult to achieve any appreciable amelioration of the people's lot. The weight of these burdens stands between them and a civilized existence. Of all the services to the world which the Church is able to render, there is not one to be compared with this. But it is a service which wants courage and faith in those who aspire to perform it, and ministers of the Established Church find it especially difficult. After seven years of Liberal government hardly a Liberal bishop remains upon the bench; and the reactionary element in the Church was never so strong. But the Free Churches are unhampered. They have great traditions of "national service" in its highest sense behind them. But neither can they afford to live on the past. Either, as Mr. Connell warns them, they must discern the sign of the times, or they will die of the moral indifference or the moral perversion which attacks the kind of Anglicanism that finds expression in this article of the "Guardian." Militarism is the natural foe of the Christian Church. And with its decay and disappearance a new era for humanity will begin.

Sunday Observance in Germany

[For a long time Germany has been agitated over the question of Sunday observance. On the one side are the church people (the government sympathies are with them), and on the other side are the non-churchgoers, and the Jews, who have been working for years against any Sunday legislation. We give here the latest news of the controversy in a letter to the London "Christian World" by its Berlin correspondent.—M. B.]

When the recently-elected Prussian Diet meets, the government intend to lay on the table of the House a bill providing for the better observance of Sunday. The existing laws in this direction are regarded as too lax and as affording too much scope for the secularization of the day. The Jews and their powerful press carry on a sustained campaign against the prevailing restrictions, and advocate complete liberty in the observance of the day. Let those, they say, who believe in the sanctity of the first day of the week

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The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

The Hague Again the Center of the Nations

Twice has The Hague assumed international importance. The first was in 1899, when at the call of the Czar of Russia the nations of Europe and the United States met for the First Hague Conference on International Peace. The Conference opened on May 18, and for several weeks the representatives of these nations were together trying to find a beginning of a new way among nations. They did more than find a beginning, altho that would have been much, for it was the first time they had been together. They passed several resolutions commending arbitration wherever possible, and set the world to thinking about arbitration and international courts as it had never thought before. But its great act was the establishment of a tribunal of judges to which any two nations could go with a dispute and have it tried before a panel of judges selected by the two nations from the whole tribunal.

In 1899 The Hague was again the center of the nations, for the Second Hague Conference was convened there. I had the pleasure of visiting The Hague during the Second Hague Conference, and it was a very memorable event for me. I had been there once before, and at that time had visited the House in the Woods, the old palace



HOUSE IN THE WOODS WHERE THE FIRST HAGUE CONFERENCE MET.

where the First Hague Conference had convened, in the circular room so gorgeously decorated by the pupils of Titian. The room will always be memorable as the scene of the first conference of nations to establish the new order of justice that is soon going to supplant the old order of brute force among the peoples. The house is surrounded by a great park with drives and walks, in which the Dutch people picnic Sunday afternoons and which is always cool and restful. The thing an American immediately notices in the parks of Holland and Belgium and in some forests of France is the difference in the trunks of the trees. In this park at The Hague, for instance, all the trees are covered with a light, vivid, green moss from the ground up to the first branches. This imparts a greenish hue to the woods unknown in American parks or forests. One walks or drives thru this beautiful park in going out to Scheveningen from The Hague. Scheveningen is a famous watering place, a little over two miles from the city, and facing the North Sea. It has a famous beach and a row of palatial hotels, where many delegates to the Second Hague Conference live during the long sessions. There is a great concert hall, where every morning and evening the Berlin Philharmonic Orchestra of seventy men discourses classical music. At the west end there is the old fishing village, where, in spite of the encroachment of the fashionable resort upon them, the women still keep to their primitive ways and wear their bonnets of brass and lace.

The Second Conference was held in the Hall of the Knights, the old Parliament House of Holland. It was a famous room many years ago, for here some of the great debates of history have taken place. But it is more famous now, for here, for the first time, "all



HALL OF THE KNIGHTS WHERE THE SECOND HAGUE CONFERENCE MET.

the world was together in one room." It was Mr. William T. Stead, the famous and lamented editor of the London "Review of Reviews," who used these words to me. I reached The Hague on a Friday afternoon. I immediately sought out Mr. Stead, whom I knew well, and the first words he used were these. He was glad I had come just then, for there was to be a gathering the following evening of all the delegates, and I could see something no one had ever seen before in all history, namely, "all the world in one room." For at the First Conference only the nations of Europe and the United States had been invited. At the Second Conference South America and Asia had been included, and so all the world was there. The next night I saw them, the delegates from every nation, together for four hours.

This would have been a great achievement in the history of mankind; during the four months in which they stayed together much was accomplished. The three great gains were: First, the unanimous vote to establish a permanent court of nations as soon as possible; secondly, a two-thirds vote in favor of a general treaty of arbitration covering all questions, except those of vital honor; and the Porter bill, where nations agreed to try arbitration in the adjustment of debts before attempting to collect them by force. The court is now in process of constitution, and the Third Hague Conference will no doubt devote much time to this difficult problem of how to create a court of nine judges which shall be fairly representative of forty nations. The signing of arbitration treaties received a great impulse from this Second Conference, and our then Secretary of State Root negotiated twenty-four limited treaties with other nations, and no doubt President Taft got much inspiration from this gathering to propose his unlimited treaties with Great Britain and France. The question of a considerable delay



THE PEACE PALACE AT THE HAGUE.

before two nations declared war that the question in dispute might be carefully investigated, which is the unique feature of the proposals recently put forward by President Wilson and Mr. Bryan, was discussed at The Hague.

I greatly enjoyed seeing the delegates on the streets and at the hotels. There were the Chinese, Turkish and Japanese delegates, representing the great East. The Turkish delegate belonged to the old régime, for this was before the Young Turkey party had come into existence. The delegates from Hayti and San Domingo were as black as the blackest negro of our Southland. But they and their wives were accorded the same social standing as that of the white races. It raised the question in my mind whether, if our negroes had a country of their own, of which they were citizens, we would not accord them the same social rank we do all other races. Is it not the fact that they have been slaves which unconsciously determines the feeling of those who ostracize them socially? The South American delegates were very interesting. They were brilliant, spoke French as fluently as the French delegates themselves, and their wives were wonderfully gowned and bejeweled at the receptions I had the pleasure of attending.

And now this summer The Hague is the center of the nations again. For here, on August 29, the new Peace Palace is to be dedicated; from August 22-24 the International Peace Congress meets, and from September 3-10 the Interparliamentary Union holds its sessions. Delegates will be there from all the nations except from the Balkan States. They have disclaimed all civilization, and will have no share in the great cultural, religious and international affairs of Europe for many years to come. The Peace Palace has been built by Mr. Carnegie to house the Permanent Court of Nations, furnish halls for The Hague Conferences, and rooms for the establishment of libraries, museums, keeping of records and chambers for international organizations of all sorts. It is built of beautiful stones and marbles, and is Dutch enough in its architecture to harmonize with the surroundings, while yet keeping its international character. An interesting thing about the palace is that the different nations have all made contributions toward its furnishings; Italy sends rare marbles, other nations rare woods, Switzerland a wonderful clock, and so on, each nation giving some of its peculiar products. Many Americans are to be present on August 29, which is as it should be, for the palace is the gift of an American.

FREDERICK LYNCH.



Urgent Eastern Question

By Chancellor Henry Mitchell MacCracken, D.D., LL.D.,

Chancellor-Emeritus of New York University.

III.

CHINA.

Between my first visit to Japan, including Korea, and my second visit exclusively to southern Japan, I spent two months in the empire of China. My entrance to China was at the city of Antung, on the Yalu River. The governor, called in Chinese the taotai of Antung, had heard something, I know not what, of a party coming from the capital of Korea under the convoy of a Japanese official, and as guests of the Japanese authorities. Hence, as we reached the bank of the Yalu, expecting to be taken to a Japanese tavern on the Korean shore, we were met by a courteous Chinaman, who said: "You are to be the guests to-night of the governor of Antung, whose steam launch is waiting for you on this side of the river." It was most welcome hospitality. Similar hospitality was given us three days later by the Chinese governor in the city of Mukden, the capital of Manchuria, where we were met at the station by a mandarin of next to the highest order and provided for, without expense to us, at the best hotel, with carriages and with mandarin escort during several days in that city. Yet we observed this strange fact: While we were guests of China in the walled cities, we were guests of Japan, without expense on our journeys between cities. Our Japanese escort, who took charge of us in the capital of Korea, remained with us so long as we traveled on the railway, which is owned by Japan since it was captured from Russia, and patrolled entirely by detachments of the Japanese army. If I were to tell of nothing else save this divided jurisdiction, it would demonstrate that there was urgent need of a Chinese revolution in order that there might be a government of China competent either to maintain an undivided rule in the vast region of Manchuria, or,

what is more likely to occur, to transfer that part of Chinese territory to the rule of Japan. This brings me to the urgent question regarding China, which ought to come home to American citizens. The question is this: Is not our Washington government guilty of a serious shortcoming in postponing the recognition of the republic of China?

I found I had taken the right road to China, because the city of Mukden is a miniature Peking. It was from this region that the Manchu conquerors entered China. I visited, a few miles out from Mukden, the mighty tombs of the ancestors of the Manchu dynasty, whose rule was terminated the other day. The streets and architecture of the smaller capital are repeated in Peking. So are the striking costumes of the women and the Tartar wagons. We were glad to find the last named vehicles displaced by good railway trains when we journeyed from Mukden to Peking with three stops in as many interesting cities which lie between, including Port Arthur and Dairen. One of the earliest impressions given me in China was in favor of the man who is now acting president of the Chinese republic, Mr. Yuan Shi Kai.

I was making, soon after my arrival, an address before one of the American colleges; where I was met by the man who is easily the greatest foreigner in China, the American Dr. William A. P. Martin, who has passed his eighty-fifth year and has spent over sixty-two of these years in China. He came to me after the address, asking me to be his guest, "but not on to-morrow," he said, "for I have an engagement with the son of Yuan Shi Kai. Have you heard that name?" he inquired. I replied "Yes," that I believed that he was one of the statesmen of China. Straightening himself out, the octogenarian, with greatest emphasis, declared, "Yuan Shi Kai is the only statesman of China." The impression of that declaration, and what he said to sustain it, has remained with me. It has been a strong support of my belief, ever since Yuan Shi Kai declared for the republic, that the republic would endure.

Yuan Shi Kai is the president of the republic of China, holding the office by the virtual consent of four hundred millions of people. Yet the United States Government has neglected for a year to acknowledge the republic of China. A year ago this month Congressman Sulzer, now Governor of New York, introduced into the House of Representatives a joint resolution congratulating the people of China on their assumption of self-government. It was adopted in the House three days later. Some weeks after this, Senator Lodge reported to the Senate a concurrent resolution for adoption which included the resolution passed by the House with slight changes. The resolution is as follows: "Resolved, That the United States of America congratulate the people of China on their assumption of the powers, duties, and responsibilities of self-government, and express the confident hope that in the adoption and maintenance of a republican form of government the rights, liberties, and happiness of the Chinese people will be made secure and the progress of the country insured." This was agreed to as a concurrent resolution by the House on April 16, 1912. So far as I am aware, this is the only action taken by our government as to the republic of China.

During my stay in Peking in the autumn of 1910, several events took place which were prophecies of great changes in that land which had been so long opposed to change. Nobody, however, foresaw the precise when and where of the expected revolution. Nevertheless, while crossing the Pacific Ocean in July, 1910, I had been told by President Anderson, of the Soochow University, an American from Tennessee, supported by the American Southern Methodist Episcopal Church, that the people in this region were on the verge of revolution. His region included the greatest city between Shanghai and Nanking. He believed that somewhere in the valley of the Yangtse, should the harvest of that year prove a failure, an insurrection would begin. The harvests, fortunately, were good. While he was right as to the locality where the revolution would break out, it did not occur until more than a year after that time, and not until my good and great friend President Anderson had been stricken down with a fatal malady. His warning led me to be on the watch in China for premonitions of political change.

I had been in Peking only a few days when I heard of the approaching meeting of what I will call the First Continental Congress of Eastern Asia. The daily Peking newspaper printed in English mentioned that it would meet in the government law school building, but that none but delegates, not even a single newspaper

reporter, would be granted admission. I resolved that if I could not see the Congress, I would try to see the thing that was next to it. In an enclosure adjacent to the law school building where the congress was to meet was another government building, established for a school of business. I may say that these two school buildings were under different departments of the Chinese government, and neither of them was any part of the so-called Imperial University, which up to that date had consisted of nothing more than what we would call a college faculty of arts and science, with but very little science. Since my business in China was to visit schools, I fixed the morning when the Continental Congress was to meet to inspect the adjacent institution, whose building overlooked the meeting place of the congress. I saw enough to repay me, tho I saw merely the frame in which the portrait of a new Chinese republic was to be placed. I saw the carriages carrying members of the congress thru their gate. I saw a squadron of the modern cavalry of China, equipped much like our own cavalry, trotting briskly along the street a few yards from the window of the classroom which I was visiting, on the second floor. They escorted a solitary coach, which I was told was the coach of the regent of China, the uncle of the Emperor. Not more than a hundred or so of cavalry soldiers were before and behind and on either side. No great crowd was gathered, and there was no excitement as they entered the gate of the law school inclosure. I waited where I was, and in less than thirty minutes the gates of the congress inclosure were again opened and the cavalry squadron and the coach occupied by the regent reappeared and the horses trotted briskly by on their return to the so-called Forbidden City. This walled inclosure is situated in the midst of Peking, very much as Central Park is situated in the Borough of Manhattan, but it is surrounded by immense walls and gates that have come down from ancient times. The official announcement was made in the daily papers the next day that the regent had declared the Congress of China lawfully opened. This congress, which had at its first meeting no permission to do anything more than talk, nevertheless helped to advance the cause of the revolution by their insisting that the regent should consent to call a second congress, which would have power to make laws and execute them.

A second occurrence which happened while I was in Peking was described to me by a journalist of high position under a pledge of secrecy. I mention it now for the first time. He had been invited to a secret conference with a brother of the regent of China, and consequently an uncle of the boyish Emperor. In this interview he had been plainly told by him that the Manchu princes were foreboding an outbreak against the continued domination of China by their family dynasty.

The third symptom was the eagerness of the Chinese to hear the addresses on any subject that seemed to come near politics. I was invited by the head of the American college for women to make an address upon the birthday of Confucius to Chinese students from all the colleges of Peking. It was to be held in the spacious chapel within the inclosure of the Women's College. A high mandarin who had important responsibilities for government education was to speak first. My own address was to be interpreted by an American in the United Christian College of Theology. He notified me that he would come to obtain an oral outline of my address. I replied that I would write out my speech and let him have my manuscript. By the help of Mrs. MacCracken I did better for him than I promised. I furnished him with a legible copy of my almost illegible notes. He said he had never been able to interpret so comfortably. His copy was also sought for by the daily Peking News, and was printed in full the next day. After the meeting, I inquired of Professor Lowrie, my interpreter, what the mandarin had talked of in his address of an hour. He replied that he was too busy in making a Chinese translation of my manuscript to pay much attention, but after the mandarin had talked a half an hour he had listened a moment, to find that he had brought his history of Confucianism down only to a hundred years before Christ. The most notable thing of the entire occasion was the one fact that nearly a thousand Chinese students, including, I was told, not only the students of mission colleges, but of government schools and the Imperial University, were in attendance and listened patiently to an American. One of the Imperial University professors told me afterward that he had distributed copies of the

Daily News, which printed my speech, as the text-book for a lecture that week to one of his classes. A similar incident was an invitation from the energetic American secretaries of the Peking Young Men's Christian Association to speak on recent civic reforms in American cities, and especially New York city. Since their auditorium was an old room, holding less than a hundred persons, the public invitation was given to none save Chinese young men who could understand English. Nevertheless, more were in attendance than the hall could accommodate. This address also was printed in full by the Peking Gazette. The building where I spoke is to be replaced by a new Y.M.C.A. building, whose cornerstone was laid last year by no less a person than the president of the republic of China, Mr. Yuan Shi Kai.

Another premonition of change in China while we sojourned in Peking was the notable welcome given about forty chamber of commerce delegates from the eight or ten chief cities of our Pacific coast. One-half of them had each his wife with him as a fellow-traveler. They were a body of American citizens that fitly represented our best traditions. The government authorities were generous enough to include a few other American travelers in the hospitalities offered, by which courtesy admission was offered us under the best auspices to the summer palace, also to the winter palace in the Forbidden City, the former home of that remarkable ruler, the late Empress Dowager; also a day's excursion by special train to and from the Great Wall of China. These delegates from America had already been welcomed by the business men in the principal cities thruout their journey of nearly a thousand miles thru the middle of China, far up the Yangtse Valley, and from thence by railway to Peking. The same route by which they had come northeast from Hankow was chosen by us to go in the reverse direction. We were fortunate in having as a fellow-traveler a native of New York, a West Point graduate who, on account of a wound received in the Spanish War, was on the Army retired list after distinguished service. He had become Commissioner of Forests for the whole of the Philippines, and had come north with his wife on a brief vacation. As we traversed day and night the dull, bare Chinese landscape, he burst forth with the expression of a desire that the task of introducing scientific forestry in China might be put in his hands under the care of a strong government. At a later day we found that the German government of the little colony of Tsing Tau had already, in ten years, done a little in demonstrating that the bare hills of China could be beautifully covered by young trees. Meanwhile, the Chinese government had made a contract for the great timbers wanted for the tomb of the recent Emperor to be sent to them from the vast forests of the Philippines.

In all, besides the great dependency of Manchuria, I saw, out of the eighteen provinces of China proper, only eight provinces, or not quite one-half. From the most western of these, Hoopeh, which extends more than fifteen degrees west of Manchuria, we have had at the Heights as our guest for a few days this winter the librarian of the American college, which serves the great central city of the interior of China, which is indeed a composite of three cities placed at the confluence of the Yangtse and Han Kiang Rivers, where are more than a million of people. She told us that she had heard the first shots of the recent revolution, of which the first battle was fought not far from Boone University, on the south side of the river. We felt that we almost had seen that first outbreak of the new movement. When two of her associates of the American faculty thought it their duty to go, after the battle broke out, to find and bring home two American teachers working in a distant part of Wu Chang, they were forbidden to proceed by the revolutionists because of their cannonade. The commanding officer finally consented to suspend the firing of his guns for a brief period until they could bring their friends back thru the lines.

This was but a year ago. I must go back to name an event of a little over two years ago, which to me was also a prognostication of change. This was the first general athletic meet ever held in the empire. While on my way down the Yangtse River, which carries great steamships, I stopped at the ancient capital of Nanking, some three-fourths of the distance to the ocean from the triple city which I have named. Here we found the first great in-

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Egypt—Its Charm and Its Antiquities

By Rev. Charles E. Jefferson, D.D.

Our Sabbatical journey ended with Egypt. It was a fitting climax. It is well always to end with the best. For charm there is no country equal to Egypt. We stayed forty days and forty nights, and the fascination was still for us unbroken. Our trip began with Ireland, where it rains all the time; it ended in the valley of the Nile, where it never rains at all. At least that is what they say, but one can never believe everything he hears. It rained the next day after we arrived in Cairo. This may have been a slip, however, for the performance was not repeated. There are places between Cairo and Assuan where it is easy to believe that no rain has fallen since the days of Rameses II. The dust is the dustiest dust that ever blew into a human eye or throat. The very dust has turned to dust. You have dust raised to the second and third power.

Egypt is delightful because it is unique. There is nothing else like it on the globe. Everything there is novel to the Occidental eye, and for a long time the traveler feels like a boy at a circus. Everybody is dressed up spectacularly, and is engaged in doing interesting stunts. First of all, the river casts a spell upon the spirit. This is partly because of its history, and partly because it is just the sort of river which a man on a vacation likes. It is a lazy, good-natured stream and bends and winds in a most leisurely and indolent manner, as if fully conscious that it has all the time there is. And then the steamer does not go up the center of the river, but it saunters from bank to bank in a lazy, zig-zag course, as if desirous of making the distance up to Assuan just as long as it is possible to make it. To add variety to the voyage the steamer sticks now and then upon a sand bar, and some travelers have been so

unfortunate as to remain stuck for as long as two days at a time. The first time we struck the bottom I supposed it was the fault of the helmsman, but was informed that the Nile is a sly and wily stream which is ever changing the contour of its bed. One of its tricks is to detain the tourist as often and as long as possible. To make the voyage still more like linked sweetness long drawn out, the boat ties up to the bank soon after sunset every evening, and does not start again till early morning. For mortals in search of rest and pleasure, there is no river like the Nile. The Hudson is beautiful, but it is too short. Before you have gotten settled comfortably in your steamer chair they put you off at Albany. The Mississippi is long enough, but historically it is tame. One would die of ennui in drifting from Minneapolis to New Orleans. The Rhine is both long and historically interesting, but it flows thru a region not unlike the country which we have at home. The Nile is not only long, and rich in historic memories, but it carries the traveler thru

a country unlike any other in the world. Egypt is really nothing but a river and its banks. It is a strip of Eden lying between two embankments of sand. All the way from Cairo to Assuan one has the Libyan desert on his right and the Arabian desert on his left, and whatever there is of Egypt is outspread before his eyes. It is six hundred miles from Cairo to Assuan, and to make the journey up and back consumes three weeks. This allows time to see all the temples, and gives a three days' stop at Assuan, and a four days' stop at Luxor. In order to widen our experience we combined river travel with the railroad, going from Cairo to Assuan and back to Luxor by boat, then from Luxor to Cairo by rail. From the railway train one sees the country at a somewhat different angle, and certain features are brought to view which escape one on the deck of the steamer.

But the people are more interesting than the river. Indeed, it is the people who make the Nile entrancing. They are nothing if

not picturesque. They stand or sit upon the river bank as if they were arranged for a tableau. In comparison with them we Americans dress like Quakers. They have an abundance of color not only in their raiment, but also in their skin. The Egyptian sun has had a long time to work on the human complexion, and he has done a thorough job. Nowhere else can one find a richer variety of browns, or a more variegated display of blacks. It is a mistake to imagine that white is the only proper color for the face of a human being. Nature is a great artist, and some of the handsomest of her faces she fills full of color. After living a while with these richly tinted specimens of humanity I began to feel that I belonged to a faded and anaemic race.

The chief occupations of the Egyptians so far as my observation went were drawing water and selling antiquities. It is amaz-

ing how ancient and abundant these relics are. I frequently had curios offered me that were made soon after the creation of the world, but I never bought any of them because I had no room for them in my trunk. Mummy beads and scarabs are more abundant in Egypt than Mayflower furniture is in America. These antiquity dealers were waiting for me when I arrived in Cairo, and I found they were waiting for me everywhere I went. How they knew I was coming I cannot imagine. But the most interesting men in Egypt are the drawers of water. They are a prominent and invaluable part of the nation. It seemed odd to see men doing in Egypt what we allow God to do at home. Here in America the Almighty draws the water and pours it down upon the fields, but in Egypt all this must be done by animals and men. At home the machinery moves so noiselessly we never notice it, but in Egypt the machinery creaks, and the sound of it is always in your ears. From Cairo to Assuan the river banks are lined with Shadoofs and



CAIRO, WITH THE MOHAMMED ALI MOSQUE.

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BEDOUINS, NEAR KAREK, SYRIA.

(Copyright by Underwood & Underwood, New York City.)

Sakiyehs—well sweeps and water wheels—and the music of them is one of the memories which every traveler brings home. I do not know how many women there are in Egypt, but I think I must have seen most of them with water jars on their heads. Every one of them looked as beautiful as Cleopatra as they appeared to us walking along the elevated river bank, graceful and statuesque, silhouetted black against the amber Egyptian sky.

Of course, we had our disappointments. When one has read all his life about the crocodiles of the Nile, he naturally wants to see one when he goes to Egypt. But there is not a crocodile visible along the Nile for a thousand miles from its mouth. I saw some mummied ones, but they had been dead too long to be interesting. The hippopotami are also conspicuous for their absence. We have more hippopotami in our Bronx Zoological garden than I saw in the whole of Egypt. I was somewhat surprised to find the camel such a surly beast. I never knew that it is his constant habit to scold and swear. He has a deal of human nature and does not like to work. When he is being loaded he keeps up a constant grumbling, and while I could not understand his words, I felt certain it was billingsgate. He has a remarkably meek and saintly expression of the face, but I came home convinced that he was a demon. Like certain men and women, he looks meeker than he is. It is an error to suppose that you can read an animal's character by looking at his face. Our only embarrassment in Egypt was our inability to talk about the weather. Weather is not talkable unless it is changeable, and in Egypt the weather in January never changes. One cannot amuse himself by wondering one day what the next day is going to be like. He knows that to-morrow will be precisely like to-day. It is provoking to have all days alike. It gets at last on one's nerves. Not to be able to speculate whether or not it is going to rain is a curtailment of one's privileges. I felt that certain capacities in me were in danger of becoming atrophied. For instance, I could not feel glad that it did not rain. I was unable to feel grateful that the weather allowed us to carry out our plans. It seemed absurd to make out a program for a whole week ahead and be absolutely sure of being able to carry it out. Even the Scripture seemed to be contradicted by the heathen disposition of this country. We are told in the Bible not to boast of to-morrow for the reason that we do not know what a day is going to bring forth. That may be true in some countries, but it is hardly true in Egypt. One always knows what a day is going to bring forth. It is going to bring forth a lot of sunshine with no clouds at all. I was especially embarrassed in making up my diary. It has always been my custom to keep a record of the weather. Even when I have had nothing else to write, I have been able to make meteorological observations, but in Egypt my occupation was gone. For a few days I wrote, "Fine weather," and then I got ashamed of myself and quit it. What is the use of making comments on the weather when the weather is every day the same?

The ancient Egyptians did not make a favorable impression on

me. To be sure, I saw only the mummies of a few of them in the Cairo museum, and the pictures and sculptures of a few of their artists in the great temples. From what one can glean from the temples, it would not seem that their civilization was of a high order. The fashion of putting the heads of animals on the bodies of their gods and goddesses does not commend itself to the modern mind. Chiseling magnificent sarcophagi out of black marble for dead bulls does not increase our admiration for the men who did it. I noticed that Pharaoh when he was represented on the wall of a temple usually had a victim by the hair of the head ready to brain him, which made me question the extent of his own cerebral development. I also noticed that the kings had a habit of making themselves colossal and their wives small, a trait which did not raise them in the estimation of the lady members of our party. The Pharaohs were undoubtedly opposed to woman suffrage. In certain respects, however, the ancient Egyptians were quite up to date. Many of the women wore hobble skirts, and at least one of the most famous of the queens did her best to dress and look like a man. Egypt was once a world power. She prided herself on her armament. She aimed to keep the fighting edge. As one wanders amid the mounds of Memphis and Thebes, he cannot help thinking of some one who said, "All they that take the sword shall perish with the sword."

Alexandria and Port Said are interesting, but the queen of Egypt is Cairo. In Cairo there is always something going on. It is a city of processions. One minute it is a funeral procession, a few minutes later it is a wedding procession, and I often found it difficult to tell one from the other. Everybody seemed to be having a good time no matter what the procession was about. Even a funeral is so showy and picturesque in Cairo that one feels that death has been robbed of half his victory. We saw the funeral of the last surviving widow of the predecessor of the present Khedive. It was an elaborate and impressive pageant, Orient and Occident blending. It was a great day in Cairo when the holy carpet was brought back from Mecca. All the high dignitaries of the government, ever so many soldiers, and an immense multitude of spectators participated in the gorgeous function, and one felt even though he did not know what it was all about, that some august and momentous business was being transacted. The most thrilling of the Cairo processions was one in which a company of Persian zealots, dressed in white, slashed their skulls with swords as they marched, the blood flowing over their faces and over their robes until they looked as though they had emerged from a slaughter



COLOSSAL MEMNON STATUES AT THEBES.

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house. The houses all along the line of march were crowded from cellar to roof, and the whole city was stirred by the barbarous and revolting spectacle. Far more entertaining was the camel race at Assuan. The camels seem to be fond of racing. At least it was hard to keep them on their knees till the signal was given, and the way they managed their unwieldy legs indicated that they had a genuine ambition to win. One has no idea of the length of a camel's legs till he sees him in a race. It seemed so easy for the men in this race to ride a camel, that I later on mounted one myself. I am constrained to say that if one is seeking comfort, it is better for him to let the other man do the riding. But in spite of the jolting, a camel ride over the desert is worth while. No one who has ridden from Sakkara to the Mena House at Gizeh will ever forget the day on which he did it, and no one who has gone for several miles into the desert and returned to the pyramids at sunset from the Libyan sands will ever admit that one who has never done this has seen the pyramids at their best.

Everyone who goes to Egypt is expected to climb to the top of the Pyramid of Kheops, and so we did it. One does not deserve much glory for doing it, for each climber has three Arabs to assist him, one holding each hand to pull him, while the third comes behind as a booster. With three such assistants it is easier to go up than to stay down. It is wonderful what a contrast there is between this pyramid as it appears in a picture and as it really is when one is climbing it.

We visited the great University of Cairo, which is said to have an enrollment of over ten thousand students. I did not see that many present, from which fact I inferred that the Moslems have adopted the Christian custom of "cutting." After scrutinizing the books and the methods of instruction I decided that our American universities are on the whole preferable. I do not know just what the university teaches at present in regard to the relation of the earth to the sun, but a few years ago, when Lord Kromer asked the president of this university whether the Ptolemaic or Copernican system was taught, the president replied that he was not quite certain, that there seemed to be a difference of opinion on the matter, some nations preferring one and others preferring the other.

We visited the Sphinx on Christmas eve in order to commune with it in the light of a full Egyptian moon. But the communion was hardly satisfactory owing to the interruptions of camel boys and guides, who have a fashion of talking all day, and all night too. The Sphinx has often been accused of silence. I now know why he says nothing. He is surrounded by Arabs and cannot get in a word edgewise. A game of golf at Heliopolis convinced me that one can play as badly abroad as at home. One carries his habits as well as his disposition from one land to another, and an improvement in atmospheric conditions is not sufficient to overcome native defects either in driving or putting. Napoleon's soldiers fought all the better because forty centuries looked down upon them. I seemed to play all the worse because of their impertinent gaze.

But the most important men now alive in Egypt are the English engineers and the American missionaries. Between them there is no telling what can yet be made out of Egypt. The way in which England has built up the material prosperity of Egypt reads like a fairy tale. It is one of the magical pages of the story of English achievement. The great dam at Assuan is one of the wonders of Africa, no less a marvel than the temple at Luxor or the ruins at Philae. By the scientific manipulation of the waters of the Nile, Egypt is on the way to national wealth. Her cotton crop is already worth one hundred million dollars a year, and the value of real

estate in many places equals that of Western corner lots at the height of a boom. But even more wonderful than the work of the engineers is that of the Christian preachers and teachers. They are in all the large cities, and they are planting seed whose harvest will be more valuable to the world than the largest crop of cotton. The boys' college at Assiut and the girls' college at Cairo are sending into Egypt streams of young life which will in time work a transformation in the character of the nation. Africa has been known as the Dark Continent, but in Egypt at least there is shining a great light, and the light is that of the American mission.

The Oldest Statue in the World—About 4000 B.C.

By Mary A. Clarke Colquhoun.

Near the middle of the nineteenth century some Egyptian workmen excavating under the direction of M. Mariette in the cemetery of Sakkara, a little south of the pyramids of Gizeh, exhumed a statue so lifelike, so greatly resembling the governor of their native district, that one of them involuntarily exclaimed, "The Cheik-el-Baled!" (governor of their province), and so gave to what is supposed to be the oldest statue in existence one of the names by which it is familiarly known. This statue is to-day in the Cairo museum, which was first situated in Boulak. This fact, and the material of which the statue is made, are together responsible for its other name. We are quite prepared to find this oldest of statues buried beneath Egyptian soil, but it is somewhat startling to find a statue which is probably over six thousand years old made of wood. Thus, though being by no means the only wooden statue ever made in Egypt, it is conspicuous among the statues made of granite, porphyry and basalt, which fill the length and breadth of that old land, and so it is often called "The Wooden Man of Boulak." If this is the statue of the owner of the tomb in which it was found, it should properly be called the statue of Ra-em-ka; but it is not probable that its present picturesque names will ever be discarded.

If we may judge by this representation of him, Ra-em-ka was a sleek, smiling, well-fed, self-satisfied and masterful overseer. In the days of the old empire, when the pyramids were a-building, the highest princes were proud to bear the title, "Superintendent of the Works of the King." That Ra-em-ka was a man of importance is proved by the fact that his tomb was a mastaba in the neighborhood of the pyramid-tomb of his master. It does not require a very vivid imagination to conceive of this man—as some do conceive of him—as having had charge of the hundreds of slaves who built the great pyramid.

The statue is about three feet eight inches in height. It is made of sycamore wood, which is now as hard and as resonant as metal. The arms were made separately, the left being of two pieces; they were attached at the elbows. The eyebrows were of opaque white quartz, set in a bronze sheath, which forms the eyelid; in the center of each there is a bit of rock crystal, and behind this a shining nail; the eyelashes are thin rims of metal. The effect is marvelously realistic, though the eyes are somewhat startling. The hands of Egyptian statues usually hung straight at the sides. Here the bent elbow is unusual. Perhaps the left hand held the staff of office, as the restorer has suggested. Originally the figure was covered with linen, and this with stucco, which was painted. These have disappeared during the progress of the ages. Egyptian sculpture, which ended with convention, began with realism. This, the oldest of the Egyptian works of art, is one of the most natural things in all art, and it is at least 3,700 years older than any other specimen of the sculptor's work which is worthy to be placed beside it.



STATUE DE BOIS (CHEIK-EL-BALED).

The Campaign Against the Saloon

By Rev. Ferdinand Cowle Iglehart, D.D.

[The following article, by one of the leading authorities of the temperance movement, is so comprehensive in its survey of the progress being made that we are reprinting it in *THE CHRISTIAN WORK* with the consent of "The Review of Reviews." The article and cuts appeared in their July number.—EDITORS.]

It is generally thought that Germany drinks more beer than any other nation in the world. This is a mistake. Germany comes second. The United States consumes 1,851,000,000 gallons of beer each year, which is a hundred million gallons more than Germany's consumption. Russia leads the world in its use of distilled liquors, and the United States comes second, with its consumption of 133,000,000 gallons. Although the United States is first as a beer-drinking nation and second as a consumer of distilled spirits among the nations of the world, the liquor dealers of America are having a desperate fight for the life of their traffic.

HALF THE POPULATION LIVING IN "DRY" TERRITORY.

The saloon has been expelled from one-half of the population and from two-thirds of the geographical area of the country. In 1868 there were 3,500,000 people living in territory where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908, or only eight years after, the number had doubled to 36,000,000, and to-day there are 46,020,750 persons, or a fraction over one-half of the population of the country, living in no-license territory. In the last five years the no-license population has increased a little over 10,000,000, which is more than ten per cent. of the total population of the nation and thirty per cent. increase in the number living in "dry" districts. Since 1868 the population of the country has doubled, while the number of inhabitants of "dry" territory has increased over thirteenfold.

PROHIBITION IN THE SOUTH.

The significant fact is that the people of the Southland should be in the forefront of the battle for the abolition of the individual and political domination and demoralization of the rum traffic. In 1907, Georgia took her place at the head of the battle line for prohibition in the South. Next to her, within a year, came Oklahoma, admitted to the Union with a constitutional prohibitory provision, which was later ratified by another vote, and then Alabama and Mississippi with statutory prohibition. On May 6, 1908, by a majority of 42,000, prohibition was voted into the constitution of North Carolina. In 1909 the Legislature of Tennessee, over the Governor's veto, passed a State-wide prohibition law. Alabama, the only one of the Southern States to drop out of the prohibition line, did so in 1911, by a repeal of the prohibitory law and adoption of a local-option measure, under whose provisions sixteen counties have voted, eight of them "dry" and eight for the dispensary or open saloons. Ninety per cent. of the population lives under no-license.

WEST VIRGINIA'S DECISIVE ACTION.

On November 5, 1912, West Virginia achieved one of the most significant temperance victories America has had, in the adoption

of the constitutional prohibition amendment at the polls by a majority of 93,342. But two counties voted against the proposition of prohibition, Ohio county (containing Wheeling), and McDowell county, which has been "wet" for fifty years. The strange part of the contest was that only one city in the State went "wet," while the other cities and most of the country places went "dry." Parkersburg voted by a considerable majority for the amendment. The church and temperance people were thoroughly united and fairly sowed the State with no-license literature. The State was pretty well freed from the liquor traffic before constitutional prohibition was adopted. It had been voted out by local option in smaller units. Thirty-nine of the fifty-five counties had voted out the saloon, and there were about 22,000 square miles of territory under no-license, and only 3,270 square miles under license. This movement from local option by smaller units of State-wide prohibition has been the method of the temperance progress in most of the States that have gone "dry" in recent years.

NON-ENFORCEMENT IN MAINE.

Maine, which has had constitutional prohibition continuously for fifty-five years, resubmitted the question in the fall of 1911 and carried it by a vote of 60,853 against 60,095, making a bare majority of 758. The reason why the prohibition vote dwindled almost to a point was the persistent non-enforcement of the law by the officers

in authority and the political opposition to any officer who should try to do his duty. A great sensation was produced recently, when Governor Haines asked the legislature for the trial, and, if guilty, the removal of the sheriff of Cumberland county (containing the city of Portland) for the non-enforcement of the prohibitory law. He also stated that he had serious complaints against the inactivity of sheriffs of other counties. The legislature promptly ordered the trial of the sheriff of Cum-



"WET AND DRY" MAP OF THE UNITED STATES, 1893.

berland county and of the other sheriffs in question, and if they shall be proven guilty of the charges, the Governor says he will appoint sheriffs in their places who will respect their oath of office.

On May 8 Maine liquor dealers were notified by the railroad companies that no more liquor intended for sale will be brought into the State by rail, the transportation companies desiring to obey the provisions of the Webb law, recently passed by Congress. This will do much toward stopping illicit liquor sales.

SET-BACKS TO THE CAUSE.

The fight for State-wide prohibition has met with a number of reverses. It was lost in Florida, Texas, Arkansas, Missouri, Colorado and Oregon. The contests in Missouri and Colorado were ill-advised and waged against the judgment of the wisest temperance leaders. The measure was lost in Oregon by a small majority. The temperance people charge that the small majority against them in Florida was secured by the payment of the poll tax of the colored people by the liquor dealers, who voted them in droves at the polls. The defeat in Texas was believed to have been caused by the "raw" Mexicans and by the eighty per cent. of the 125,000 colored voters and by frauds at the polls. There are, however, only 355 saloons in Florida, and in Texas the saloon has been driven from more than eighty per cent. of the territory and from

eighty-five per cent. of the population by local option. Ex-Congressman Morris Sheppard, the champion of temperance legislation in the Congress of 1912, was sent to the United States Senate to take the place of Joseph W. Bailey. Arkansas, angered at the defeat of prohibition by the colored voters, recently passed a law making it necessary to have a majority vote of white people, men and women, of a certain precinct, before a liquor license can be issued, and it is said that the provisions will make it impossible to open a single drinking place in the State. There have been some reactions in favor of the saloon in Indiana, Ohio, and some other States, while in others there has been advanced temperance legislation and a wider territory made "dry."

THE PEOPLE WHO CHOOSE TO BE "DRY."

It will be noticed that the prohibition States contain largely rural populations. Of the nine "dry" States, Georgia, with one, and Tennessee, with two, are the only ones that contain cities of 100,000 population or over.

The following are the States in which from fifty to eighty-five per cent. of the inhabitants live under no-license: Alabama, Arkansas, Colorado, Florida, Idaho, Indiana, Iowa, Kentucky, Louisiana, Minnesota, Nebraska, New Hampshire, South Carolina, South Dakota, Texas, Vermont and Virginia. There are but nine cities of 100,000 population or over in these seventeen States, which are fifty per cent. or more "dry"—one in Alabama, one in Colorado,

one in Indiana, one in Kentucky, one in Louisiana, two in Minnesota, one in Nebraska, and one in Virginia—so that the twenty-six "driest" States in the Union have in them only twelve cities containing 100,000 or more population. There are 204 cities in the United States of 10,000 population or over where the legalized sale of liquor is forbidden.

It will be seen that no-license prevails generally in the States that have the largest proportion of native-born population. North Carolina, Georgia, Mississippi and Tennessee have less than one per cent. foreign-born population, West Virginia has 2.3 per cent., Oklahoma 3.9 per cent., and the pioneer prohibitory States, Maine, Kansas and North Dakota, have 13.4 per cent., 8.6 per cent., and 35.4 per cent., respectively. Of the seventeen States fifty per cent. or more "dry," Virginia, South Carolina and Alabama have less than one per cent. of foreign-born population, while Arkansas has 1.1 per cent., Kentucky 2.3 per cent., Louisiana 3.8 per cent., Texas 5.9 per cent., and Indiana 5.6 per cent. The reason why the Dakotas and Minnesota have so much prohibition territory with so large a proportion of foreigners is that their inhabitants are Scandinavians, who come to our shores without much friendliness to the liquor traffic. Aside from the nine prohibition States, all the rest in the Union are under some form of local option or other, except Pennsylvania, New Jersey and Nevada, with fifteen, twenty-two and twenty-three per cent. foreign-born population, respectively.

UNCLE SAM TAKES A HOLD.

One of the things that called a halt in the nation's crusade against the drink traffic between 1907 and 1912 was the partial nullification of the State prohibitory laws by the misuse of the Interstate Commerce law in taking liquors illegally from "wet" into "dry" territory. By this law the Federal Government made it im-

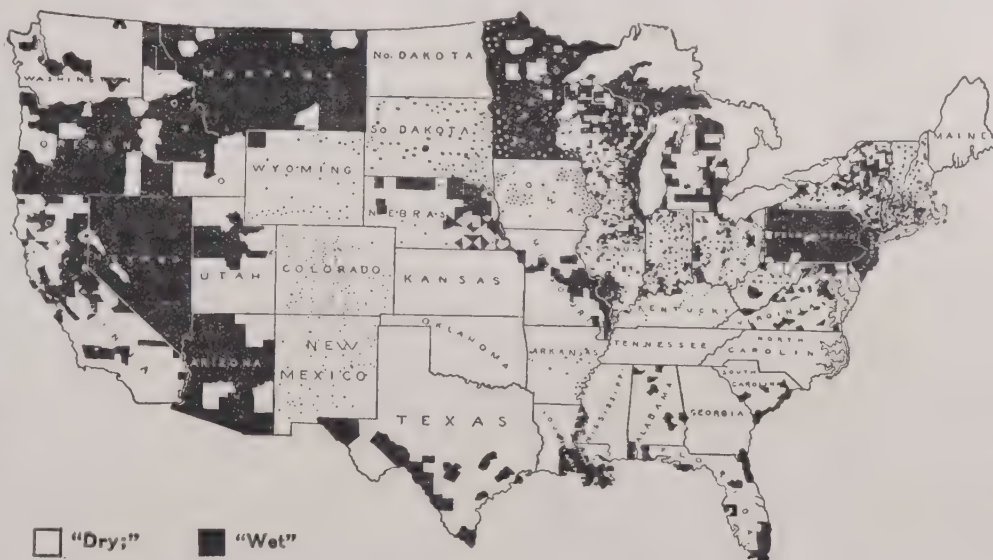
possible properly to enforce the State prohibitory laws. For several years the temperance people made unsuccessful attempts to secure relief from this Federal interference. A little over a year ago a conference was held in Washington, composed of Senators, Congressmen, Governors, judges and other distinguished leaders, representing various temperance organizations, for the purpose of drafting a bill that could be passed and that would also stand the tests of the courts, and the Sheppard-Kenyon bill was the result. It was set on the calendar for December, 1912. As Mr. Sheppard had been chosen to take Senator Bailey's place, Congressman Webb of North Carolina fathered the bill in the House. The House Judiciary Committee reported the Webb bill on February 8, 1913. By the adoption of a special rule, the House considered the bill on the same day, and passed it by a vote of 239 to 65. The following Monday the Senate passed the Kenyon bill, amended to read exactly as the Webb bill. On the following day the House concurred in the Senate bill. The debate on the bill attracted a great deal of attention. Among other things, Senator Kenyon said in favor of the measure: "The partnership of the Federal Government with the bootlegger ought to be permanently dissolved. The assistance of the Government in maintaining 'holes in the walls' and 'speak easies' ought to cease. That is the purpose of this bill. . . . It never was intended by the Constitution, in conferring upon Congress an exclusive power to regulate interstate commerce, to take away from the various States the right to make reasonable laws

concerning the health, life and safety of their citizens, even though such legislation might indirectly affect foreign or interstate commerce."

President Taft, toward the closing hours of the session of Congress, returned the bill with his veto, giving as his reason for doing so his belief that it was unconstitutional, but the bill was promptly passed over his veto by the Senate and House of Repre-

sentatives by the required two-thirds majority. It is understood that a test case will be instituted which will be carried at once to the highest court, where the question of the constitutionality of the law will be determined. The publications of the liquor dealers declare that this law, if held valid, will destroy at one stroke one-third of all their business in the country. The enactment of the interstate commerce amendment marks the impotency of the saloon in American national politics.

The overwhelming temperance sentiment of Congress was manifested again in the passage of the Jones-Works Excise bill for the District of Columbia, which, by the first day of November, 1914, is to abolish one-half of all the drinking places of Washington City. Some of its features are: The creation of a new excise board to be appointed by the President; no barroom license to be granted to any hotel having less than fifty bedrooms; not more than three saloons, other than hotels or clubs, to be permitted on one side of the block, nor more than four on both sides of the block; no saloon shall be allowed within 400 feet of a public school, or of a college or university, nor within 400 feet of a house of religious worship; liquor in residence sections may be sold only in sealed packages; no saloon shall exist within 1,000 feet of the Marine Barracks, Navy Yard, War College, or Engineer Barracks; all saloons shall be closed on Inauguration Day; the total number of saloons, including bars in hotels and clubs, must be reduced to 300 by November 1, 1914. There are more than 600 at present. For a year the liquor



"WET AND DRY" MAP OF THE UNITED STATES, JANUARY I, 1913.

men of Washington City have fought bitterly this measure.

The abolition of all the saloons from the Panama Canal Zone after July 1 has been decreed. The Isthmian Canal Commission has passed a resolution to grant no licenses for the sale of intoxicants as a beverage after that date. There have been as many as sixty-three saloons in the Canal Zone. There are only thirty-five now.

THE QUESTION OF SUNDAY OPENING.

The liquor traffic has made an imperious and insistent demand for Sunday opening of saloons in the various States of the Union. This organized effort has been made now for twenty-five years, and, although there has been little or no success in the attempt, the same blind efforts have been continued from year to year, provoking the American conscience to an anger which has objected to a saloon any day in the week. In New York city the past year, as in about every other year for the last twenty, the same demand for legalized Sunday opening was made. The liquor men, whose views were concurred in by some well-meaning people, seriously proposed Sunday opening of saloons from one to eleven p.m., as a cure for the moral disorders of the city, and bills to that end were introduced into the last session of the legislature. At first the bills were made to apply to all the cities of the State, and then the fight was narrowed down to the Velte bill, referring the matter of Sunday opening to the Board of Aldermen, with the consent of the Board of Estimate of New York city, which was but another way of granting Sunday opening in that city. The bills for the cities in general failed of passage earlier in the session, and the Velte bill, relating to New York city, was defeated in the Senate in the closing hours of the legislature by a vote of twenty to eighteen, a bare majority of two Senators.

It was charged, and many persons believe, that it is impossible to enforce Sunday closing laws in large cities, but an investigation revealed the fact that of the thirty-nine largest cities of the Union only fourteen have what might be called a lax enforcement of the Sunday closing law and that the other twenty-five cities enforce their Sunday closing laws. The fourteen cities having the lax enforcement of laws are New York, Chicago, Cleveland, San Francisco, Milwaukee, Cincinnati, Newark, N.J., New Orleans, Jersey City, Rochester, Toledo, Syracuse, Scranton and Paterson. The twenty-five cities that enforce the Sunday closing law are Philadelphia, St. Louis, Boston, Baltimore, Pittsburgh, Buffalo, Washington, Los Angeles, Minneapolis, Kansas City, Mo., Seattle, Indianapolis, Providence, Louisville, St. Paul, Denver, Portland, Ore., Columbus, Ohio, Worcester, Richmond, Omaha, Fall River, Dayton, Grand Rapids and Hartford. In answer to a letter addressed to the mayors of these twenty-five cities, replies were received from all of them, indicating that the Sunday closing law was enforced. That there was no call for a Sunday opening in New York, that most of the great cities of the country enforce the Sunday closing measures, that such legislation would be as unwise politics as it would be bad morals, were pressed upon the attention of the members of the legislature, upon most of them with effect, and yet, in spite of all this, the power of the saloonkeepers was so great that the bill came within a few votes of becoming a law. Had the law been passed New York would have had the notoriety of being the only State in the Union to legalize Sunday opening of saloons. The disappointment of the liquor dealers was deep when Tammany Hall, which had the votes and had, they say, made promises, refused to grant to them the Sunday open saloon.

STRENGTH OF THE LIQUOR INTEREST.

The liquor dealers have an enormously powerful machine whose jurisdiction embraces every State, city and village in the country, including the capital at Washington. They have more saloons than there are churches, more bartenders than ministers of the Gospel, and have a yearly business of a billion and a half dollars against the few millions devoted to religious purposes. Despite the defeats they have suffered in the last fifteen years, they are still tremendously strong. The Government statistics show that while there were 1,108,218 barrels less of fermented liquors used in 1912 than in 1911 there was actually an increase in the consumption of distilled liquors in the same year of 1,226,596 gallons over that of the year 1911, which figures, discouraging as they are, would be much more so to temperance people if it were not for the fact that the Government statistics show that the increase of consumption is in the license territory only, especially in the large cities, and that there

is in the white districts always a reduction, and that the brewers who, it is thought, own eighty per cent. of all the saloons, have multiplied the drinking places abnormally and have made the question of self-government in the largest cities of the country a serious problem.



The International World Sunday Observance in Germany

(Continued from page 137.)

act in accordance with their convictions, but there must be no compulsion. This teaching has had its effect on the people, with the result that the government feel themselves obliged to take measures for restoring to the day of rest some of the character which it has recently lost.

Their most drastic regulations, however, will have no effect, so long as the people decline to treat Sunday as the Lord's Day. As matters are at present in Germany, Sunday is not a day for religious observances so much as a day for recreation, amusement, sport and theater-going. So long as the people hold this view of Sunday, tinkering legislation for its better and more sacred observance is useless. Take, for instance, the opening of shops on Sunday. At the present time shops may be opened from eight till ten on Sunday mornings, and from twelve till two. They must be shut from ten till twelve, as these are the hours of divine service. They must be shut after two, so that employees may have one afternoon a week for rest. It is now proposed to permit Sunday opening only from eight till ten a.m., thus lengthening the free time of shop assistants. But there is one class of establishment with which it is not proposed to interfere. All cafés, restaurants, beer houses, etc., may be open all day and all night. You may not buy a pair of boots save between eight and ten, but you may buy as much beer as you like, and enjoy yourself within the walls of a public house even when the church bells are calling you to service. The new law proposes no interference with the rights of the citizens in this respect. But in one particular there is a change, and it is indicative of the whole spirit of the new legislation. Hitherto you have been permitted to read a newspaper in the window of a restaurant; in future this is forbidden provided the window looks out on a street from which the passers-by can see you. Under the coming law, if you want to read your newspaper, you must do so in some part of the establishment invisible from the street!

Another curious change. At the present time you may buy a Sunday paper from twelve till two, not from eight till ten. But at the railway bookstalls you may buy your paper at any hour of Sunday. To get at the railway bookstall, however, you have usually to pay a penny for a platform ticket. The new law will make it penal to sell newspapers on Sunday by the ordinary news agents, but will not restrict the holders of newspaper stalls. With regard to theaters and other places of entertainment, which are all open on Sunday, the new legislation makes no changes except that it compels them to shut their box office for nearly the entire day. That is to say, you may visit the theater, but you will be put to considerable inconvenience in getting your ticket. A remarkable regulation will be that concerning the veiling of shop windows. In Berlin and other large German cities shops are no longer supplied with shutters, but as many windows are exceedingly attractive it has been determined to ask the owners of shops whose windows are apt to draw a crowd to cover the window with a cloth, so that its contents cannot be seen from the outside. These are only a few of a number of petty regulations which the forthcoming bill is to provide. Do the government really believe that by grandmotherly legislation of this character they will help on the cause of Sunday observance?

The majority of the churches are more than half empty—at least in Protestant districts. There are hundreds of congregations where one seldom sees more than an occasional man. There are crowds of women and children, but the men are thronging the beer houses and cafés, or are scouring the fields and woods. Even the Kaiser sees nothing inconsistent in attending church on Sunday morning and spending the rest of the day on a race course. The fact is that, as far as Germany is concerned, Sunday is in imminent danger of losing its significance, and until its people treat Sunday as the Lord's Day all the restrictive legislation in the world will not help.

Urgent Eastern Question

(Continued from page 139.)

dustrial exposition of China, and on an extemporized athletic field delegates came from Peking, to the north a thousand miles, Canton, almost as far to the south, Shanghai on the east, and Hankow on the west. On one day the four quarters of China contended each one with the others, on another day the colleges, a third day the mission high schools, and a fourth day the Young Men's Christian Associations. Nearly two hundred Chinese young men, I was told, took part, and thousands had come to look on. The best explanation of how this all happened I found in a not very friendly editorial a few days later in a paper printed for the English community in Shanghai. The editorial described the athletic meet, and declared that it appeared to have been an American enterprise from the start to the finish! It further criticized severely certain American colleges in China for their methods in athletic drills, which, it declared, tended to turn their attention toward military preparations.

Notwithstanding the premonitions which I saw of changes in China and the predictions I heard, the quickness, completeness, and comparative peacefulness of the revolution astonished me. The Chinese have done nobly. While no American that I have heard or ever lifted his hand in the brief war which established the republic, there is perhaps not an intelligent teacher or mission worker in the empire that does not gladly support the republic.

But Mr. Taft's government let a year go by in utter neglect to grant recognition to this latest born yet largest republic on earth. What explanation can be found of this most un-American and unexpected exhibition of inertia made by the administration? Was it incapacity for moral daring, or some justifiable fear which kept President Taft back from the slight risk that seems involved in the recognition of a republic in East Asia? Whom could the President possibly fear? When, fifty years ago, Great Britain and France would have liked to recognize the independence of the Confederacy, they had reason to be afraid, because the Confederacy was the rebellion of a mere minority. But the republic of China long ago got the assent of the princes of the Manchu dynasty, and since that has had no armed opposition worthy of mention.

Of whom was President Taft afraid? Of the disapproval of the other so-called five powers—Great Britain, Germany, France, Russia and Japan? When did America form an alliance with these great powers respecting the Chinese republic? Has America in this gone against the advice of Washington, to shun entangling alliances with Europe? Has anybody ever seen such a treaty of alliance?

Ah, but the bankers of these powers have been trying to lend money to China on certain terms which they lay down. The president of the China Society of America said at Clark University last November: "Time was in the history of the American diplomacy when our Executive acted upon the recognition of nations which had established republican forms of government without consultation or dictation from Lombard street or Wall street." He quoted a great London newspaper as declaring: "It is a battle of giants, for behind the six powers there is a greedy banking monopoly, which has hitherto been unchallenged, and behind this monopoly there is a complicated network of international intrigue, partly German, partly American, partly Russia, and partly Japanese."

You observe one significant omission. The London paper would have us believe that England is not in it. I will tell a brief incident. I went into the English bank at Peking, which is a part of the Hong-Kong-Shanghai Banking Company. I asked them to sell me a hundred or so of Mexican dollars to use on my trip of a thousand miles or more into Central China. The answer was: "You cannot buy those in Peking." I replied that I had bought them in Manchuria a week before. "In Peking," said the banker, "we have only local silver. We have also our Hong-Kong-Shanghai banknotes." I asked, "Are these current in Central China?" "No," was the reply, "you must discount them at the banks." "Suppose then," I said, "I have left over not only Peking silver, which will be depreciated, but also a lot of your Hong-Kong-Shanghai notes. Will your Shanghai branch redeem the notes you give me in Peking?" "No," replied the banker, "you must pay five per cent. for exchanging them for our Shanghai notes."

This state of things is, to my mind, a hint as to the entire

policy of the bankers of the six powers. I fear that this is the key to President Taft's neglect to recognize China. It is the money-changers who are buying and selling in the temple of the European nations who call themselves Christian nations. Who are the Americans that approve? I do not believe it is the farmers or artisans, or manufacturers or merchants. It is certainly not the splendid American men and women who are doing such grand work for Christianizing China. It is a lot of money-lenders who ought to be swept out of international politics. It was only because the Balkan States shut their ears against the money-lenders that they are to-day, after half a thousand years of oppression, winning their freedom. Over there it is fortunate that there is such fear of one another among the Great Powers that it paralyzes their energies and forbids them to interfere.

I have quoted from the president of the China Society of America, Dr. L. L. Seaman, whose family gave the name to the Seaman Place entered by the marble arch at the foot of Inwood Hill, opposite University Heights. He is an alumnus of both the Medical and Law Schools of New York University, and a writer of valuable books on the Far East, especially from the side of hygiene. In a strong paper before the recent Worcester Conference on China he shows we have neglected the splendid traditions of our ancestors. We refused to welcome the new republic in its hour of trial. We neglected to gain a new title to the eternal friendship and respect of a nation which will yet be one of the greatest and grandest on earth. We neglected to increase as we might have done our prestige in the Orient. He asks: "Is there anyone present who believes that if John Hay had been in the Department of State the past year the republic would not have been recognized long ago?"



Early in February of this year we announced that the Girls' Club of the "Ladies' Home Journal," which is the largest club of girls in the world, was about to enter the field of social service by establishing a scholarship in medicine for Chinese women, to be known as the Girls' Club Medical Foundation. It is interesting to know that this great undertaking was completed successfully about two weeks in advance of June 1, the date set for its accomplishment. This is, perhaps, the first secular organization of women who have ever undertaken the responsibility of educating an Oriental woman for medical work among her own sex. The fund raised amounts to \$1,233, which will provide for a permanent endowment for a scholarship in medicine for Chinese women at the Union Medical College for Women (interdenominational) at Peking. Of this \$633 was raised thru small personal contributions by the girls themselves, without any outside assistance. The "Ladies' Home Journal" had promised to donate \$600 additional if the members contributed that much, and this made the \$1,233. About 1,000 of the members of the club joined in this movement, and the average sum contributed by each one was sixty cents. As practically all are self-supporting girls and women, the success in establishing this foundation is an impressive example of what organized endeavor can effect for the cause of missions, it having been estimated that within the next century *ten million Chinese women* or children will be ministered to by the "Girls' Club doctors." The campaign has attracted great interest, many contributions having been sent from outside sources.



The Federal Council Commission on the Church and Social Service has issued its annual call for the observance of Labor Sunday, which occurs this year on August 31. In view of the fact that many of the pastors will not return from their vacations, the Commission recommends that such pastors give recognition to the day on either the first or second Sunday in September. As the special subject to be considered in sermons and addresses the Commission recommends "Present-Day Tendencies in the Labor Movement," in view of the fact that the organized labor movement is at the present moment divided within itself. The usual pamphlet of suggestions for both the regular morning service and the evening union service of the churches, and a program for use in the morning service, which may be ordered in quantities, may be obtained on application to the secretary of the Federal Council of the Churches of Christ in America, 1611 Clarendon Building, 215 Fourth avenue, New York city.

Williams Baccalaureate

Given by President Garfield.

[Dr. Lynch's "Optimist" article published in *THE CHRISTIAN WORK* for June 28 called serious attention to the baccalaureate sermons of this college year and criticised the kind of service which most of them urged, the lack of a "real religious note, and of any word about the Church of Christ." In striking contrast to this view, which I think is just and important, I present the baccalaureate address of President Harry A. Garfield at Williams College. It was well reported in the Springfield "Republican" of June 23, from which the following extracts are made.—*Rev. Charles Augustus Stoddard, D.D.*]

"The watchword of the present day is service. Unless men are doing something to promote the general welfare they are set down as selfish or incompetent. We are driven into the field of service by fear of public opinion. In our haste we dash into the first opening that offers. Vaguely conscious that for us some undertakings are more important than others, we nevertheless seize upon the nearest, for then at least we shall be found doing something. Time enough to change if later a better opportunity presents itself! Vaguely we appreciate that within us, at the seat of our conscious selves, is that which deserves, nay, even demands, attention; but that, too, must wait.

"During the Middle Ages all this was reversed. The watchword was salvation. Men and women retired from the world; shut themselves up in cloisters and convents; castigated the body; subdued the mind; gave themselves over to fasting and prayer, living in agony of spirit lest, death taking them unaware, they be found wanting and be condemned to everlasting torment. They were driven into the cloister by fear of death. Vaguely they realized that some were unsuited to the cloistered life; but that was the accepted way, and with the first stirring of conscience, convicting them of sin, they fled to the protecting doors of the nearest retreat. Vaguely they appreciated that in the great tumultuous world outside was work to be done, God's work, among the poor and afflicted. But the work was all too vast and unorganized, the world too menacing, the outcome too uncertain. To each the salvation of his own soul was the matter of first concern. Nothing else was so imperatively demanded; effort in no other direction seemed so sure of reward. These two sharply, strikingly contrasted aims characterize the motives of the men of the Middle Ages and of to-day. The two ages speak a different language, make a different appeal. . . ." President Garfield here quoted at length from "The Medieval Mind" to illustrate the appeal of St. Bernard, and continued:

"With this contrast in mind to temper our reflections, let me invite your attention to a very practical inquiry, What do we mean by service? To do good to others; to help forward good causes; to do our part in the community in which we live; to do something for the world. Yes; all true and good. But we have hardly increased our understanding of the nature of service. The fact is that we seldom hear the question asked. We take it for granted that everyone understands what is meant by the term. Watchwords, like the coin of the country, are accepted at face value. We are chiefly concerned that they admit us to the company of our friends. So with the thing itself—the master-motive. It is seldom comprehended by the generation it sways. It falls into the category of the conventional. The motive being duly accredited, we assume that if we conform, if we identify ourselves with some approved movement or activity, we are doing the right and proper thing. But we appear to be approaching the end of a phase. We begin to perceive that the Middle Ages were not altogether dark, nor to-day wholly enlightened as 'by clear shining after rain.' We are becoming conscious of the influence of the master-motive at work in our midst, which begins to mold the ideas of the boy at school, and by the end of college days has possession of him. It will not be unprofitable, therefore, to analyze briefly this motive to serve. Indeed, it is vastly important to come to an understanding with ourselves as to the underlying motive which prompts us to try to be of service to others; to know what we mean when we say that we intend to be of service to the world.

"In the first place, then, there is a kind of service which is based upon hope of reward and inspired by ambition. If this is what we mean by service, we put forth the effort primarily because

of the advantage we hope to gain for ourselves, the result to others holds a secondary place in our thoughts. In this case the emotional nature may be stirred, indeed, usually is, by a desire to help a suffering world, to lift up to higher levels a cause, to uphold institutions established for good works, but the dominant motive, that which really rouses us to action, is the desire to gain for ourselves a certain definite and much-coveted prize. It may be in the form of election to high office, of accumulated wealth, or of influence thru the service we have chosen to render which will redound indirectly to the advantage of the profession or business in which we are engaged.

"This kind of service is rendered by Selfishness and Pride, by Craft and Cunning—yes, even by Thoughtlessness and Vanity. It is altruistic in form, but egotistic in spirit. At best, it presupposes a position of advantage for self and of corresponding disadvantage to others. We reason that self must first win in the game of life in order to be in position to render service to others. The argument is insidious, for of course it is true that we must make ourselves effective if our service is to be efficient. But the reasoning is fallacious in so far as it makes the advantage to self the aim and object of our endeavor, and service merely the means by which that end is attained. This kind of service has brought discredit upon philanthropy, making it a cold and distant thing—charity with the heart left out. A man who 'goes out for something,' whether in college, in the church, or in the State, who is chiefly actuated by the reward he hopes to secure in return for the service he renders, is a time server. He never does more than he is strictly obliged to do. He is the ungenerous soul, resting content with paying 'tithe of mint and anise and cummin'; 'the unprofitable servant,' for he does merely that which it is his duty to do—nothing more. To rest satisfied with this definition of service is to include oneself in that numerous company of self-righteous people which protested with unfeigned surprise. 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' This kind of service, being dependent upon inequality among men and classes of men, even when not consciously selfish, is highly undemocratic and anti-Christian.

"Secondly, there is a kind of service equally lacking in vital quality with the first, though for a different reason. It is inspired by belief in a theory or in some particular reform. Keenly alive to misery and suffering, believing that unjust laws and oppressive social conditions are chiefly at fault, certain types of men are easily carried away by proposals which have for their object change of existing conditions. They seek no advantage personal to themselves. They think of men in the mass; are altruists truly enough, in that they seek the welfare of all, but they seek it by means unrelated to existing conditions and based upon changes of laws, of customs, even of the existing social order. Their proposals are unjustified by experience and upheld only by analogies that are—not analogous. Service of this kind fails to achieve its end thru pride of opinion. Earnest, half-trained men, or brilliant men without experience, are apt to fall into this error when, in their zeal for service, they have been encouraged or permitted to attack the intricate problems of society." A detailed account of a visit with an experienced guide to one of the tenement houses of New York fitly illustrated this point.

"The conclusion was inevitable. Improve conditions! Certainly, but only by the slow process of education. Teach those tenants—not others better trained and less ignorant—but those dwellers amid the unkempt, to desire, and hence to see, the value in a better order of things. The problem is not what to do, but how to bring it about. Pride of opinion, riding his hobby, committed to his theory, would here turn his back upon experience and miss a great opportunity to serve. The housing problem raises some of the most important questions of the day, but they are simple compared with those which spring from the root-problem of society as a whole. If the simpler questions can be answered only by the slow processes of education, how much more true must it be of the larger and more complex questions, those, for example, growing out of the program of the socialist. The socialist would substitute the untried for the well tried, as the basis of political institutions; he would risk the stability of government for an opinion and wreck the social order for a theory.

"Over against these two conceptions of service is a third. It is not a compromise, but something quite distinct in kind and

character. It stands over against them as far as the east is from the west. It is the clear, luminous conception of service given to the world by Jesus of Nazareth, proclaimed in every act of his life and revealed in all his teaching concerning man's relation to man. To choose one among the many passages in which Christ's view of service is expounded, consider what he said when he found his disciples discussing the question of relative merit. They had surrendered all to follow him, but some had given up more than others, and they were thinking of the rewards. Christ rebuked them. 'He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.' Here is no question of reward; of choice made and acts done for a consideration to be settled in due time on a quantum merit basis. The relation is to be that of men who have a right to receive and a right to give. The relation is reciprocal. Equality in serving is the underlying idea. Not equality of service, but equality in the act of serving and being served. One kind of service may be more helpful than another. One person may be more capable of rendering assistance in the hour of need than another. Christ recognized these differences. Before God all men are equal; that is to say, there is no distinction based upon rank, title or degree; but between men there are natural differences. 'There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.' In calling his disciples Christ took account of the characteristic differences between them. 'Behold an Israelite indeed, in whom is no guile!' he said of Nathaniel. John, the beloved disciple, and Peter, the impetuous, were selected for different tasks because of differences deep set in the nature of each. The poetic, sympathetic John, seer also as well as poet in feeling, could not have served as Peter served. Peter, the man of action, chosen to organize the church, the shepherd of the flock, appointed by the risen Christ—Peter could not have taken the place of the loving John.

"Throughout his parables these natural differences between men were made the basis of his teaching. Not only does Christ recognize differences of natural endowment, but, what must always impress the thoughtful radical with something akin to shock, Christ uttered no protest against even the cruel inequalities created and imposed by governments and rulers. Indeed, he bases many of his illustrations upon the existence of worldly distinctions, though constantly reminding us that they can make no possible difference in the quality of the service we render to men.

"Worldly distinctions enlarge the opportunities of those who receive them and hence impose upon them larger responsibilities to serve, but the quality of service is unrelated to outward condition and circumstances. 'He that is greatest among you!' What else can the words mean than inequality of outward condition? Under any form of government there will be men of high position and men of no position. This is inevitable, for men must live together under law if government is to be preserved, and some must exercise authority over others. Under any conceivable social system there will be distinctions based upon the economic order. When you are dealing with men in the aggregate, adjustments must be made and rules of conduct established and enforced in order that the things in common may be justly apportioned and that the common welfare be not sacrificed to the welfare of a few. But when man meets man face to face, when law and order are not involved, when it is solely a question of one man's needs and of another man's power to meet it, these outward distinctions have no place. The adjustment is reduced to its simplest terms. If we follow Christ's way we will not seek to turn opportunity of service to our advantage, immediate or prospective; we will not perform the service because it is 'the thing to do,' nor for the sake of gratifying our desire to be seen of men, nor even from a sense of duty unwillingly performed. We will serve because we earnestly desire to relieve distress, because we truly feel for and with this fellow-man as if he were our brother; that is, our equal. We will do for him what we would have him do for us were our positions exactly reversed. Giving and receiving are but the outward symbols of the kind of love we call Christian. To receive gladly and without envy is quite as much a Christian virtue as to give willingly and without pride. To acquire both these virtues, to practise them in spirit and in truth, is the very essence of Christian living. By them we learn to contemplate the blessings of others contentedly, to

bear the trials of adversity patiently, to accept the burdens of responsibility manfully and discharge them faithfully. Here, indeed, is true equality, true democracy! But how difficult it is to bring our feelings into subjection; to put aside those ambitions which so insidiously sway us in our dealings with each other! In spite of his frequent admonitions, Christ perceived as the end approached that his disciples still failed to grasp fully and firmly his meaning. Hence that scene in the upper chamber after the last supper had been eaten. Laying aside his outer garment, Christ girded himself with a towel and began to wash the feet of his disciples. Strange action this! Shall the Master perform this lowly service for his followers? Peter seeing only the Master and himself, the servant cries out in impetuous protest. Christ's reply is most significant. 'If I wish thee not, thou hast no part with me.' Do you not see why? Only when we willingly receive the ministry of those whom we serve are we made one with them. Always to stand in the place of master, always to receive homage only, is to separate those who serve from those who receive. One-sided service merely gratifies itself by love of serving. It is a form of vanity, of selfishness. It drives out love and lets hate abide. So Christ makes himself a servant. It is one of those sharp contrasts by which the truth is brought out into strong relief.

"But the lesson does not stop there. The incident closes with words as significant as the act. He, the Master, has made himself the servant of his disciples. They have received his ministration. Then, standing before them, Christ expresses the truth, whole and without the exaggeration of contrast. 'Henceforth I call you not servants . . . but friends.' Having brought them at last to understand that there must be entire equality among them—for if each must make himself as one who doth serve, then each must become also as one who receives—he shows them that this is nothing else than friendship, of which love is the fundamental, the abiding basis. 'Greater love hath no man than this, that a man lay down his life for his friends.'

In specific application of his doctrine to the graduating class President Garfield closed with these words: "Gentlemen of the class of 1913—I commend to you for your earnest consideration this third view of the meaning and character of service. It is rooted in the affections and finds expression in an equality which makes for the brotherhood of man. This is Christ's view of service. Rightly understood and rightly applied, this kind of service is pre-eminently practical, for the spirit of true service is the greatest power in the world. By it man rises superior to his environment. Thru the influence of men actuated by this spirit, governments and institutions, social systems and men in the mass are advanced to higher planes and happier circumstances. True democracy, for example, does not consist in leveling off the natural inequalities among men, nor in defying laws and those in authority. It is mere sham democracy that boasts in the name of equality of divided and parcelled out gods and leaves envy, hatred and malice in the heart of man. True democracy springs from within. The service of patriotic citizens is the service of equals—not equals in endowment and wealth, but equals in the spirit of giving and receiving. The accident of office with its consequent responsibilities excuses no man from this kind of service.

"Go forth, I bid you, not like the young Sir Launfal seeking some far-off coveted thing, however glorious, and tossing to the beggar at his gate 'a piece of gold in scorn,' but go forth rather in the spirit of the Sir Launfal, who beheld in the leper 'an image of him who died on the tree':

"'He parted in twain his single crust,
He broke the ice on the streamlet's brink,
And gave the leper to eat and drink,
'Twas a mouldy crust of coarse brown bread,
'Twas water out of a wooden bowl,—
Yet with fine wheaten bread was the leper fed,
And 'twas red wine he drank with his thirsty soul.'

"Go forth in this spirit serving your day and generation, and at the end you will seem to hear the voice that is 'calmer than silence' say:

"'Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and me.'

One Book a Week

ON THIS PAGE WE SHALL CALL ATTENTION, FROM WEEK TO WEEK, TO THE MOST STRIKING BOOKS, AND ESPECIALLY THOSE OF WHICH MINISTERS AND ANYONE INTERESTED IN RELIGIOUS THOUGHT CANNOT AFFORD TO BE IGNORANT.

The Devotional Life¹

Printed prayers that at the same time possess the spontaneity of devotion and possess liturgical beauty are always being eagerly sought. We are frequently asked to recommend such books. The last ten years have seen several, a sign that the habit of reading prayers is becoming more common both in the home and in the pulpit. Many of these collections have been of great merit, but none have made the attempt to bring together all the greatest and most beautiful prayers of all ages. At last this has been done, and hundreds of ministers and worshipers will welcome this remarkable volume eagerly. We have found ourselves picking up "A Chain of Prayer Across the Ages" every day since we owned it. Here are over a thousand prayers, beginning with the Lord's Prayer, choosing the best of every century and including many of our own day. It is a veritable Thesaurus for the clergyman who wishes to read an occasional short prayer in his service; but it is arranged especially for the home—for family worship or private devotions. It gives five or six prayers under each day of the week. The book contains an unusually large number of ancient prayers of great beauty. But we will let it speak for itself. How such prayers as these gather up the universal religious experience in exquisite language:

WHOSO OFFERETH PRAISE GLORIFIETH ME (Ps. 1:23).

O God, who art holy, and retest in the holy places, who art hymned by the Seraphim, glorified by the Cherubim and adored by all the heavenly powers, who hast vouchsafed that we thy humble and unworthy servants should now pay to thee worship and praise. Receive, O Lord, we beseech thee our fervent thanksgiving, and grant that we may serve thee in holiness and peace all the days of our life. Blessed art thou, O Lord God of our fathers, and art to be praised and exalted above all forever, and blessed be thy glorious and holy Name. Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. We will sing unto the Lord a new song. O Lord, thou art great and glorious, wonderful in strength and invincible. Let all creatures serve thee, for thou spakest and they were made. Thou didst send forth thy Spirit and they were created. O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures, and let all thine angels and thy elect praise thee forever. Let our soul bless God, the great King, for worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, both now and evermore. Amen. (St. Chrysostom, A.D. 347.)

FOR UNITY WITH THE DIVINE PURPOSE.

Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will, not waiting for to-morrow, but yielding to-day. Consecrate with thy presence the way our feet may go, and the humblest work will shine, and the roughest place be made plain. Lift us above unrighteous anger and mistrust, into faith and hope and charity, by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again, and thou mayst own us as to one with him and thee, to the glory of thy great Name. Amen. (James Martineau, A.D. 1805.)

FOR LOYALTY TO THE LORD'S CONTROL.

Give us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty thou appointest us; doing small things in the day of small things, and great labors if thou summon us to any; rising and working, sitting still and suffering, according to thy word. Go with us, and we will go, but if thou go not with us, send us not; go before us, if thou put us forth; let us hear thy voice when we follow. Hear us, we beseech thee, for the glory of thy great Name. Amen. (Christina G. Rossetti, A.D. 1830.)

Almighty and everlasting God, who hast made known the Incar-

nation of thy Son by the bright shining of a star, which, when the wise men beheld, they presented costly gifts and adored thy Majesty; grant that the star of thy righteousness may always shine into our hearts; and that, as our treasure, we may give ourselves and all we possess to thy service, thru Jesus Christ our Lord. Amen. (Gelasian Sacramentary, A.D. 494.)

A MORNING SUPPLICATION.

We bless and praise and magnify thee, O God of our fathers, who hast led us out of the shadows of night once more into the light of day. Unto thy loving-kindness we make our entreaty. Be merciful to our misdeeds; accept our prayers in the fulness of thy compassions, for thou art our refuge from one generation to another, O merciful and almighty God. Suffer the true sun of thy righteousness to shine in our hearts, enlighten our reason, and purify our senses; that so we may walk honestly as in the day in the way of thy commandments, and reach at last the life eternal, where we shall rejoice in thy inaccessible life. For thou art the fountain of life, and in thy light shall we see light, thru Jesus Christ thy Son, our Lord. Amen. (Greek Church Liturgy.)

As a companion volume to the above there comes from the press at the same time—a rather remarkable co-incidence—"A Book of Devotional Readings," selected from the religious literature of every age, by Rev. J. M. Connell. Most of such selections are unprofitable; but this is most interesting. The author has not only drawn richly on the church fathers, but wisely. He has found the really great passages not only of their time, but of all the intervening centuries. There is nothing commonplace in the whole book. Furthermore, the passages are long enough—generally a page or more—to be satisfactory. We cannot conceive of a day more finely begun than by reading a passage of Scripture, then one of these devotional readings, and then the page of prayers for the day from "A Chain of Prayers." To show the extreme catholicity and the great value of this book, here are some of the authors quoted: Justin Martyr, St. Clement of Alexandria, Tertullian, Origen, St. Augustine, St. Patrick, St. Benedict, St. Columba, the Venerable Bede, King Alfred, St. Anselm, St. Bernard of Clairvaux, St. Francis of Assisi, St. Thomas Aquinas, Dante Alighieri, John Tauler, Thomas à Kempis, Martin Luther, John Calvin, John Knox, John Milton, Richard Baxter, Blaise Pascal, Madame Guyon, John Wesley, John Woolman, William Wordsworth, Samuel Taylor Coleridge, Thomas Carlyle, John Henry Newman, Ralph Waldo Emerson, Theodore Parker, Robert Browning, John Ruskin, Matthew Arnold, Leo Tolstoy. F. L.

The Eastern Association School for the training of employed officers of Young Men's Christian Associations, and other Christian workers, will begin its eleventh annual season of summer work at Silver Bay, on the shore of beautiful Lake George, on July 30, and will continue in session thru the month of August. Eleven departments will be in operation this summer, and an unusually strong program, both inspirational and practical, is presented. The courses of study are so arranged that all students have an opportunity for devotional Bible study each day immediately following the breakfast hour. The rest of the morning is given up to technical and practical courses in applied Christianity. The afternoons are reserved for boating, bathing, tennis, baseball and mountain climbing, while the evenings are reserved for study, with occasional concerts, lectures and other forms of recreation. During the first two weeks of August special courses will be given for leaders of industrial work, Christian educational work, association secretaries in the Army and Navy, and specialized forms of church service and religious leadership. There will also be courses in religious pedagogy and eugenics, and week-end conferences for Christian business men. In the second two weeks of August special attention will be given to problems relating to Christian rural leadership and workers with boys. Special attention will be given to physical culture and the general secretaryship of the Young Men's Christian Association.

*A Chain of Prayer Across the Ages. Compiled by Selina Fitzherbert Fox, M.D., B.S. Published by E. P. Dutton and Company, New York. \$2 net.

A Book of Devotional Readings. By Rev. J. M. Connell. Published by Longmans, Green and Company, New York.

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCH.]
For Readers of New Fiction

"Four Stages of Greek Religion." By Professor Gilbert Murray, of Oxford University. Columbia University Press, New York. \$1.50 net.

Greek religion is a very fascinating subject and of late has created an extra scholarly interest. But somehow, in spite of all that's been written and the subject has been and is very prolific, the last word has not been as yet spoken or written. Greece was a great country, beautiful for situation and the joy of the ancient classic world. Her physical conditions were marvelous beyond wording. She produced a people the most gifted of all antiquity. They created a state marked with prowess and patriotism, a language unexcelled for power and beauty, a literature that the world has closely studied for near 3,000 years, scholars and philosophers and orators and generals and artists such as have never been surpassed, and a religion of remarkable simplicity and purity and beauty. Greek poetry and Greek art and Greek philosophy and Greek religion forever stand out in classic taste and force and power, such as no nation has ever duplicated. Greek religion in its later stages deteriorated into a strange Homeric mythology, which was in no sense elevating and inspiring. The stage of the great Olympian gods, who dominated art and poetry and even life itself, this stage ruled the imagination of Rome and extended a kind of romantic dominion over the Middle Ages, and has wrought itself into our handbooks of mythology, a confused and contradictory mass of unedifying religious teaching. This is not the religion of old Greece. This book is a contribution to the subject and will be read with interest. Its pages are full of historic interest and illustrate in ever so many ways the power and glory of its primitive religious spirit and faith.

"The Hymnal of Praise." Edited by Edward Dwight Eaton, President of Beloit College, and William Henry Sallmon, of Yale University. Published by the A. S. Barnes Company, New York. \$1.50 net.

We greet this new "Hymnal of Praise" with decided approbation. It is ably edited and finely printed and abounds in a hymnology second to none and linked in with the choicest tunes popular in church and chapel the world over. It is primarily designed for colleges and universities and schools, but is equally suited to churches of all denominations. It is edifying to look over its work and note its scholarly thoughtfulness and sincerity and adaptability. It is a work of careful study; there is no haste on any page or in any part. Appreciating brains and sympathetic hearts have combined in this able work. There is a conscious balance of relationships that is ever appealing to the thoughtful student. Young people with poetic taste and musical fervor will enjoy these masterly hymns and soulful tunes. Elderly people will delight themselves in these ringing old hymns and swinging melodies. Christian song will never die out of the church, rather increasingly it will be recognized and utilized as one of the most valuable agencies in expressing Christian truth and promoting Christian life. It affords utterance to the world-wide fellowship of the spirit, and gives most vigorous embodiment to the great historic convictions of our common Christendom. It is not possible to overstate the importance of the very best in Christian hymnology. This book is thoroughly worked on that high ideal. It is bound to experience a most generous patronage and will certainly deserve it. A glance at the varied indexes is most indicative of painstaking work in preparation. Here are compiled indexes of chants and responses, a general index of tunes alphabetically arranged, metrical index of tunes, index of authors and composers and subjects and hymns and chants and doxologies and responsive readings and prayers. Such special and careful arrangement is to be commended. The responsive readings are wisely selected and compiled, embracing a wide range of most valuable Scripture lessons. Most cordially we add our commendation to this ably edited and neatly printed hymnal of praise!

"The Broader Vision." By Richard Sill Holmes. The Westminster Press. \$1 net.

Dr. Holmes rounded out a royal life. He filled his niche and made it bright and beautiful. He knew men in every relation and helped them. Every throb of heart and brain was purely demo-

cratic and nobly Christian. This charming book lets him talk to us as he used to forty years ago. Social by nature and thoughtful, he was always good company. His conversation was uplifting. He had no ill-will to express about his fellows. He saw the best and thoroughly enjoyed it. This spirit of optimism was fundamental to his very being and in these 230 pages dominates and scintillates. How these excerpts gathered out of his editorial and ministerial work reveal the generous heart and royal spirit. His daughter, Mabel, does this editorial work, and it is admirably done—not fulsome, but sincere and affectionate. One feels the delicate feminine touch in all these selections. She knew her father and worked *con amore*. To those who knew him how welcome a book, how choice a souvenir! How he really speaks in old-time heartiness! What a hand grasp and how electric its touch! How vivid and valued his look and how great the soul that looked out on you and loved you! He was always loaded with plans and seemed to have thought out your case to a finish. How easily he solved difficulties and imparted his personal enthusiasms. So freighted with just what he was is this gem of a book. The flavor of individuality is on every page and how genial it all is! The book will bless thousands who knew him and help other thousands to know an unselfish and consecrated soul!

"Religion as Life." By Henry Churchill King, D.D. The Macmillan Company. \$1 net.

Dr. King is a clear thinker and a royal writer, and packs his books with vigorous thoughts. So his books are in demand and prove uplifters to every reader—six compact chapters, bearing these terse titles: "The Choice of Life," "The Method," "Realities," "Sources," "Enemies" and "Essence." The practical value of this book is in the fact the writer talks to you in person. He is not preaching to you or lecturing, but just heart-to-heart, friendly, thoughtful talking. There is the charm of a conscious personal friendship, and so are his words weighty in value. The themes each grow in significance as one reads. They open up new and personal lines of thinking, and somehow one grows larger and stronger as he reads. Things grow in importance, truths relate themselves with new force and beauty, vistas of vision open large and far reaching, and revelations come that thrill and command. The book is made for the ordinary reader and meets him more than half way with a real feast of rich reading. It is full of strong appeal to young men and women, and opens up splendid lines of thinking and acting.

The Presbyterian Bureau of Social Service furnishes every week an article for the labor press of the United States, syndicating it to 250 weekly papers and 100 monthlies. It has, for seven years, sent delegates to the annual convention of the American Federation of Labor. This is the more significant in that the Federation at one time passed a resolution prohibiting any minister from addressing a convention meeting. It has also instituted the exchange of fraternal delegates between ministers' associations and central labor unions—in operation in over a hundred cities. In many cases these ministerial delegates are serving as chaplains, opening and closing the meetings of the central unions with prayer.

We are glad to print this little word from Rev. J. H. Jowett, D.D., an impression of Northfield: "I am increasingly impressed with the strength and beauty of the work which is being accomplished in the Northfield Schools. First of all, fourteen or fifteen hundred young men and women, children of disadvantage, are helped to obtain a thoro education, which equips them for efficient service in many different callings—the home and foreign field, the Christian ministry, the teaching profession and positions in science and agriculture. In the second place, their student life is lived in an atmosphere which brings them into communion with the Highest, and so helps them not merely to make a living, but to reveal a consecrated life. In an exceedingly real sense, Northfield is not only putting into the hands of a great company of young people the means of honorable livelihood, but is sending out into different spheres of life a strong fellowship of consecrated men and women. I do not know any finer piece of work of its kind, and I have often said that, if only our beneficent friends could see it, the stream of their liberality would flow to its support. I commend the great institution with all my heart."



A WRINKLED-FACED OLD WOMAN WAS SEEN HOBLING ACROSS THE ENCLOSURE

The Lady Elect

A Chinese Romance

By Professor Norman Hinsdale Pitman

Author of "Chinese Fairy Stories," "Chinese Playmates," etc.

ILLUSTRATED.

CHAPTER III.—OUT OF BONDAGE.

It was still dark when Ching-li arose on the day after the signing of the marriage contract. By standing on the brick bed he could look out thru the grating of the window, the paper covering of which had been gradually stripped off as summer approached.

He now looked out into the darkness. The stars were still to be seen in the heavens, and there was not a sign to mark the approach of day. A cool wind fanned his fevered temples and seemed to bear him a message of another world than these cramped quarters which hitherto he had been content to call his own. Having noiselessly drawn on his garments, he picked up a small bundle which he had tied up the previous evening. Then, taking some money from its place of concealment, he made his way carefully into the adjoining court. In one corner was a coffin-shaped mound faced with cement. It was the temporary resting-place of his elder brother, dead now more than ten months. He paused, for he had loved the one deceased above all others. He muttered a few almost inaudible prayers to the spirit of the departed, at the same time prostrating himself three times on the ground.

Soon the street gate had closed upon him. Even now he half expected to hear at any moment the voice of an angry father ringing in his ears. As he walked swiftly down the main road of the sleeping village, he inhaled deep draughts of the fresh Third Moon April wind. He was free now to do and say what he pleased, that is, as free as any others of his countrymen, provided he kept beyond his father's reach. He knew very well, however, that the law held him subject to his elder's wishes so long as the latter's life should last.

Thus it was that Ching-li felt the necessity of going a long distance from his own village in search of safety from Mr. Wu's pursuit. He was now on his way to Wanghsien, whence he would journey to Chefoo. At that well-known port there were many boats for Japan, Manchuria, and far-off America. By some means or other he would work his way by ship to a promised land of plenty. These were his plans, hastily formed during the preceding night, for he had not slept since the giant red certificate had been flaunted in his face. Up to the time when papers had been signed, Ching-li had hoped against hope that something would happen to

prevent the impending calamity. He knew little of foreign love-matches, but still there had been born in him a strong aversion for the practises in regard to marriage current in his native land. The thought of taking a wife whom he had never seen, of having a woman who might prove repulsive to every sentiment, thrust upon him as a life companion, had made him shudder, had made him shrink back in dread, and now it was making him flee in the night from his father's dwelling, making him desert the family tablets which he had worshiped from earliest childhood.

Conscience told him that it was wrong for him, an only son, to leave his father thus shorn of all filial attention; it reminded him that on his death there would be no son present to conduct the necessary sacrifices, to arrange the burial, and to worship at the grave. Conscience told him it was wrong to break the marriage contract. As he was thus reflecting, he chanced to pass a house in the outskirts of a village, within which he could hear the clanging of instruments. A dim light shone thru the window, and Ching-li knew they were holding a death-watch inside. By their incessant jangling of instruments they were trying to frighten off the evil spirits who were ready to seize the dead man's soul. He trembled

as he recalled the thoughts he had just had concerning his father. He stopped and came near turning back. Had he done so, this little story would not have needed telling. As it was, while he was debating what course of action to follow, a reassuring thought flashed thru his mind and stilled his troubled conscience. Other boys would be born into his father's household, other boys to take the place of the dead one and the one now fleeing.

So Ching-li continued his journey. In spite of his seeming dislike for work he was not lazy and shiftless. His mind soared far above the occupations of his childhood. He had the inclination for scholarly achievement, and yet he had not done well in the village school. The daily turmoil of the classroom had been continuous. Ching-li's nature had rebelled against this state of affairs. Then, too, he had seen no advantage for himself in committing to memory the "Thimetrical Classic," the "Four Books," and other regulation volumes, without any accompanying explanations from the instructor. In early childhood he had grasped intuitively the principle so often not recognized in the old-style educational system of his country, that it is ideas, not words, that count. His poetical nature had yearned for something more eloquent than the unending tables of dynastic names and dates which were being crammed into the brains of his schoolmates. In other words, he was something of a reformer. Consequently, at school he had made a failure.

His father, at first considering him clever, had looked with interest on his son's literary achievements and had encouraged him to walk in the paths of knowledge; but as the boy had continued to show few signs of advancement, the practical Mr. Wu had grown discouraged. After two fruitless years he had felt certain that the ambitions long cherished for his son were hopeless and that the boy was better fitted to join the innumerable army of toilers in the field than to enter the ranks of the literati.

Hence Ching-li's seat in school had been given to another pupil, and the eight-year-old boy had been sent forth with fork and basket upon the highway to collect the necessary fertilizer for raising beans and cabbages. While many a western child has been made happy by the permission to go barefoot, this privilege of youth had not been accorded Ching-li. To make up, however, he had not been required to burden himself with any other article of attire than the shoes on his feet. It must be admitted that at first he had taken keen pleasure in this freedom from the conventional garb, but at nine his rebellious nature had made him ashamed to fare forth thus dressed in nature's slippery raiment. Consequently he had urged his doting grandmother to give him clothes. This was the first time his masterful nature had asserted itself, and the old woman had been delighted to honor his modest request, for the Wu's, though not rich, were in moderate circumstances.

For a time he had rejoiced in his freedom from the restraint of

the schoolroom. While his brother's cheeks had grown pale and hollow, Ching-li's had become tanned and well-rounded: but the older boy had accomplished in school what Mr. Wu had expected of Ching-li, and soon had become, on account of his studious ways, the talk of the whole village. As he had approached manhood he had been proclaimed a sure candidate for a high degree, but by the time these ambitions had been fully realized and he had been lauded as a demi-god throughout the community, he was a broken-down consumptive. Ching-li had looked up to and worshiped this brother, as did the other members of the family, and on the poor fellow's death his grief had been keen.

The elder-born had been his sympathetic friend and counsellor. Each day, after their tasks were over, they had made their way to an isolated memorial arch which, standing as it did some distance from any house, had afforded them a place of seclusion. On the grass beneath that arch they had evolved many theories of life and living. At times Ching-li had solved obscure problems in ethics which all the elder brother's lore had not been able to unfold, but on the other hand, the scholar's learning had awakened in the younger ambitions which had long lain dormant. At every odd moment Ching-li had applied himself to his reading. Thru his brother he had been able to get volumes which otherwise would have been denied him, and thus had made up in a measure for his years of idleness.

It was at this time in Ching-li's life that Mr. Wu had begun to call the boy lazy, and from his standpoint doubtless the charge was true. When the father had decided that Ching-li was a know-nothing so far as books were concerned, no power on earth could have made him change his opinion. Consequently, although by dint of hard work and close saving Mr. Wu's financial condition had improved greatly, he still thought to break the boy of his foolish notions by assigning him tasks of the most menial nature. Ching-li's desire not to marry had been a sure sign of obstinacy, and this tardy striving after book knowledge, when the opportunities of his childhood had been spurned, had afforded proof conclusive.

The elder brother had encouraged Ching-li; had helped him sometimes in his work, and up to the time of his death his calmer judgment had held in restraint the fiery nature of the younger boy. But when at last he had been laid in his coffin, things had begun to change. Little by little tasks were shirked and finally entirely neglected by this insurgent son of Wu.

As Ching-li walked along the highway toward Wanghsien he turned over in his mind these events of his unfortunate domestic life. Many moons would wax and wane before he could forget the indignities which had been heaped upon him. His thoughts were as quinine to the taste, but as the rising sun gradually cast its mellowing warmth over the fields, his bitter feelings began to grow sweeter and his thoughts turned toward the future. A vender of steaming hot sweet potatoes now chanced to cross his pathway, and the youth's inner man was also soon at peace. He overtook a swine-drover whose hogs were running madly in countless directions over the unfenced fields. Ching-li's friendly nature prompted him to help the stranger in need, and soon the scattered swine were in the road, once more going their way to Wanghsien and their doom.

The drover was so grateful for Ching-li's assistance that he offered him employment. On the following morning the hero of this story might have been seen entering the outskirts of the

city, behind a drove of lazy hogs. The next day he helped his employer drive them to market.

Just outside the eastern boundary of Wanghsien is a broad stretch of sand running parallel with the city wall. During the rainy season this forms the bed of a river, and many are the toilers who make a living by carrying passers over, man-back, to the farther side. During the dry season this waterless river-bed affords an excellent location for a market-place. Here, on alternate days, are held the largest markets for the citizens of this thriving city. Beyond the walls, in every direction, almost numberless villages dot the landscape. Nearly all the villagers are farmers who go to the city every morning laden with their wares. As a consequence, here is to be found a medley of all classes, jostling each other in a hodge-podge of varying desires. This great stretch of sand is common property, and for the time being each holder may lord it with full legal rights over every inch he covers with his goods. When, however, as in the case of Ching-li's friend, the merchandise consists of pigs, the difficulty is in keeping one's personal property from trespassing on the rights of others. Numberless disputes take place.

Once a hog suddenly escaped Ching-li's watchful eye and dashed between the legs of a bread-vender, upsetting the tradesman and scattering his wares in the dirt. Some hungry dogs having eaten the manna thus showered down upon them—manna which otherwise would have gone back to the owner's tray—the question arose

as to who should bear the loss: Ching-li's employer, who owned the unruly sow; the bystander who claimed the curs, or the awkward vender who had allowed a hog to throw him on his face. So difficult was it to decide this question that finally, rather than have the quarrel settled by a rough-and-tumble fight, the parties to the dispute wisely concluded to call a board of arbitrators. These three peacemakers, after hearing the various arguments advanced by the parties of the first, second and third part, as well as by all their numerous friends, smoked their long pipes gravely and finally gave their verdict, which, needless to say, was satisfactory to all



SMOKED THEIR LONG PIPES GRAVELY

concerned. Ching-li's employer was declared guiltless, inasmuch as the animal in question having just brought forth a litter of shoats was unusually vicious, and, hence, not to be accounted for. The baker also was pronounced innocent of any carelessness, since the density of the crowd had made it necessary for him to hold his tray above his head, thus making it impossible for him to have, at the same time, an eye on merchandise and feet. As for the owner of the dogs, he would have been found guilty, doubtless, had not extenuating circumstances been cited in his favor. These were, to wit, that, having arrived at Wanghsien late the preceding night with a herd of cattle, he had found the city gates shut; consequently had been compelled to remain outside, without having any yard into which he could drive his stock. Thus his dogs and he had been on constant duty all night long, a fact which had resulted in giving the animals an abnormal appetite; hence, the hasty bolting of the bread. After announcing this happy solution of the question, the judges taxed their clients twenty cash apiece and repaired to a neighboring wine-stand, leaving the three disputants satisfied and happy.

(To be continued.)

The memory is never responsible for what the attention never gives it in charge.—Anon.



A Star-Less Circus

By Elizabeth Price.

It wasn't a real circus. Only a play one in the woodhouse. The Robbins children often had them and the neighbor children always came. It was surprising what the young Robbins's could do and the woodhouse was a fine place for their performances. One end was floored and there the audience sat. The neatly piled tiers of wood at the other end made the stage. The space between was where Yankee Doodle, the dog, Toby, the pony, and Grimalkin, the cat, were supposed to perform.

May was the star. She could stand up straight on Toby's back and sing and bow, and even jump thru a paper-covered hoop as gracefully as could be expected. Once, when tissue paper was scarce, Billy covered the hoop with the kind that comes around butchers' packages, and instead of going thru his sister slid on down to the ground in a tumbled heap. It didn't hurt anything, only her pride.

Every Robbins but Dot took part, and by the time May and Toby had finished and were followed by Billy and the trained lion, who was really Yankee Doodle, and Evelyn and the Bengal tiger, which was only Grimalkin—a pussy so mild that not even mice were afraid of her—and Betty and Ted, with harmonica and jew's-harp, it was time for the audience to go home.

One day Mother was obliged to go downtown. That was sure to take a good while, for shoes had to be bought for twelve separate feet, besides coverings for heads and hands. "May, I leave Dot in your special care," said Mother, looking anxious. "I'm sorry I can't get Ellen Green to stay this afternoon, but I can depend on you to watch little sister, can't I, May?"

"Yes'm." May wasn't happy about it. There was a big circus on hand, and that meant that she'd need to be very busy indeed. "Mother, can't Bridget?"

"No, daughter." Mother was decided. "Bridget is ironing and mustn't be hindered at all. I trust her to you."

May sighed, then brightened up. "I'll put her to sleep right away and maybe she won't wake up till I'm through." So May rocked and sang, and then sang and rocked, but Dot wasn't sleepy that day. There were teeth coming, and you know when that is happening you can't tell what a baby girl is going to do.

Mother came home just as the audience filed through the front gate on its way home. In the low rocker by the window sat May and Dot, just as they'd been sitting when she left. Billy met her on the walk. "Asked a crowd here and never helped a bit," he scolded. "Mother, May never came near the circus, and we had to do every single thing ourselves."

"The Branham kids say they'll never come again," chimed in Evelyn.

"The Jacksons said it wasn't any good without May," added Betty.

"We called and called, but she just wouldn't," finished Ted. Mother hurried in to where a tired little girl held a wide-eyed baby sister. "Dearie, have you had her all this time?"

"Yes'm, she wouldn't go down, and I promised I wouldn't neglect her." May's voice was shaky and Mother hugged her tight.

"Children," she said out loud and glad, "you told me sister hadn't done a thing, but you were greatly mistaken. She's done a very important thing, even when it was hard. She has kept her word and obeyed her mother, and that is better than being the star performer in forty circuses."

It really is, don't you think so?

Our Post Office

A FISHING PARTY.

Blair, Neb., July 14, 1913.

Dear Grandma: I hope you are enjoying this summer as much as we children are. I have written to you once before and my letter was in print. Do you remember me? The last time I wrote

to you I told you we were going to have a new house. We are almost through building now. My sister and I were up to Fremont and stayed till the Fourth. We had a nice time. My cousin from the northern part of this State and my cousin from Omaha are coming here soon. They both live in the city and will be glad to get in the country. I suppose I will be glad when school starts, but I am glad I don't have to go to school while this warm weather lasts. I will be in the sixth grade next year. We are going to have a fishing party soon, and we will go in bathing in the lake. Do many of the grandchildren write to you during vacation, or are they too busy enjoying their vacation? Well, I guess I will close, so good-bye, Grandma. I hope to see my letter in print.

Your loving grandchild,

Elsie S. Hughes.

I recollect you well, and I am pleased to hear that the new house is so nearly completed. When you come to see me again you will be in your new home, perhaps, and you must tell me all about it. You and sister will take great delight in fixing your own little rooms, I expect. I am so glad to know that you are having a happy summer, and when the cousins come there will be no limit to your enjoyment. I should like to be in some of your good times. My grandchildren remember me, and tell me how they are spending their vacation very often.



JAPANESE PICKING STRAWBERRIES IN CALIFORNIA.

PICKING STRAWBERRIES.

Southampton, N.Y., July 20, 1913.

Dear Grandma: We take your paper and I want to be your grandchild. My own Grandma Ellis lives in California. She sent me a picture of some Japanese picking strawberries. I send it to you; maybe you could put it in your Chair for your children to see. Grandma says they pick strawberries in the winter in California. It is very nice where I live. I often go to the ocean for a swim. I have a pet dog; he likes to swim, too. Please put this in your Post-office.

From your loving new grandson,

Arthur T. Howell.

The picture is very attractive, and all my little strawberry lovers will wish they could have "right of way" in this field. It is almost always summer in Southern California, and flowers and fruit grow out-doors all the year round; and we do make them grow in our hothouse here, too. Grandma has had strawberries in mid-winter. But they haven't the same flavor as those fresh from out-door gardens, I know. I am glad you can swim, and you are doubly safe in the water with your dog for a guard.

Church Notes

A Bible Conference, conducted by the Rev. Frederick H. Carpenter, of the New York Methodist Conference, will be begun at Housatonic, Mass., August 5, to continue two weeks. Mr. Carpenter has been one of the teachers in the Ossining camp meeting during July.

It is said that John D. Rockefeller, jr., has offered to give \$42,000 to be divided among the Young Men's Christian Association organizations of Dayton, Hamilton and Marietta, Ohio, whose buildings were wrecked in the recent flood, provided the associations thruout the country raise a like sum for these cities.

The Rev. Dr. James A. Little, of the Presbyterian Church, Hokendauqua, Pa., upon the occurrence of his seventy-sixth birthday, July 20, was much surprised and delighted at being the recipient of a handsome chair. It was the gift of the young people of the church and Sunday school. Dr. Little has ministered to the Hokendauqua congregation for more than forty-four years and is still its beloved pastor.

Dr. Lewis J. Hartsock, pastor of the Union Methodist Church, this city, is much stirred up over the possibility of "womenless churches." He said, in part, to a "Herald" reporter, only last week, that "everything in church work is 'Men and Religion,' men's clubs, men's dinners, gymnasiums for young men, brotherhoods and Boy Scouts. All of this effort is made for the social life of men and boys in the church, while the women are allowed to drag along with nothing but missionary societies, which mean work, necktie parties, pink donation teas, oyster suppers and ice cream handouts. The result is that women's clubs are multiplying outside the church. Women need social organizations as well as men and these should center about the church. Dr. Hartsock has consented to be elected president of the Ladies' Aid Society of his church.

During August the minister of the Fifth Avenue Presbyterian Church, New York city, will be the Rev. Hugh Pritchard, who for three years has been the pastor of the Alexander Chapel, a branch of this church. The chapel has recently been closed on account of the neighborhood (King street) becoming mostly Italian and there being several Protestant churches for them near by. It is understood that Dr. Pritchard has been invited to become young people's secretary of the Welsh Presbyterian Church in the United States. If he accepts part of his work will be to try to bring about a merger of the Welsh Presbyterians and the English Presbyterians. There are between 300 and 400 Welsh Presbyterian churches in this country, but

they are not affiliated with the General Assembly of the Presbyterian Church.

The cornerstone of the University Heights Presbyterian Church, this city, was laid last Saturday afternoon, July 26. The site is at Aqueduct avenue and 181st street, facing the campus. Among those who took part in the exercises were the Rev. Percy B. Wightman, pastor of the church, and the Rev. Dr. Henry M. MacCracken, many years chancellor of the University. Dr. MacCracken is known as the "father of the church." It was organized thirteen years ago, with a membership of fifty-two. Services were held for seven years in the chapel of New York University, and during the first three years Chancellor MacCracken conducted worship. Then Mr. Wightman was called. It was in January, 1908, that the congregation, having increased with the development of the locality, built the present chapel. It was assisted by the Church Extension Committee of the Presbytery of New York. The growth of both the church membership and the Sunday school has made a larger church imperative.

The Brotherhood of Barbee Memorial Presbyterian Church, of Excelsior Springs, Mo., sends greetings to the many Presbyterians, North, South, East and West, who come here every year to drink the healing waters and get the baths. Wishing to be of service to our visitors, the Brotherhood has appointed a committee of two, who will gladly meet at the depots any strangers coming to the Springs, if information is furnished them in advance of the visitors' arrival. They will also esteem it a privilege to secure in advance rooms or apartments for any who write, stating what accommodations they desire. If coming to the Springs, let your wants be known to the committee and they will serve you freely by rendering any assistance in their power. The pastor, Mr. L. M. Beebe, will be pleased if you will make yourselves known to him or to the committee when in the city.

WALTER A. CRAVEN,
WILLIAM N. PITTMAN,
Committee.

The New York Bible Society reports that for the fiscal year of the Government ending June 30, 836,473 immigrants landed at Ellis Island. The largest number arriving in any one month during the year came in June, when 115,973 immigrants landed. This was more than twice the number that landed in June, 1912. The smallest number came in January of this year, when 26,224 landed. The missionaries of the New York Bible Society at Ellis Island distributed during the year over 109,000 volumes of Scripture among the immigrants. These volumes were in more than thirty languages. This is the largest distribution of Scriptures ever made among the immigrants. The Society aims to make it possible for every immigrant who desires to receive a copy of the

Scriptures without note or comment in his own language. The New York Bible Society has not fulfilled the completion of its Endowment Fund for which appeal was made several weeks ago. There is still needed \$16,000 to complete a fund of \$200,000. More than \$40,000 has been promised on condition that the whole amount shall be raised. The New York Bible Society is the only Society having for its sole work Bible distribution in the city and harbor of New York. The president is Mr. John C. West, the treasurer Mr. James H. Schmelzel, and the general secretary Rev. George William Carter, Ph.D., with the office at 66 Bible House.

The death is announced, with regret, of the Rev. George D. Matthews, D.D., general secretary of the Alliance of the Reformed Churches thruout the world holding the Presbyterian system. Dr. Matthews was eighty-five years of age, and was seriously weakened physically by his fidelity in the performance of his duties as secretary at the tenth Council of the Alliance, held at Aberdeen, Scotland, June 18 to 25, 1913. After the close of the Council he went from Aberdeen to Edinburgh, was taken seriously ill on July 2, and passed away on July 5. He was buried on July 9 in the church yard of South Leith Parish Church in a family grave. The funeral services were conducted by the Rev. Dr. Monro Gibson, of the Presbyterian Church of England, assisted by the Rev. Dr. R. W. Weir, of the Church of Scotland, and the Rev. Dr. Dykes Shaw, of the United Free Church of Scotland. A fuller notice will be given in due time of the highly useful life of Dr. Matthews, and especially his forty years' service to the World Presbyterian Alliance.

In the Library

The beginning of the Wilson administration is a most appropriate time for a review of the principles on which our tariff is justified by its advocates, and among the publications of Messrs. A. C. McClurg and Company is a popular study of the whole tariff question from the standpoint of tariff for revenue only, entitled "Free Trade vs. Protection." The author, Amasa M. Eaton, has been a staunch advocate of tariff reform for many years, is familiar with the literature on the subject, and is qualified by legal and public service training to discuss it adequately.

Mr. Robert Hichens and Mr. Jules Guérin traveled thru the Balkan Peninsula to gather material for the articles which have been running thru "The Century Magazine" this year, and for the elaborate book which the Century Company will publish in the late fall. The text and pictures—twelve in the colors of Mr. Guérin's canvases—will cover the natural scenic glories of Dalmatia, the classic ruins of Greece, and the wonderful mosques of old Constantinople.

The Homekeeper and Housekeeper

A Suggestion to Mothers

By Bertha Gerneaux Woods.

"No, I can no longer coax my baby to take an afternoon nap. She has seemed to find it impossible to go to sleep in the daytime since she was here." How often we hear mothers say this, with the added bit of information that they realize the child needs the rest—that she is a high-strung, nervous little creature who shows before bedtime the frayed effect of the long day without sleep.

It is a great mistake, especially in hot weather, to let these young children romp and play without rest the entire day. If you cannot persuade your active three or four-year-old to drift into the Land of Nod you can at least insist upon his lying down for a quarter or half an hour in a cool, not too light room, with his shoes and stockings removed and perhaps the Russian suit or rompers, too, if the day is very warm. I know one extremely active, "high-strung" child of four and a half to whom daytime sleep seems almost a physical impossibility, but who "rests" visibly when taken up for "a little quiet time" of this sort. Usually his mother or grandmother "rests" (?) beside him during this time, telling an unexciting story or entering into the game of "seeing who can lie the more quiet" or "keep the eyes shut longer."

This systematic midday rest is nearly as essential in the winter as in the summer. In very cold climates where the mercury often drops to thirty below zero, threatening tender noses and cheeks with frost-bites, the midday rest should be combined with an indoor outing, paradoxical as that sounds. Open every window in the room wide and let the air sweep thru it, while the child rests on the bed under light but warm covers. He will do so willingly if the mother is ready to enter into the make-believe that the bed for the time being is an "airship" or a "sleigh." Strange how this "let's pretend" will make even a very active, boisterous child willing to take the rest.

Any mother who insists that her young child shall daily have a rest period, whether he is able to go to sleep or not, has the reward of a less nervously tired out child the remainder of the day and one who will sleep thru the night more quietly. While there is nothing very new in these suggestions, observation shows that many mothers fail to realize the importance of this brief daily rest. Such little ones who are literally, as their mothers say, "on the go" for twelve or thirteen consecutive hours, usually show a pitiable state of overwrought nerves before they are settled down in their cribs for the night.

Fun for Five Dollars a Week

In the June "Woman's Home Companion" several contributors tell how they

took their vacations—economically and attractively. Many practical suggestions are made. Following is an account of a vacation planned and taken by eight school teachers:

"We are eight girl school teachers, and we rented a log cabin on the third ridge of a mountain in Vermont at \$100 for the entire season. It had five rooms comfortably furnished with enough beds, tables, chairs, rockers, a couch, oil stove, some kitchen utensils, rough dishes, plenty of hooks and shelves; but best of all was the open fireplace. We brought trunks, containing the needed amount of clothing, linen, pillows, and blankets, and with a few curtains, college pennants, etc., we made our little 'summer home' quite attractive.

"We learned of a nearby farm where we were able to purchase eggs, butter, homemade bread, pastry, etc. We got our own breakfasts, gathered our own berries and bought sugar, coffee, etc., from the village in quantities.

"On the ridge below us was a larger log cabin where they kept boarders. Here we had our 'big meal' once a day (at noon). They charged twenty-five cents—but we had a regular dinner. In the evening we 'fixed up' our own tea.

"Sometimes we got up at 5 a.m. and took long tramps. We made it a point to take a nap if for only a half hour every afternoon, either in hammocks or on a blanket in the spacious porch.

"Thru the acquaintance of some young people (made at the boarding house and surrounding cabins) we received invitations to play tennis, attend camp fires, or go rowing, and we, in turn, gave little twilight parties around the burning logs.

"Here are the approximate figures for our expenses:

Eight girls for two months.	One girl's expenses for two months.
Rent	\$100.....
Dinner at noon..	126 (63 times .25) .
Rig hired 5 times at \$2.....	10.....
Groceries	44.....
Miscellaneous, cards, stamps, and fare for one girl.....	10.00
	\$45.00

"Thus making it \$5 a week per girl for nine weeks."

Louise Kennedy Mabie, author of the recently published novel, "The Wings of Pride," is taking a summer cruise thru the Great Lakes. It is rumored that Mrs. Mabie is gathering material preparatory to writing her second novel, as "The Wings of Pride" was her first.

Apropos of the recent dealings with Japan, William Elliot Griffis, a veteran educator, who was decorated by the late Mikado for his services to that country, has written for the August "Century" an article on "American Makers of the New Japan," describing the part of Americans in opening up the hermit empire and laying the foundation of its present progress.

Houghton Mifflin Company, who publish Henry Sydnor Harrison's works, state that the second edition of "V. V.'s Eyes" has had to be largely increased on account of the rapidity with which the orders for the book were sent in.

Among the 100 titles of books suited for summer reading listed in the New York "Times" are the following Macmillan novels: Winston Churchill's "The Inside of the Cup," S. R. Crockett's "Patsy," Albert Edwards's "Comrade Yetta," Robert Herrick's "One Woman's Life" and Miss S. C. Nethersole's "Wilsam."

"The Living Age" for July 19 contains a brief article on "The Trade in Armaments," by J. F. Williams, reprinted from "The Contemporary Review," which discloses some of the sinister influences which prompt excessive war preparations.

Among the juvenile books to be issued for the holiday season is "Jingles and Rhymes for Little People," by Mary D. Brine, published by E. P. Dutton, New York city. Mrs. Brine is a well-known writer, a great favorite with children, and there is the promise of a fine treat in this collection of verses.

BOOKS BY THE EDITORS OF THE CHRISTIAN WORK

BY REV. FREDERICK LYNCH, D.D.

The Enlargement of Life (Putnam's), \$1.00; The Peace Problem (Revell), 75 cents; The New Opportunities of the Ministry (Revell), 75 cents.

BY MAUDE DUTTON LYNCH.

Little Stories of Germany (The American Book Co.), 40 cents; Little Stories of France (The American Book Co.), 40 cents; Little Stories of England (The American Book Co.), 40 cents; The Bidpai Fables (Houghton Mifflin Co.), \$1.00.

BY MADELEINE BLACK.

Civilize the Nations (Stewart & Co.), 25 cents.

BY PROF. SAMUEL T. DUTTON, LL.D.

Social Phases of Education (Macmillan), \$1.25; School Management (Scribners), \$1.00; Administration of Public Education in the United States (Macmillan), \$2.00.

BY REV. S. PARKES CADMAN, D.D.

Charles Darwin and Other English Thinkers (The Pilgrim Press), \$1.25; The Uses of Religious Memory (The Pilgrim Press), 50 cents; William Owen (Eaton and Mains), 25 cents.

BY REV. J. HERMAN RANDALL, D.D.

The Unity of Religion (Crowell), \$1.50; A New Philosophy of Life (Caldwell), \$1.50; The Culture of Personality (Caldwell), \$1.50.

BY REV. PETER AINSLIE, D.D.

God and Me (Revell), 25 cents; My Brother and I (Revell), 25 cents; Among the Gospels and the Acts (Revell), \$1.00; Introduction to the Study of the Bible (Revell), 50 cents; The Message of the Disciples of Christ for the Union of the Church (Revell), \$1.00.

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International Lesson August 10, 1913

The Passover. Exodus 12:1-42.

GOLDEN TEXT: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

To this day the orthodox Jews, by observance of the Passover, remind us of the historic preparations of the Israelites for departure from the land of Egypt. And they remind us, too, of that later Passover, at least sixteen centuries later, when the Lamb of God gave "his life a ransom for many." Ussher makes the time of the establishing of the Passover B.C. 1491. Beecher puts it at B.C. 1498. Some others make it two or three centuries later, to accord with their dating of Rameses II.

The directions given by Moses were very explicit and obedience to the letter of them was expected and given. The celebration was to serve more than one purpose. It was to found a custom thru which all future generations might hear the story of God's power to save. It established, too, the Jewish congregation and united the clans into a nation. The sacrificial lamb was prophetic of Christ. Making this comparison one writer says of the Saviour: (1) He was perfect, without spot or blemish, or fault of any kind. (2) He was innocent. His death was no fault of his. (3) He died in the prime of his life. (4) He was slain, a sacrifice for others. (5) He was offered at the season and the hour of Paschal sacrifice, the beginning of a new year and a new era. (6) Not a bone was broken. This was true of his body and of his spiritual work. We are saved by "the Lamb of God, which taketh away the sin of the world."

Of the eating the Passover, Dr. Todd says: "Undoubtedly this feast had a physical purpose. The Israelites were to start in the middle of the night on a long and wearisome journey; and it was important that they should not start fasting." And, adds Dr. Peloubet, "It was a test of their faith and obedience. It was a symbol of the fact that they must receive and appropriate what God did for their salvation. It was an entering into a solemn covenant with God. . . . This, too, represents and illumines the Lord's Supper. It is a covenant of eternal brotherhood in loyalty to one Master and his cause. More than this, the Supper is a kind of All Saints' Day. We become one, not only with those around us, but with those who have gone before, to join the heavenly host."

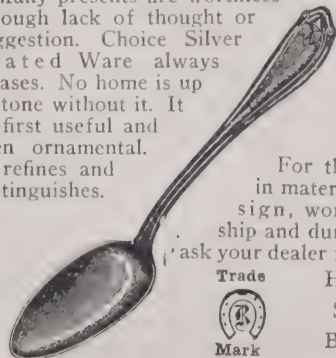
The Supper was eaten with bitter herbs, to teach the Israelites the bitterness of sin and to lead to repentance. Of the leaving out of the Passover bread the leaven which was the natural symbol of moral corruption, Millington writes: "It was intended to show the Israelites that they were to leave behind them in Egypt all the idolatrous and wicked practices with which they had been implicated, and to begin a new national life as God's people." Lr.

Lyman Abbott made this comment: "He who would enter the Christian life must not only apply the blood of Christ that cleanseth from all sin, and accept the Spirit of Christ that giveth all life; he must be ready and equipped for the service of Christ to go wherever Christ will lead." And, writes Dr. Cowan, "The Passover means that the old life is to be left behind, and thru Christ we are to live the new."

The climax of the lesson is simply told. The picture of that midnight disaster, however, when "there was not a house where there was not one dead," is an awful one; and down the ages has come that "great cry in Egypt." God's hand had fallen heavily upon the oppressors of his people and Pharaoh now urged what he had so long resisted—the exodus of the children of Israel out of the land of Egypt, out of the house of bondage.

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Christian Endeavor

Topic for Sunday, August 10.

Heroes and Heroines of the Temperance Cause.
Dan. 1:8-17.

Scripture References.

Monday, August 4.—The oath-bound (Num. 6:1-5). Tuesday, August 5.—True to promise (Jer. 35:4-10, 14). Wednesday, August 6.—Clean priests (Lev. 10:8-11). Thursday, August 7.—Prohibition territory (Deut. 29:1-6). Friday, August 8.—God's will for men (Luke 1:13-17). Saturday, August 9.—A hero for others (Rom. 14:16-23).

THE WORLD'S CURSE.

It is no new thing—the indulgence in strong drink—as the Bible records prove. In these far-away times men lingered over their cups and reveled in their drunken debaucheries and boisterous merriments, impairing and abusing their bodily health—oblivious of their certain destruction both spiritual and temporal—just as in these modern times. The drink habit has been the curse of the world since the world was created, and the wonder is that with all the evidences of its degrading and ruinous results strong drink has been allowed to continue its death-dealing traffic so long. There are some present-day Daniels, it is true, and their example and efforts, we are glad to see, are gaining ground, but there is need of a whole host of Daniels if the nation is to be cleansed and saved from this cankerous sore which is consuming its very vitals. The temperance ranks must be reinforced and Christians must rise in their might to stamp this evil out.

A WORTHY BIOGRAPHY.

We are all proud of our heroes—men and women who have won the name thru some deed of valor or courage, thru some great and noble sacrifice. When the Titanic went down, mingled with our feelings of grief and woe for those who perished, there was the thrill of admiration and exaltation for the men who so unhesitatingly and uncomplainingly gave up their lives that others might be saved, and the heroic deed will ever remain a part of the world's noblest history, and we thank God that in this shipwreck many souls went fearlessly and confidently into the presence of their Maker. But there is a far greater shipwreck than that of the Titanic—the shipwreck caused by intemperance—and there are no nobler heroes than those who seek to save the lives that would sink in its vortex without their helping hand. Such heroes must be men of courage, of patience, of perseverance, firmness, and of tact, of sympathy and love. No higher or better task confronts any man than that of a temperance worker. His biography may not be written upon earth, but in high heaven there is none more worthy of honor and praise.

A BINDING OBLIGATION.

The Apostle Paul was one of the greatest of temperance heroes, inasmuch as he not only preached against intemperance but abstained from drink himself. To Paul example was more necessary than precept—he believed that no man "liveth to himself," and as a faithful follower of Christ Jesus he dared not put a stumbling block in another's way. "It is good neither to

eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," are the Apostle's words, and he followed this principle thruout his entire life. And this rule ought to be binding upon every Christian; it is useless to urge temperance to the drinking man if we use intoxicants ourselves in moderation. The weak brother, the one we are trying to save, is watching us. No other appeal is so strong as the example we set. We are therefore responsible for his salvation or his downfall. We can never expect to see a successful temperance crusade unless we keep our own record clean. Rev. Dr. Justin Edwards, who has been pronounced the ablest organizer and promoter of the temperance movement in America, went from place to place repeating, "If you never drink intoxicants you never can become a drunkard. We would not make the sweeping assertion that all who drink in moderation will fill a drunkard's grave, but that danger is before them and the continued use of alcohol dulls the mind and intellect, to say the least.

Prayer Meeting

Topic for Sunday, August 10.

The Rich Fool. Luke 12:16-21.

THE DAY'S PAY.

Rev. S. D. Gordon tells the following story of a man who reckoned without God in the accumulation of his treasures. He says: "The wealthy owner of a large business concern in Sweden had been a poor boy in a country district tending cattle. One day he wanted to be away, and asked his sister to tend the cattle for the day, promising to let her hold for the day a small coin, current there, worth less than two annas, to be returned at night. She consented. The very sight of money was a great rarity to her. So she spent a long, hard day tending his cattle, and holding the bright coin, and returned it again at night, quite content with the day's pay. Long years afterward the brother was telling the story. He had grown very wealthy. He had allowed the love of money to crowd out the Christ passion to which he was not a stranger. He told the story to my friend with great glee, laughing at his sister's childish simplicity. My friend said quietly: 'That is all you get; you hold your wealth to the end of the day of your life, then you give it up and have as little as before, and the whole of your life is gone!' And the man's startled face showed that he quite understood."

That is the way with many men who are obsessed with the desire for great wealth. Their affections are so set upon it that God is crowded out of their hearts altogether. They live for the present and take no thought of the hour when they shall be called away from their earthly possessions. Thus lived the foolish man of the parable; his life was spent in planning for things that perish, and all the time he craved more and more; he was never satisfied. And as he prospered and acquired riches

his spirit of greed and covetousness increased.

NEGLECT OF GOD.

Jesus did not represent this husbandman as in any respects a wicked man. Says Smith: "He was rich, but in that there was no wrong. Nay, it was rather to his credit that he had made so much of his farm. There is no suggestion that he had amassed his wealth unrighteously by keeping back the hire of his laborers or withholding his corn from the market and selling it at a famine price. All that is charged against him is that he had been so taken up with worldly affairs that he had neglected the great concerns; he had left out of his reckoning the supreme facts—God, death, judgment, eternity. He seemed to the world and to himself a shrewd, clever man. Yet in God's sight he was a fool, and he discovered at the last that he made a fool's bargain." All those years he had been building a palace for his soul and he was surveying it with pride, when a breath out of eternity blew upon it and it collapsed like a house of cards.

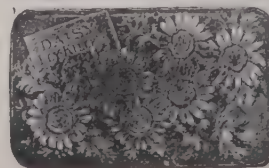
THE HIGHER IDEAL.

It is a right spirit for a man to wish to acquire a fair proportion of this world's goods. It is proper for him to look ahead and to provide well for the care of his family. But when he makes this his whole concern and duty he not only robs God of his just due, but he robs his own soul of its spiritual resources. "Thou fool," says the All-Giver, "whose shall those things be which thou hast provided?" Our life here is not given us for the purpose of laying up treasures that perish and decay. There is a higher ideal. We are to work and labor and take thought for the morrow, but all with eternity in view. The greatest millionaire that ever lived must come to that moment when his life is required of him, when his riches must be laid down and when he must go to his account—and his reward. If he has used God's gifts well he will have his share in the unsearchable riches of Christ in Glory. Let us be wise and guard against the temptations that wealth brings, and be faithful stewards of the things the Lord has provided.

Norman Duncan, author of "Going Down from Jerusalem," has just returned from a long trip to Australia, New Zealand, and Tasmania, where, together with the artist, George Harding, he has been collecting material for a series of articles which will appear in "Harper's Magazine."

Thomas Nelson Page, the new Ambassador to Italy, has one of his most characteristic negro stories, "Thomas's Baptism," in the fiction (August) number of "Scribner's Magazine."

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FINANCIAL

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Stock on the Installment Plan

By Frank Howell.

Salaried and wage employees of incorporated businesses are realizing more clearly every day the desirability of owning an interest in the companies for which they are working. The number of small shareholders is increasing rapidly and continuously, as employees become educated to the advantages of owner relationship with important and controlling stockholders.

The owner of one share, five shares or ten shares becomes in a broad and practical sense a partner in the business. As far as he goes he is as big a man as the president of the corporation. But aside from that there is the deeper satisfaction that goes with the thrifty conservation of one's resources. And then there is the feeling that one is showing faith in his employers—taking a vote of confidence in the permanency and durability of the structure that shelters one.

The rapid increase in the number of shareholders in incorporated business of the country is one of the most gratifying developments of the time. It makes the growing cementation of mutual interest, between employer and employee, a closer union of capital and labor and a better understanding on both sides.

It has become easy to the salaried man and the wage earner to invest in stocks. Not only can a man or woman buy a fractional lot of shares outright in any listed stock, but under the down-to-date order of things the purchase can be made on the partial payment or instalment plan, the same as real estate or furniture. To buy stocks on monthly payments is in many respects preferable to any other method of saving. Furthermore, the owner of an interest in an established and growing business, whether railroad or industrial, has his money in something that is alive, something that has a chance to expand and to increase in value.

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Gomez Moves Against Castro.

If the Castro adherents in Venezuela are as numerous as dispatches seem to indicate, reports of a severe battle between them and the troops of President Gomez may be expected any day. Castro is said to head 12,000 troops, while Gomez leads 7,000. The federal forces have gone to Maracay, on the railroad, fifty miles southwest of Caracas. General Castro is said to have been received with open arms by the people of Coro, in the State of Falcon, where he landed. His army has grown amazingly, altho, according to some accounts, he forced peasants to join by torture and threats of punishment. If the Castro rebellion is not promptly suppressed Venezuela will again face long and costly warfare. In Washington Castro is considered a menace to the peace of South and Central America, and the United States will lend its moral support to President Gomez, who has taken the field. Every port in the United States will be watched closely to prevent the shipping of munitions of war to Castro or his followers.

Hurts Exposition's Prospects.

Extraordinary efforts are being made by Secretary of State Bryan to induce European governments to rescind their decision not to participate in the Panama Canal Exposition at San Francisco in 1915. The Third Assistant Secretary of State, Dudley Field Malone, is now on the North Shore, visiting the summer embassies of Great Britain, Germany and Russia in the hope of presenting the exposition case so favorably that the declinations of those countries will be withdrawn. These declinations came as a great surprise to Secretary of State Bryan, who had taken it for granted that the whole world would participate in the American exposition in celebration of the opening of the Panama Canal. He has really been grieved and disappointed that three such great nations have reached a decision most unfavorable to the exposition, and he entertains great hopes that they eventually will think better of it. The declinations received from Europe will put the emphasis at San Francisco upon the South and Central American exhibitors and upon the Japanese and Chinese. It will be distinctly an American and Oriental affair, especially as the Latin-American republics are intensely interested in the

canal and the canal exposition. They cannot, however, even attempt to duplicate the features which general European participation would bring to the San Francisco Exposition.

To Aid the Crop Movement.

Raising big crops is only one part of the farmer's struggle. Converting those crops into cash costs money. Movement of the crops this year will be facilitated and the farmers and producers benefited greatly by the action of William G. McAdoo, Secretary of the Treasury, who announces that from \$25,000,000 to \$50,000,000 of government funds will be deposited in national banks in the West and South. This action will provide the means of moving the crops without subjecting the producers to high rates of interest in order to get money. The Government will accept as security for the money Government bonds, which have slumped lately. Mr. McAdoo charges this slump is the result of a conspiracy by some New York bankers to discredit the administration's currency bill. This money will be loaned to the banks at two per cent. interest and will have to be returned to the Treasury as soon as the crops are moved. Only the banks in the larger cities will get the funds, because of the nature of the securities demanded.

The Tariff and Bird Plumes.

In its zeal for the preservation of the world's wild birds, the New York Zoological Society is making a determined fight to have inserted a provision in the tariff bill prohibiting the importation of plumes, feathers, wings and other parts of birds, except for scientific or ornamental purposes. The clause does not apply to ostriches or domestic fowls, but solely to the plumage of wild birds. Circulars giving the views of the Society on this subject, which it regards as of the utmost importance, have been issued over the signatures of Henry Fairfield Osborn, president, and Madison Grant, chairman of the Society. The clause which the Society desires to see made law has been incorporated by the House in its draft of the bill, but an amendment by the Senate practically nullifies, the circular says, the action of the House. The object of the circular is to impress upon the people and thru them the lawmakers, the importance of preserving wild bird life and cause the Senate to revoke the objectionable amendment.

Ambassadorial House Hunting.

The widespread publicity given to the efforts of James W. Gerard, the new United States Ambassador to Germany, to find a suitable home in the German capital has aroused renewed discussion of the question as to whether Uncle Sam should furnish living quarters for American Ministers. Mr. Gerard,

who is now bound for New York, succeeded, aided by the newspaper versions of his house hunting difficulties, in finding two houses, either of which is suitable for his residence in Berlin. One of them is in the aristocratic Tiergarten district, and the other is near the center of the city. The rental of each is about \$19,000 annually, thus exceeding the Ambassador's salary. Either one of the residences contains ample room for the embassy offices and private quarters, as well as for entertaining purposes. Mr. Gerard will, before deciding on taking a lease of one of the houses, discuss the situation with President Wilson and Secretary of State Bryan when he arrives in Washington. George Von L. Meyer, formerly Secretary of the Navy, who was staying at the same hotel in Berlin as the Gerards, conveyed his sympathy to Mr. Gerard, telling him he had been subjected to similar experiences while he was Ambassador in Rome and in St. Petersburg.



**The Late
Robert C. Ogden.**

The death of Robert C. Ogden has removed a noted and public-spirited American, who, as a merchant of the older type, founded a fortune with which he did much good. Southern educational affairs were a chief interest with Mr. Ogden from the time of the Civil War, in which he saw service during the Gettysburg campaign. He was an intimate friend of General Armstrong, founder of Hampton Institute, and all his life he kept in close touch with that school. For years Mr. Ogden was president of the Hampton board of trustees, as he was of the directors of the Union Theological Seminary and of the Conference for Education in the South and of the Southern Education Board. He was also a trustee of Booker T. Washington's Tuskegee Institute and of the General Education Board. Yale made him a master of arts, and Tulane University and Union College gave him doctors' degrees. A number of writings, chiefly on religious and educational subjects, came from Mr. Ogden, and he was notable as an orator at the meetings of the organizations to which he confined, as far as possible, his activities. As a merchant he established a number of precedents.



**Owen to Country
Bankers.**

In a circular letter to country bankers thruout the nation Chairman Owen, of the Senate Banking Committee, has enumerated what he calls the advantages of the Glass-Owen Currency bill to them, declaring that it would relieve the banking business from the control of a half dozen "very ambitious gentlemen who could to-day shake this country to its foundations by panics whenever they pleased." "If an exhaustive investigation were made of the panic of 1907 to ascertain who were the beneficiaries of that panic this country would learn a much needed lesson in finance," said he. After an array of figures Senator Owen reached the conclusion in his letter that the net result to the average \$100,000 bank would be a substantial gain over the present system of approximately \$3,000 a year, or three per cent. on its capital. He declared another advantage of the bill would be to permit country banks to loan half their time deposits, or a fourth of their capital and surplus, on farm loans. "I should be in favor also," said he, "of giving them other advantages, which we can do more intelligently when we codify the National Bank Act next winter."



**Japan's Financial
Retrenchment.**

Over-expansion industrially and her Russian war debt has forced a money stress in Japan. It is asserted that she has come almost to the end of her ordinary financial resources, and the new Premier, Admiral Count Yamamoto, has been compelled to prune the 1914 budget to the extent of \$30,000,000. About 5,000 officeholders are to be dismissed and work is to be post-

poned on a number of important public works. The expenses of colonial administration in Karafuto, Kwantung and Korea are to be reduced. Operations on railway extensions are to be halted. Over \$5,000,000 is chopped from the War Department estimates and \$3,000,000 from the navy. Prince Katsura, the Premier, whom the riots drove from power, and Marquis Sainji, his predecessor, both failed in their efforts to accomplish financial reforms, and now it is up to Count Yamamoto to resist the cry for military and industrial expansion beyond the resources of the country. The silk worms of Japan are spinning the interest on the national debt, and ultimately these busy creatures will pay the whole debt. In 1912 Japan's sale abroad of raw silk and silk products totalled nearly \$100,000,000, of which the United States took over \$59,000,000—all but \$2,000,000 of it in raw silk. Every effort is being made by the Japanese to extend the silk industry thruout the world. During 1912 Japan purchased \$32,000,000 of raw cotton from the United States.



**Prince Must be
a "Fag."**

It is to the credit of King George V., whether he is actuated by love for old English customs or by a democratic streak in his make-up, that even for a prince he will not permit Eton to break its rules. When Etonians reassemble in September for the winter "half" the famous old "public school for the first time in its history will have as a pupil the son of the King of England. The "new boy" will be Prince Henry, the third son of the King and Queen, who is thirteen years old. The King's special wish is that he should be treated like every other boy. He will have no special privileges, and will have to "fag" for his seniors; that is, run errands, tidy the house fagmaster's room, light the fire and keep it alight, prepare tea, make toast, cook eggs, fruit, pastries and so on. An upper boy requiring a fag calls out "Boy!" and every fag must rush to obey the call. The last to arrive has to do the job. Young Prince Henry's experience will probably make him a much better lad than if he were petted and pampered.



**Peace in
the Balkans.**

At Bucharest on Aug. 7 the Balkan peace delegates representing Bulgaria, Servia, Greece, Montenegro and Rumania affixed their signatures to the preliminary treaty of peace, the terms of which were finally agreed to the preceding night. On the same day the ambassadors of the six great Powers called at the Porte and warned Turkey to respect the Treaty of London. This would provide, among other things, for the Turkish evacuation of Adrianople. By the terms agreed upon at Bucharest Bulgaria, after losing countless thousands of men and millions of dollars, is but little larger than she was when she declared war against Turkey last October. The new frontier starts at a point west of the Struma River and ends at the Mesta River, leaving Bulgaria the towns of Strumitza, Lagos and Xanthi. The territory wrested from Turkey by the Bulgars in the first war, which the new frontier cuts off, is to be divided among Servia, Greece and Rumania. The final peace agreement was brought only thru the positive stand taken by Rumania. Up to Aug. 6 Bulgaria resisted the demands of the allies, but when Rumania threatened to station troops in Sofia by Saturday last if Bulgaria failed to yield Czar Ferdinand's envoys gave in.



**Lower Express
Rates Ordered.**

The express companies of the country have been hit with a staggering broadside from Federal guns. Reductions in express rates which will cost the companies fully \$26,000,000 a year, approximately sixteen per cent. of their gross revenue, were ordered by the Interstate Commerce Commission recently to be-

come effective on or before Oct. 15, 1913. Notable reforms in practices were also ordered. The most important change prescribed by the order is by way of modification of the present graduated scale of parcel rates. One hundred pound rates for short distances either have been left unchanged or slightly reduced; for longer distances they have been lowered; for fifty pounds or less all rates have been reduced. For packages more than four pounds going more than 200 miles and less than 2,000 the new express rates are generally lower than the parcel post rates; for more than 3,000 miles the rates are practically the same. The general impression in official quarters is that the express companies will attempt to test by legal means the constitutionality of the commission's order.

Editorial

The Knowledge of God

We were recently asked to tell a group of Japanese and Chinese students why we believed in God and why, if we believed that there was a God, did we believe that he was good and benevolent. Perhaps our answer may help some readers of THE CHRISTIAN WORK to answer this question when it is asked of them. And will our readers let us treat the question somewhat personally, as we did before these students?

We were brought up in the strictest school of the faith. Until we were about ready to enter college we never had a doubt. But there was a remarkable public library in our town, and we started in, somewhat as a horse starts at one end of a field, on the first shelf, and read clear thru it. We found some books of the great English scientists which set us to thinking. Having got a taste of Huxley and Spencer we bought some further cheap editions. Finally, as a result of all this reading, we began to feel the first questions rising in our mind and heart. We would not give the impression that we passed thru any cataclysm, any dark and fearful hour when the universe seemed slipping out from under our feet. We never lost any shadow of faith in Jesus Christ as the Master of Life, nor in his life and teachings as the ideal. We never in our heart of hearts lost faith in God and that he was good. But questions were awakened, and we were forced to answer them to our own satisfaction, and we have been asked them many times since.

Why do we believe in God? Everywhere we look in the world we see purpose. It runs all thru creation. There was purpose in that first clashing of the fire mists together when, out of their revolvings the solid earth was born. Purpose was written all over that first cell from whence all future life has come. The creative ages all had promise in them of ulterior consummations. Wherever we look to-day we see purpose. In every seed, bulb, acorn there is purpose of a flower or fruit. Purpose runs all thru the social order. History has been nothing but an unfolding of some great purpose, and, as St. Paul saw long ago, all creation has been groaning and travailing waiting for the appearance of sons of God. St. Paul and evolution agree in their teaching, that creation is full of purpose—the purpose to be fulfilled in creation's crown—Godlike men.

But purpose always and everywhere springs from a *mind*. There is no such thing as purpose except as it is born of a mind. Sticks and stones have no purpose, neither do plants and trees except as some mind has implanted it in their seeds. Matter can never generate purpose. Purpose is the action of mind seeking ends. So when we see purpose all thru the universe, we know that there is *mind* in it, back of it, around it, over it. And *mind* is an attribute of a person. This person the world calls God.

Why do we believe in God? Everywhere we look in the universe we see things being *made*. Go back again to the dawn of the world, and all one finds is some invisible hand shaping things as plainly as tho the fingers could be seen around the

world, assuming form. Thru all the ages the creative process goes on unceasingly. The life we see begets life, but the first world life had to come from life. It was begotten from some source without the world, even tho all future life may have come from it.

All the talk of the chemists about inorganic compounds floating together and producing life is vain. If it should ever come it will still be some chemist who brings them together. And then you have to ask who made the chemist? Sticks and stones, water and air do not *create*. Only creative power creates, only life, only person. There is a story to the effect that a well known agnostic once entered Mr. Beecher's library on some civic business and noticed a beautiful new globe which some one had presented the famous preacher. He greatly admired it for a while, then turning to Mr. Beecher said: "Who made that globe, may I ask?" With that quick wit which never failed him Mr. Beecher responded: "No one made it, it grew." Worlds are made. Creative power throbs thruout the world. Creative power is the attribute of a creator. This creator the world calls God.

Why do we believe in God and that this God is good? We believe in God again because the universe is permeated with another great quality—greatest the world knows—which is always the manifestation of divinity, namely, *sacrificial* love. Everywhere one looks it reveals itself. It is the beauty of the world, the ever recurrent music in earth's discords, the redeeming force of all our times. To be sure the world contains selfishness and cruelty. The past, before man came, reeks with it. Nature seems red in tooth and claw. But love is back there with the carnage. The mother beast gives her life to protect her young. In humanity love and selfishness have gone on side by side, but it is love which is growing and it is Calvary not pagan Rome toward which all feet are tending, Christ not Nero, who is being lifted up to draw all men to him.

Love is everywhere. But love always flows from a heart. Only persons have hearts. This person the world calls God.

Why do we believe God is good? There are other qualities in the world which lead us to believe in God, upon which we will not dwell, such as reason, thoughts, ideals, high imaginings, aspirations for divinity. These are all great spiritual qualities and prove an answering spirit from whence they came, toward whom they soar. To even think God, long for God, is proof of God in a reasonable universe. But we wish in this last paragraph to say a further word about our faith in the *goodness* of God. The fact that love is everywhere has led us to feel that its author must be Love. But we ourselves came to our surety about God's disposition toward his children the day we came to know Jesus Christ intimately and adoringly. We found he was all love, justice, mercy, forgiveness, sacrifice. He taught good-will and *otherhood* (to coin a word) in every sentence. The parables were the efflorescence of his own benignant soul. He lived only to serve. He died in sacrificial, saving, love. All who knew him would forever after only sing "Jesus lover of my soul" and "O love that wilt not let me go." "Behold how he loved him!" was all the Jews could say when they saw him at the grave of Lazarus. But surely God must be *all* Christ was. "Is God a God of love?" some one asks us. We answer in these words, "Behold his son, how he loved."

Education

My brother and I started into human life incomplete, but within each of us are latent powers with the possibilities of adjustment to the highest demands of God and our fellow men, consequently development is a necessity for the completion of our manhood and education is an effort to assist in that development. *It is not enough that one shall be prepared for the other world; he must be prepared for complete living here.* That is the purpose of human life as clearly as apple blossoms

are the antecedents of apples. Jesus said, "*Ye therefore shall be perfect as your heavenly Father is perfect*"—we, developed into perfect living in our sphere of human life, as God is perfect in his sphere of divine life; and, out of our perfect human life, we will come into the perfection of divine life, as the perfect apple blossoms develop into perfect apples, or as the perfect child develops into the perfect man.

It must be borne in mind, however, that the perfect child is far short of the perfect man. He does things as a child that, from a man's point of view, would be entirely improper and it would be as unhappy a judgment to measure a child's conduct by a man's point of view as to measure our human conduct by God's point of view, but *education aids the development so that each individual may know the art of adjustment to the spiritual necessities of mankind—may find his relation to God and his fellow man*. Out of the incomplete life, common to the whole human race, rises the gradual adjustment to the highest and best. Only those who see the heights climb up to them, and for those who do not see—and they are the larger class—there must be a willingness, on the part of those who do see, to lift up the incomplete in full view of their possibilities.

Education then not only aids the development of the individual in his constant growing away from the incomplete to the complete, so that the break with the past is as necessary as the union with the future, but *it equips individual souls to help others to find how to grow away from the incomplete into the complete*. The attainment to the best in human life becomes a passion, both for the most efficient service here as well as hereafter, so that *education's chief contribution is in throwing light upon the untrodden path of the future—not so much the future as regards the other world, but the future of our human living on earth*. Out of the knowledge of the experience of others, a reflection falls upon our advancing steps, for the experiences of all other souls are designed to speak messages to our own souls. Education accumulates, classifies and makes personal these experiences, so that the failures and successes of others are the library whose volumes we daily handle. Neither distance nor diversity of language bars us from acquaintance with this contribution to the wholeness of life, and out of the experiences of others we learn the lessons of prudence, fidelity, kindness, perseverance, honesty, industry, hope, trust and love. *The more complete the human soul becomes, more brotherly is its thought and actions toward others and more trustful is its faith in God*.

Education does not stop at intellectual development. That is only a part of education. In fact, one who has had the best intellectual training and that alone, can under no circumstances be said to be educated or a complete man. He is like one developing his right arm until all the muscles are at their best, while the left arm is weak and flabby because it has been carried in a sling and has never been used. Such a man would be of little service in manual labor, but he is no more useless than the man that has had only his intellect developed. If one is master of a dozen languages and as many sciences, but has not had his heart and will developed, he is no more an educated person than one who can neither read nor write, but has had a remarkable development of heart life alone. *The intellect, the heart and the will must be equally developed to attain to complete living*, and educational institutions have frequently broken down in sending out for an educated man one who has only his intellect trained or one-third of himself developed.

This is a social world and my brother and I must find out how to adjust ourselves to the social life of our fellow men. We are brothers—all mankind—but wide chasms have separated us. To bridge the chasms, to find our way to brotherhood is one of the purposes of education, consequently there can be no real education except it has to do with ethics. *The real university is the man finding out how his entire being can be put to*

the greatest good for God and his fellow men. That is research and has in it the warmth of divine enthusiasm, for education is not rightly a cold thing. There are some intellects that live in that exclusive coldness, but they are necessarily defective teachers, for *no man can teach complete living unless he is approaching it himself, and there can be no approach unless the intellect and the heart and the will are in the process of development*. This is an individual task and, whether a man spends years in a college or never matriculates in a college, whatever he acquires, he is self-taught, for every man must largely educate himself, otherwise his education is purely mechanical and useless.

Back of all teachers and colleges and universities is God, who is the supreme educator of men and the chief book of his instruction is the Bible, without some knowledge of which there can be no education, and as rich and resourceful as nature is in its revelations of God, its greatest contribution is a commentary on the Bible. This Book teaches the foundation of character and the unity of the race, as no other book. It alone furnishes us a true conception of God, which is the greatest, if not the only subject, for human contemplation. It likewise reveals that not by laws on the statute book, nor physical force can the upward progress of mankind be made, but Christian education is the fundamental method. *Men come into fellowship with Christ and he teaches*. It is the duty of those who are making progress in development to give unreservedly their help to others that a complete manhood may be the product of Christ in men. Certainly education has no other purpose for knowledge and power but to put them at the service of human good, and the education of the intellect and the heart and the will leads to the development of complete living here.

P. A.

Light in the Darkness

The dark and tragic pictures of recent affairs in the Balkan States are lightened by accounts of closing events in some of the American colleges and schools. The Constantinople College for Women marked the close of a most eventful year by interesting and inspiring exercises. The preparatory department held its graduating exercises in the marble hall of the Masurus Palace at Arnaoutkeuy, which is situated on the shore of the Bosphorus, while nearly half a mile higher up upon the heights are the new buildings which the college proper expects to occupy sometime during the coming winter. Eighteen young ladies received the diploma of the school. President Patrick made an address, also Professor Albert B. Hart, of Harvard University, who was present as a trustee and who spoke in high terms of the work which Dr. Murray, the principal, and his associates have accomplished. In connection with the closing exercises of the college proper President Patrick delivered the baccalaureate address, the service being conducted by Professor Hart. Dr. Patrick's subject was, "The Unfolding Life." The following day the alumnae held their annual meeting in the gardens. Several classes wearing different costumes made a brilliant appearance. On this occasion the president of the Association, Mrs. Rowell, presented an address to President Patrick in commemoration of her valued services, assuring him and the trustees of the loyalty and devotion of the Alumnae, and referring to the great change which is about to take place in the removal of the college to its new site.

At the commencement exercises there were present on the platform Ambassador Rockhill, Professor Hart, and distinguished citizens of Constantinople. Professor Hart delivered an interesting address on "The Best Thing in the World," leading up to the thought that the best thing in the world is ourselves with opportunities for growth and culture. Of the thirteen candidates who were presented for diplomas by the dean, Dr. Wallace, seven were Armenians, four Bulgarians,

and two Greeks. Prayer was offered by President C. F. Gates, of Robert College.

It is hard to realize that both the college and its preparatory school with their two hundred and fifty students have gone thru the year with only slight interruptions in spite of the fact that the very atmosphere which they breathed was charged with the spirit of war. While Bulgarians, Greeks, Servians, Turks were in deadly combat, the daughters of all these peoples have been quietly pursuing their studies and fitting themselves for the duties which will be even more serious because of the tragedies which have been enacted in their home lands. Early during the war the college was suspended in order that all the girls might make clothing for the wounded Turkish soldiers and later, acting under the orders of the Ambassador, the college students were transferred to Arnaoutkey for a period of two weeks as a matter of precaution, for even the old residents of Constantinople lived in daily dread of a massacre, which probably would have happened if the Bulgarians had been able to enter the city. President Patrick, who arrived in this country a few days ago reports that the tension was often very great and the faculty found it difficult to so fill up the mind and thought of the students that they did not yield to utter sorrow and depression.

It is worth noting that during this most trying period the Turkish officials, both before and since the change in the cabinet, have shown the utmost readiness to give protection to these institutions and to assist the faculties in their difficult task. It may seem surprising to many that the sympathies of these American teachers have been largely with the Turks during the recent war, and that they always speak with the highest respect of those with whom they have official relations.

Still another bright side of this picture is the fact that the trustees and friends of the college have provided ample funds for the equipment of the four new buildings which are now nearing completion, and it may be added that the provision is so generous and ample as to give assurance that the plant will be second to none in its completeness.

S. T. D.

A Word from the Publisher

It gives us great pleasure to be able to inform our readers that the Rev. Hugh Black, D.D., has consented to join the editorial staff of THE CHRISTIAN WORK. This acceptance makes our editorial group one of remarkable strength and versatility. Dr. Lynch will now have associated with him, besides those who have been in our office for several years, Mrs. Elmer Black, as editor of the foreign department; Professor Samuel T. Dutton, LL.D., who will write on educational topics, and Drs. Cadman, Randall, Ainslie and Black as editorial writers. The Rev. Prof. Hugh Black, D.D., is known to everybody in America by his books which have had a wide circulation. For ten years he was eagerly listened to in Edinburgh, in the pulpit of Free St. George's, by great crowds, and ranked among the most popular of British preachers. Some Americans hearing him said, "It would be a great thing for the college men of America if they could hear this remarkable man." Consequently he was called to America on a foundation which leaves him free to give more than half of his year to preaching in colleges and addressing student bodies. He also gives a course of lectures on preaching to the students of Union Theological Seminary every year. He is in great demand as a preacher, and wherever he preaches vast crowds flock to hear him. He is no less widely known as an essayist, and his books on "Friendship," "Work," "Culture and Restraint" have become household volumes in both Great Britain and America. Besides these books of essays he has published the following volumes of sermons: "The Gift of Influence," "Christ's Service of Love" and "Listening to God: Edinburgh Sermons." A hundred thousand copies of Professor Black's books have been sold in America. A new volume of sermons will soon be issued from the press of the Revell Company, some of which will first be published in THE CHRISTIAN WORK. Dr. Black is much interested in making a great religious paper in America of the high rank of "The British Weekly" or "The Christian World" of London, and our readers

are greatly to be congratulated on his joining the forces of THE CHRISTIAN WORK.

We have received so many letters regarding the editorials and articles we have been printing in recent issues that it is impossible to answer them all personally. Some have spoken of the new departments, "The International World" and "One Book a Week," both of which have evidently sprung into immediate favor with our readers. Some have spoken of the editorials, both the unsigned and those of our contributing editors. Some have spoken of the high grade of the contributed articles. This is natural, for look at the list of writers in this week's issue: Hugh Black, Bishop Gore, Professor Dutton, Dr. Ainslie, Professor Shepherd, Louis Lochner, the leader of the cosmopolitan clubs; Dr. Walter Walsh, of London—all men leading the world's thought and action. Every issue will be written by such men as these and our regular editors.

Our serial story, "The Lady Elect," is being greatly enjoyed. It is unique in every way and a remarkably accurate picture of Chinese life. The illustrations, by a Chinese artist, are very interesting, and are also true to Chinese characteristics. Already we have been asked if the story is to appear in book form. Yes; after its completion in THE CHRISTIAN WORK it will be published by the Fleming H. Revell Company, of New York, who own the copyright. A great sale is predicted for it.

Our readers will be glad to know that so generous has been the response to the letter from the Japanese missionaries asking for copies of Dr. Lynch's "New Opportunities for the Ministry" that the whole number asked for have been sent, and we hope to print the letter of thanks before many weeks have gone. Meantime one of the professors in one of our largest theological seminaries says, "I wish somehow this book could be put into the hands of the seniors in our colleges. I think it would turn many toward the ministry."

Editorial Notes

There are so many conventions during the summer months that it is becoming almost impossible to keep track of them; and yet all are significant and play a great part in our modern life. We have had a letter from Chautauqua, and last week Mrs. Black reported two great conferences in Europe—the World Sunday School Conference at Zurich and the Congress of Religion at Paris. Professor Dutton, of our editorial staff, has sailed to attend the dedication of the Palace of Peace at The Hague, the Twentieth International Peace Congress and the Inter-parliamentary Union, and will write some interesting letters while in Europe. We are contemplating an interesting experiment in journalism next year—if we can attain to it then—namely, to have one of our editorial staff devote all his time during the summer attending the great conferences and sharing the fine things said there with our readers. He would go to the student conferences at Northfield in July and the conferences of Christian workers in August, spend a while at Chautauqua and Winona, take part in the various big conferences such as those of the different religious organizations at Silver Bay, the educational gatherings throughout the country, the citizenship congresses, the Y.M.C.A. and C.E. and similar conferences, and the general assemblies and conventions of the churches. Would it not be interesting to read each week the best things said at these conferences?

Meantime there have just been held some remarkable conventions, some of which, as that of the students, we shall report later, two of which we would like to recall here. The Christian Citizenship Conference on the Pacific coast was attended by 15,000 people. As an outcome of it was a splendid platform, which we shall soon print in full. Meantime the proceedings are to be published in a three hundred-page volume, which will contain the reports in full, from a world viewpoint, of the commissions on peace, prison reform, capital and labor, the family, social purity, Mormonism, intemperance, immigration, the Sabbath and public education. It will also contain the principal addresses in full on various moral and governmental problems—addresses by such men

as ex-Vice President Fairbanks of the United States, Ning Poon Chew of China, Charles Merle d'Aubigne of France, Joseph S. Motoda of Japan, Catch-my-pal Patterson of Ireland, John Lamond of Scotland, Theophil Mann of Germany, F. De Rougemont of Switzerland, Professor Bernt Stoylen of Norway, Dr. William Hay of New Zealand, Lieutenant Davide Bosio of Italy, and Pyong K. Yoon of Korea. It will also contain the most pointed sayings of the entire list of about one hundred speakers. The price of this volume will be one dollar, postpaid. Orders should be placed at once, as the number of volumes printed will be limited to the orders received, with the National Reform Association, 603 Publication Building, Pittsburgh.

The Twenty-sixth International Christian Endeavor Convention is now a matter of history, but it will rank in results accomplished, and new movements inaugurated, with the best of the great series of conventions held by this world-wide organization. Los Angeles furnished an ideal setting for the convention. No hall in the city could accommodate the crowds expected, so the large-visioned committee put a canvas roof over Fiesta Park, making two auditoriums accommodating nearly twenty thousand people. One was used as headquarters for the States and the other for the great mass meetings. In addition simultaneous meetings were held in the Temple Auditorium and a score of churches. In spite of the ample provision made overflow meetings were necessary to accommodate the tens of thousands who sought opportunity to gain the inspiration of the great meetings, and the second day of the convention the supply of programs and badges was exhausted. Every phase of religious activity was considered in practical conferences or inspirational addresses. President Henry Churchill King, LL.D., of Oberlin College, one of our clearest and best balanced thinkers, led the great throng that met him each morning at 6:30 into the real meaning of "Life's Values." Rev. John Balcom Shaw, D.D., conducted a most helpful series of conferences on "The Use of the Bible for Personal Growth and Service." Rev. A. L. Phillips, D.D., opened up the vast field of missions at home and abroad, and challenged the church of the future to plan adequately for the task committed to it. Rev. Charles M. Sheldon, D.D., had three sessions with the pastors and older leaders to discuss the application of the "Old Gospel to New World Conditions." Social purity work for men was most effectively presented by Rev. E. A. King, author of "Clean and Strong," and for women by Mrs. J. S. Norvell. Practical conferences on every phase of Christian Endeavor work were conducted by General Secretary William Shaw, Field Secretary Karl Lehmann and a score of Christian Endeavor expert workers. Enormous crowds attended the four noon-day meetings in the Temple Auditorium, when vital questions relating to our civic, social and religious conditions were discussed by Dr. Ira Landrith, Hon. J. A. MacDonald, Rev. John Balcom Shaw, D.D., and "Billy" Sunday. Fellowship among the denominations, world peace and the attitude of Christian people toward those of a different race were ably presented by Rev. C. W. Recard, D.D., Rev. Frank M. Goodchild, D.D., Bishop Alexander Walters and Hon. J. A. MacDonald. The appeal of social service, the place of the Sabbath in present day civilization, and the spiritual dynamic necessary to all permanent moral reform were handled in an inspiring way by Rev. Claude E. Hill, Rev. William Patterson, D.D., of Ireland, Rev. Arthur B. Patten, D.D., Rev. G. E. Burlingame, D.D., Rev. W. T. Johnson, D.D., Rev. Julian C. Caldwell, D.D., Rev. J. Percival Huget, Rev. E. A. Watkins, D.D., and Rev. R. B. Peery, D.D. The home, the school and the church, their place and power in character-building, were emphasized by Rev. Robert F. Coyle, D.D., President John Willis Baer and Dr. J. T. McCrory. The past four years have been years of steady increase and efficiency. President Clark linked these words together as the watchwords for the coming years, and suggested the establishment of Christian Endeavor Week as a stock-taking time, a time to review the past, emphasize the present and lay plans for a larger future. The suggestion was enthusiastically adopted, and definite plans and suggestions will be prepared by the United Society. General Secretary Shaw, in presenting his encouraging report showing the practical efficiency of the societies, adopted the novel plan of illustrating the various lines of work by stereopticon pictures, showing the Endeavorers at work, and something of the actual results accomplished. Carefully gath-

ered statistics show that from eighty to ninety-nine per cent. of the Sunday school teachers and officers and church workers come from the active membership of the Christian Endeavor Societies. A long and illuminating list of lines of service actually carried on by the societies was given. The reports of Mr. A. J. Shartle, manager, and Mr. H. N. Lathrop, treasurer, showed that the business and finances were in fine condition.

It is of considerable significance that the leading humorous paper of the nation should have entered the field of international peace. "Life," 17 West Thirty-first street, New York, N.Y., has offered \$300 "for the best arraignment of war in 500 words or less. The contributions as they are received will be passed upon and such as are accepted for publication will be paid for at five cents a word. The one which the editors of 'Life' consider the best of all the contributions accepted will receive the prize of \$300. The competition begins at once. The accepted manuscript will be published in the War Number of 'Life' to be issued the first week in October. This number will be the best pictorial and satirical arraignment of war that it is possible for 'Life' to publish. It will present the case against war from our own standpoint. No manuscript shall exceed 500 words in length. Any number of manuscripts on the subject can be sent in by one contributor. The name and address of each contestant should be placed upon the manuscript, which preferably should be typewritten. All those manuscripts which are not acceptable will be returned if accompanied by postage. The contest will close on Saturday, August 30. No manuscript received after noon on that date will be considered. All contributions should be addressed to the Editor of 'Life,' and 'War Contest' should be put in the lower left-hand corner of the envelope."

Here in another chance for the ready writer. The American Sunday School Union, 1816 Chestnut street, Philadelphia, Pa., offers "\$2,000 in three prizes for three books as follows: (1) \$1,000 to the author who presents the best original work upon 'Christian Unity: Jesus Christ's Idea of It; How and Why It Should be Realized To-day.' (2) \$600 for the best original work, and \$400 for the next best original work, to be written upon the topic, 'Amusements: How Can They be Made to Promote the Highest Well-being of Society.' The work on 'Christian Unity' should set forth clearly and convincingly what Christ taught on that subject; suggest practical and workable ways for realizing it, especially in small rural communities, and give cogent reasons why it should be realized to-day. The works on 'Amusements' should present the subject in harmony with the high ideals of personal character and of society taught by the Great Teacher. Each writer should give an appropriate, original title to his work, and will be allowed the widest freedom in the treatment, as to literary form and style—that is narrative, didactic, etc. The Society desires works of a practical, instructive and popular character, convenient in size, having about 40,000 to about 70,000 words in each book. The MSS. should be typewritten, or in plain, legible handwriting, and must reach the committee on or before October 1, 1914. Each MS. should have designating mark or number, and the name and address of the author should be sent at the same time in a sealed envelope (not to be opened before the award) bearing the same designating mark or number, and both should be addressed, post or express prepaid, to the American Sunday School Union, 1816 Chestnut street, Philadelphia, Pa. The MSS. winning the prizes are to become the exclusive property of the American Sunday School Union; the prizes to be paid when the copyrights are so secured to and by the Union. The Society reserves the right to decline any and all MSS. not suitable for its purpose. Unsuccessful MSS. will be returned to the writers at their request and expense within ninety days after the award. All MSS. will be at the risk of the writers. These prizes are offered under the conditions of the John C. Green Income Fund, which was created 'for the purpose of aiding in securing a Sunday school literature of the highest order of merit,' and germane to the objects of the American Sunday School Union."

In a survey of the Christian leaders in New China "The Record of Christian Work" calls attention to the great work Christian colleges are doing for China. The Canton Christian College was

founded in 1904. By the autumn of 1912 it had 418 students in all departments, and a long waiting list. It has already made a deep mark on the life of Southern China. Its standard is so high that its students, year after year, take practically all scholarships in government examinations for the province. A new type of Chinese young manhood has been created in the institution, and this institute has so won the hearts of the people of the two provinces that they have subscribed \$8,000 in gold to the dormitory fund of the college. Mr. W. K. Chung, who was educated here, and who has served as dean of the college, has been appointed, by the Republican government, Secretary of Education for the two Kwang provinces—a post of enormous opportunity for moulding the educational life of South China, and for giving it a Christian tendency. The immense importance of this training work at the present juncture, when China needs—and is seeking—competent leaders in education and administration, can be illustrated by the case of Mr. Wang. He was a pastor's son, with a keen eagerness for an education. After training in the only modern government college he became a successful teacher in a provincial college. At a Y.M.C.A. Student Conference he decided to go into more distinctly Christian work, after taking training in America. On his way to the United States he stopped in Japan, and for a year was the first secretary of the work among the Chinese students in Tokio—a work of great significance, as it changed the whole attitude of thousands of intelligent Chinese young men toward Christ. At Yale Mr. Wang took the mathematics degree with Phi Beta Kappa honors, and organized the Chinese Christian Association for work among the seven hundred Chinese students in America. Then, at the suggestion of Mr. Mott, he performed a similar service among the Chinese students in Europe, and was elected vice-chairman of the World's Christian Student Federation. When the revolution broke out he returned to China, was made first assistant secretary of foreign affairs, later a delegate to the Peace Conference, and assistant in the work of drafting the provisional constitution. Finally, he became Senator for his province, and has taken part in drafting the permanent constitution of the republic. He has been offered the post of Minister to Washington, and could have a brilliant political career if he cared to stay in public life, but he intends, as soon as the new republic is firmly established, to give all his time to winning students to Christ. The private secretary of Dr. Sun Yat Sen, Mr. Oki, is another notable personality. He is a graduate of Oberlin, a master of Yale, and for three years has been president of the Provincial College at Paoting-fu. He, too, has been actively engaged in Christian work among students.

The extent to which men of a similar type are prominent in the New China comes out in the following remarkable account from Mr. Fisher in the "Japan Evangelist." After declaring that meeting the members of President Sun's cabinet and the representatives of various boards was like attending a joint meeting of the alumni of half a dozen prominent universities, he says of the Province of Kwantung: "The present adviser of its government was, before the revolution, pastor of the Second Presbyterian Church in Canton and professor in a theological seminary. Two prominent Christian workers have been selected as superintendents of a normal school with a thousand students. A Christian returned student has been placed in charge of the Department of Foreign Affairs. A graduate of McGill and Columbia Universities has been made provincial judge of the Supreme Court. A preacher in the southern part of the city of Canton has been made magistrate of his former parish. Four graduates of one of the mission schools, three of them preachers, were called upon to settle the affairs of a large district in the province which was turbulent and full of bandits. It is said that of the 350 officials of the province, 250 are either Christians or heartily in sympathy with Christianity. On attending a meeting of the board of directors of the Foochow Association, soon after the establishment of the republic, I found that I was meeting practically the body of men who were in charge of the different departments of the provincial government. I found in visiting Peking during July that the pulpit of one of the Christian churches had just recently been occupied on three separate occasions by members of President Yuan Shi Kai's cabinet."

Mrs. William Van Rensselaer Smith has made a gift of \$500,000

to the Brooklyn Young Men's Christian Association for the construction of a great new building on the site bounded by Hanson Place, South Elliott Place and Fort Greene Place. At a meeting of the board of trustees of the Brooklyn Association the gift was accepted gratefully. The new building will be called "The Clarence E. Smith Memorial Building." The late Clarence E. Smith was the son of Mrs. William Van Rensselaer Smith. During his lifetime he took a great interest in the work of the Y.M.C.A. The plot on which the new building is to be constructed is 200 by 105 feet in extent. The total cost of the land, the building and its furnishings will be about \$1,000,000. Charles W. Dietrich, secretary of the Central Branch of the Brooklyn Y.M.C.A., has made the following formal statement: "The new structure will be the largest and most complete building of its kind in the world. It will have an auditorium with a seating capacity of 900; a reading room and library, class rooms for day and night schools, game rooms, a lecture room, a banquet hall, a restaurant, a women's reception room, directors' rooms and executive offices. The physical department equipment will include three gymnasiums, two swimming pools, a large running track, four handball and squash courts, Turkish bath and massage rooms, about fifty shower baths, and rooms for boxing and fencing. Five stories will be set apart for dormitories, which will accommodate about 500 men. A large part of the building will be specially planned for the boys' department. In the basement there will be twelve bowling alleys, a barber shop, a laundry, a cold-storage plant, work shops, manual training rooms, vaults and general storage rooms. The roof will be used for athletic and social purposes."

The managers and teachers of the Vacation Bible Schools of New York city recently had luncheon together at the Hotel St. Denis and were addressed by John Wanamaker, one of the vice-presidents of the national movement. "Some people," said Mr. Wanamaker, "believe that the churches go out of business in the summer, but it is not true. In thirty cities of this country we have 212 vacation schools, with nearly 50,000 pupils. Fifth avenue and Essex street may be far apart, but it is a mistake to suppose that the rich care little for the poor. They care a great deal, and would often do more for the poor if they knew just how to go about it. This is the day of big things in the churches. Look at the Y.M.C.A., the Sunday school movement but a few days ago in session in Zurich, the Christian Endeavor, and now this vacation Bible movement. You teachers are proving that Christianity is not merely a Sunday business." The Rev. Robert G. Boville, the founder of the vacation Bible movement and the national superintendent of the organization, afterward spoke in Grace Church to an audience of 300 children representing the schools of this city. He took "Child Welfare" for his subject and characterized it as the most pressing subject before New York. He pleaded for more recreation grounds, better housing, cheaper living, and more Christian culture and sound training. "It is all well enough," he said, "to beautify New York by broadening or lengthening Riverside Drive, but that is only a small spot. What about your insufferable tenement districts below Fourteenth street on the East Side? Something must be done to cleanse these conditions." The vacation Bible movement had its start a few years ago in New York. It is supported by contributions from churches, individuals and by colleges. The colleges maintaining schools in this city this year are Wellesley, Vassar, Mount Holyoke and Yale.

F. J. Saxton, writing in "Sabbath Reading," tells the following story in connection with the closing of the saloons in Kittanning as he heard it from a leading merchant: "A woman came into his store very timidly; she was evidently unaccustomed to trading. 'What can I do for you?' inquired the merchant. 'I want a pair of shoes for a little girl.' 'What number?' 'She is twelve years old.' 'But what number does she wear?' 'I do not know.' 'But what number did you buy when you bought the last pair for her?' 'She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now that they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go uptown to-day and get sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me.'"

The International World

A Survey of the Religious and Social Progress of the World

Conducted by Mrs. Elmer Black

The Russian Monk, Iliodore

Of all recent sudden conversions from one point-of-view to another that of the famous Russian monk, Iliodore, stands out unique. In time past he has been a leader of Black Hundreds, instigator of Jewish persecution and archenemy of the revolutionary party, has written a letter to Bishop Vladimir of St. Petersburg renouncing his connection with the State Church, which he describes "as a spiritual prison," and announcing his determination to spend the rest of his days in building a bridge over the abyss separating the Russian intelligence (in other words the party of progress, revolutionary and otherwise) and the ignorant masses. This resolution he declares irrevocable, having opened his arm and signed with his own blood the document in which the defection is announced. To the Jews he writes: "O people of Israel, light of the world, pardon me. Against you I have more particularly directed my attacks. I did not desire bloodshed, but it has followed the campaign of hate in which I participated. And now the specter of children murdered in their mother's arms haunt me." Then he addresses himself to Tolstoi, "Pardon me, too, shade of that grand old man, Lyof Tolstoi! Beyond measure were my attacks on thee, though a secret voice warned me that your teachings were true. That voice I stifled. My attacks have kept me from the truth, and I humbly ask thy forgiveness."

GERMANY'S PEACEFUL CONQUEST OF SOUTH AMERICA.

Germany is getting around the Monroe Doctrine, and is actually making a peaceful conquest of South America which will injure us just as much as if we had allowed her to make a military conquest of the southern republics. She is winning South American friendship. She has planted colonies, one, of which, in southern Brazil, has three hundred and fifty thousand people in it, as large a population as that of Vermont and nearly as large as that of Montana. Germany is taking pains to educate her young business men in the Spanish language, and to send them out equipped to capture Spanish-American trade. We have a saying that "trade follows the flag." Germany has magnificent steamers, flying the German flag, giving fortnightly service to every important port in South America—ports where the American flag is practically never seen. She has her banks and business houses which have branches in the interior cities. By their means she is able to keep track of American commerce, to know what we are doing, and at what rates. Laughing in her sleeve at the Monroe Doctrine as an antiquated policy, which only makes it easier for her to do a safe business, Germany is engaged in the peaceful conquest of Spanish America.

ENTHUSIASTIC PRAISE OF AMERICA FROM FRANCE.

In connection with the going of Dr. Lowell, president of Harvard University, to Paris to lecture in the universities of that city, "Le Temps" remarks, "America has sent to France several of its most eminent professors, among them Barrett Wendell, Cary Coolidge and Henry Van Dyke. France has sent to the United States a brilliant series of lecturers chosen from among the most prominent of its philosophers, historians and poets." "Le Temps" considers this a fitting time to speak with renewed interest and with most sympathetic appreciation of Baron d'Estournelles de Constant's book on the United States. It calls attention to the author's vivid description of an enormous itinerary in the New World; of the network of railroads thru the valley of the Mississippi, the prairie country near the Great Lakes, the mountainous region of the Rockies—in fact thru the whole country from New York to San Francisco and from New Orleans to Canada. "In this new country, among these people of vitality, human genius rises above natural obstacles almost insurmountable. A journey to the United States always imparts a lesson of indomitable will-power to travelers who can see, feel and understand."

This is high praise indeed! "Le Temps," however, maintains that Baron de Constant is never over enthusiastic, but writes in the calm style of a man of the world who wishes to tell, "at the hour of tea or of cigars," what he has seen and heard while traveling among friends. He has been able to come in close contact with Americans in his four visits to the United States, for he speaks English admirably; in fact is "always able to express himself well in the language of Mr. Taft and of Mr. Roosevelt." In his book he offers not so much the impressions of a globe-trotter as the notes of a diplomat on a visit. He likes to present his readers to his friends and to put them in communication, as it were, with the most notable and most representative of Americans. The reviewer speaks especially of Baron de Constant's account of Mr. A. Barton Hepburn's "magnificent gift to France"—the Maison Française at Columbia University. The house is designed especially for the accommodation of French scholars visiting America and lecturing at Columbia. The expenses have been assumed by Mr. Robert Bacon, whom Parisians learned to know and appreciate at the time when he directed the American Embassy at Paris.

University life in America, the reviewer considers, is often a preparation for political life. The great universities of Harvard, Columbia, Yale, Berkeley, Stanford, Tulane, etc., are, in a way, seminaries where America recruits many of its statesmen. Mr. David Jayne Hill, a distinguished university man and remarkable writer, represented the United States with honor in the diplomatic circles of a great European power. The poet, Lowell, uncle of the president of Harvard, was an ambassador. Mr. Seth Low and Mr. Nicholas Murray Butler have been presidents of Columbia University and are at the same time prominent in American political affairs. The ex-President of the United States, Mr. Taft, has become a professor at Yale. His successor, Mr. Woodrow Wilson, passed from the University of Princeton to the White House. This connection between politics and letters is of good omen for the future of the United States. America proposes to avoid, by this means, the reproach of materialism to which it is exposed by the colossal prosperity of its commerce and industry. "The nation which recently gave a warm welcome to the idealism of a Boutroux and a Bergson has all the virtues necessary for the revindication of the rights of the ideal."

ASIATIC INSTITUTE FOUNDED IN NEW YORK.

A group of eminent Americans has formed an Asiatic Institute in New York. In order to take hold of the situation developing from the contact of the two civilizations, to endeavor to place American education, scholarship and people in touch with the mutual life and development in Eastern Asia and to disseminate knowledge of the Orient, they propose:

- (1) To establish an Asiatic and Pacific library, museum and educational and publicity institute.
- (2) To promote the study of Eastern Asian languages, literature, history, laws, religions, arts and economic conditions.
- (3) To establish the study of Oriental progress and reforms, especially in China.
- (4) To estimate the influence of the West upon Eastern Asia and of Asia upon the West.
- (5) To promote intercourse and to contribute to the solution of questions arising there from the contact of different civilizations.

The founders hope soon to build up a powerful body of intelligent persons, acquainted with questions of Eastern Asia and the Pacific. Among the members of the Board of Trustees are: Seth Low, president of the American Asiatic Association; Arthur Brown, secretary of the Presbyterian Board of Foreign Missions; Frederick W. Williams, John Foord, Lindsay Russell, Charles L. Freer, the founder of the American School of Archaeology in China; Louis L. Seaman, Samuel T. Dutton, Frederick McCormick, Jerome D.

Greene, and Willard Straight, of the American Banking Group in Eastern Asia.

CANON BARNETT AND TOYNBEE HALL.

"Every movement toward social reform is the poorer for the passing of Canon S. A. Barnett, sub-dean of Westminster and president of Toynbee Hall, Whitechapel," says "The Commonwealth." "He died at Hove a while ago after much suffering, and a memorial service was held Saturday afternoon in St. Jude's Church, Whitechapel, adjoining Toynbee Hall, attended by a large number of representative people. Few men have exercised a more decisive influence over his contemporaries than Canon Barnett. To Whitechapel he remained devoted all his life, and was the inspiration of all the redemptive efforts made in that fertile field of social sorrows. Born in 1844, he graduated at Wadham College, Oxford, in 1865, and two years later was ordained by the Bishop of London (Dr. Tait), taking the curacy of St. Jude; he left Whitechapel a few months later to become curate of St. Mary, Bryanston Square; but after five years at the latter church he returned to St. Jude as vicar, and remained in Whitechapel until 1904. He was Canon of Bristol from 1893 to 1906, and resigned his stall to become a member of Westminster Chapter, becoming sub-dean of Westminster Abbey when Canon Hensley Henson was appointed to the Deanery of Durham. With Mrs. Barnett he inspired social effort in many different directions, and Toynbee Hall became the center and the home of the intelligent reform movement which has borne and is still bearing fruit in social legislation. His best memorial is the work he has done."



The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

A Pilgrimage to Rugby

How many things have conspired to make Rugby famous! For many years it was a famous school, educating many of the ablest men in English public life. Then it secured for its head master one of the greatest of men as well as of scholars, Thomas Arnold. Then Thomas Hughes wrote "Tom Brown's School Days," and Rugby became a familiar word to every boy in England and America. Then, when Dr. Arnold died, Dean Stanley wrote his life, which has become one of the classic biographies and which carried thousands of readers again thru Rugby years, for the great years of Dr. Arnold's life were spent there. Finally there came Matthew Arnold's poem, "Rugby Chapel," lines which came to him by the grave of his father, who is buried before the altar of the chapel, and which many feel are his finest lines. Then, too, there is the



RUGBY SCHOOL.



THOMAS ARNOLD, HEADMASTER AT RUGBY.

beauty of the place itself, altho Eton surpasses it in this regard.

It was a beautiful summer day when I started on a two days' trip thru that most famous spot of England in which Rugby lies. I had been resting at Lichfield, in the shadow of the great cathedral, and reading again some of the books which had their rise in this vicinity. I had known them by heart almost from boyhood, but it was so interesting to read them again here. For it was here that Samuel Johnson was born and spent much of his life. This was the George Eliot country, and many of her stories move in this vicinity. It was over there at Kenilworth, a little way off, that the wonderful festival took place when the Earl of Leicester welcomed Queen Elizabeth to the castle, and where poor Amy Robsart fell to her dreadful death—and I was to see the ruins of the castle the next day. It was only a little further on that Rugby School crowned the hill, and Rugby was as familiar to me as my own school. A little further on was Warwick, with its great castle, still standing and enshrined in historic and romantic glamor, and a two hours' drive by coach was Stafford-on-Avon. All that in one little spot of England! All lying before me as I left Lichfield, with its two exquisite spires seen last of all!

I went straight to Rugby by train, then on to Kenilworth, where I spent an hour roaming thru the ruins, with Scott's romance in my hands. Then I drove over to Warwick, spent the late afternoon and evening strolling about the castle, and spent the night at the famous inn, "The Woolpack," where guests have stayed no one knows for how many generations, and which has great names on its register. From Warwick I went over to Stratford on top of a coach, driving over most interesting roads and by the very park in which Shakespeare was caught poaching, and that evening walked from Stratford to Ann Hathaway's cottage over the very foot-path Shakespeare used when he went courting a hundred years ago.

It was almost with a feeling of returning back to school that I entered the Rugby campus. For had I not read "Tom Brown's School Days" at least twenty times? And, curiously enough, there was just exactly that same practise of cricket and football going on on the campus by the village boys that is mentioned in that famous postlude to the book, where Tom comes back after several years to stand at his great teacher's grave. It was vacation time then, as it was now. You will remember how Tom still felt as if the school was his, and he was tempted to tell the town urchins to

leave the campus. I walked around the great, level campus, with its wonderful old trees, and its velvet lawn where not worn by feet eager in football or cricket. I found the close where Tom had his fight with Slogger Williams, "the boss" of the school. I found the spot where Tom first met the gentle, quiet, slightly built Arthur—afterward the famous Dean Stanley, who was to be the likewise great biographer of his great teacher. I found a verger, who carried me through the old buildings; for it was only them I was interested in, and every schoolroom brought up memories of Tom, the boys and the great headmaster. Then, at last, I went to the chapel, which was the real goal of my pilgrimage, for I wanted to stand where Thomas Arnold had preached to those hundreds of boys so many years and where he lay buried. I entered by the rear door, and I could see again the boys crowding in as they did in Tom Brown's day, and could see Dr. Arnold mounting the pulpit to preach those wonderful little sermons to the boys, which meant so much because he spoke the words. I stopped to read the memorial tablets on the walls to the famous men who had studied at Rugby. And then I went and stood by the slab in the floor by the altar, where the great headmaster, king of school teachers, historian and leader of religious thought, lies. Do you remember the closing lines of "Tom Brown's School Days," how they leave Tom before this very spot? He hurried to Rugby as soon as he heard of his old teacher's death and got the keys to the chapel, and there the story ends with these words:

"He passed thru the vestibule, and then paused for a moment to glance over the empty benches. His heart was still proud and high, and he walked up to the seat which he had last occupied as a sixth-form boy and sat himself down there to collect his thoughts. . . . He raised himself up and looked around; and after a minute rose and walked humbly down to the lowest bench and sat down on the very seat which he had occupied on his first Sunday at Rugby. And then the old memories rushed back again, but softened and subdued, and soothing him as he let himself be carried away by them. And he looked up at the great painted window above the altar, and remembered how, when a little boy, he used to try not to look thru it at the elm-trees and the rocks before the painted glass came, and the subscription for the painted glass, and the letter he wrote home for money to give to it. And there, down below, was the very name of the boy who sat on his right hand on that first day, scratched rudely in the oak panelling. And then came the thought of all his old school fellows; and form after form of boys, nobler and braver and purer than he, rose up and seemed to rebuke him. Could he not think of them, and what they had felt and were feeling, they who had honored and loved from the first, the man whom he had taken years to know and love? Could he not think of those yet dearer to him who were gone, who bore his name and shared his blood, and were now without a husband or a father? Then the grief which he began to share with others became gentle and holy, and he rose up once more and walked up the steps to the altar; and while the tears flowed freely down his cheeks, knelt down humbly and hopefully, to lay down there his share of a burden which had proved itself too heavy for him to bear in his own strength."

But to me more moving was the picture of the doctor's son, Matthew, standing by that grave; and as he stood there the lines of "Rugby Chapel," which is after all one of our great poems, came welling up into consciousness under the inspiration of his noble father's life. I recalled the beautiful opening lines as I stood there:

"Coldly, sadly descends
The autumn evening. The field
Strewn with its dank yellow drifts
Of withered leaves, and the elms,
Fade into dimness apace,
Silent; hardly a shout
From a few boys late at their play!
The lights come out in the street,
In the school-room windows; but cold,
Solemn, unlighted, austere,
Thru the gathering darkness, arise
The chapel walls, in whose bound
Thou, my father, art laid.

There thou dost lie, in the gloom
Of the autumn evening. But ah!
That word, *gloom*, to my mind
Brings thee back, in the light
Of thy radiant vigor, again;
In the gloom of November we passed
Days not dark at thy side;
Seasons impar'd not the ray
Of thy buoyant cheerfulness clear.
Such thou wast! And I stand
In the autumn evening and think
Of by-gone autumns with thee."

Then I recalled how the poet pictures the three classes of men. First there are those who have no aim in life, but simply are born, live and then die:

"and no one asks
Who or what they have been,
More than he asks what waves,
In the moon-lit solitudes mild
Of the mid-most ocean, have swell'd,
Foam'd for a moment, and gone."

Secondly, there are those who cherish an ideal and press toward it with an overmastering ambition; but they come to their heaven alone, even rising sometimes over the prostrate forms of others. Then the poet thinks of his father, who represented the third class, the really true and great, those who insist on carrying humanity with them in their upward striving, and he bursts into the greatest lines he ever wrote:

"But thou would'st not *alone*
Be saved, my father!—*alone*
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.

If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd, to come,
Bringing thy sheep in thy hand."

I came away from Rugby with these great lines in my mind. This was the great lesson Thomas Arnold taught the world: that no ambition to attain any heaven, either in this life or after, was Christian, which did not include the ambition to lead humanity into its same blessedness.

FREDERICK LYNCH.

The great reason why we have so little good preaching is that we have so little piety. To be eloquent one must be earnest; he must not only act as if he were in earnest, or try to be in earnest, but *be* in earnest, or he cannot be effective. We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is in earnest. One man who so feels for the souls of his hearers as to be ready to weep over them will assuredly make himself felt. This is what makes him effective; he really feels what he says. This made Cookman eloquent. This especially was the charm of Summerfield, above all men I ever heard. We must aim, therefore, at high degrees of warmth in our religious exercises if we would produce an impression upon the public mind. Without an increase of our numbers, the very men we now have, if actuated with burning zeal for God, might work a mighty reformation in our country.—Dr. J. W. Alexander.

True Greatness

By Rev. Hugh Black, D.D.

[The following sermon is from a new volume of sermons by Professor Black which the Fleming H. Revell Company are to publish this fall under the title "According to My Gospel." They are Montclair sermons and will form a companion volume to the popular "Edinburgh Sermons." This sermon is copyrighted by the Revell Company.—EDITORS.]

Thou shalt have joy and gladness; and many shall rejoice at his birth; for he shall be great in the sight of the Lord.—St. Luke 1:15.

Parents generally desire for their children at least part of the blessing promised to Zacharias concerning his son, who became in after years John the Baptist. Not many would desire to have a John the Baptist for a son. Most would hardly know what to do with him, and would feel what a hedge-sparrow may be supposed to feel about a cuckoo among its commonplace nestlings—a bird of passage from another clime, whose ways are not our ways and whose home is not here. Parents certainly desire their children to be good, but not outrageously or fanatically good: they like the goodness to flow thru traditional and conventional channels. We draw the line if it means living in the wilderness, having for raiment camel's hair and a leathern girdle, and for meat locusts and wild honey. Zacharias and Elizabeth might have been pardoned if they had desired for John a little of the lot of those who are gorgeously apparelled and live delicately and are in kings' courts. For, of course, parents also desire for their children that they should be great; and with the thought great they naturally think of the outward tangible signs of greatness, the pride of place and the pomp of position. They would have them rise in the world; they would have them take a firmer grip of the earth and lift their heads higher and play a larger part in life than themselves.

The father whose place is fixed and who cannot have many hopes for himself, lives again in his children, desires nothing more than to see them rise, and would give them his shoulders to help them to climb. The mother, the quietest and simplest and humblest, seeking nothing for herself, is infinitely ambitious for her son. She thinks nothing is too good for him and no place too high. If he succeeds it is because his merit is evident: if not it is because his merit is not recognized. Love is blind, they say, but love is beautiful. Many a life of failure has been sweetened and ennobled by it. Even many an ambition, mean and petty in itself, has been glorified by the pathos and the faithfulness of a mother's love. So natural and so well-known are these feelings that it has become a commonplace of speech with us to desire for parents that they may have pleasure in their children, and for the world that it may be the better for their presence—a paraphrase of his promise to John's father. How blessed it must have been for Zacharias and Elizabeth to have all that promised and ensured, "Thou shalt have joy and gladness, and many shall rejoice at his birth; for he shall be great in the sight of the Lord."

And yet many if they had the wording of the blessing for themselves and theirs would be inclined to leave out the last clause, "in the sight of the Lord." They have an uncomfortable feeling that they limit the blessing. They would ask that they themselves may have joy and gladness in their son and that many may have cause to rejoice because of him, and they would be happy at the prospect that he should be great. There they would stop with the haunting sense that "great in the sight of the Lord" carries a sting with it somewhere, and reduces the scope of all that went before.

It is true that in a sense it *does* limit it. It is the very real fear that this kind of greatness does not always mean great as the world counts greatness which would give many of us pause. Confess it. What is your highest desire for your children, fathers and mothers? Of course, that they should be good, a pleasure to you and a profit to others; and of course that they should be as great in their own line of life as possible. But think of some possible alternatives. Would you have them good at the cost of the coveted greatness? Would you prefer them to be nothing in the world, even what are called failures, provided they retained their simplicity and purity of heart? Would you have them true to right and to God, if it meant that others might have to blush for their downcome in life? It is a hard question to put, and one you would perhaps like to shake off your mind, but put it; and all of

us can put it to ourselves about ourselves. Would you desire for your dearest and for yourself the better part of goodness and truth, if it meant absolutely the loss of your day-dreams of the future? Would you ask for them to be great in the sight of the Lord, if the construction of your own fears be put upon the words?

Think what the limit was in the case of John. According to the very terms of the blessing from the angel's lips, it meant that he was to be singular and to be a Nazarene—and now we shrink from anything betokening fanaticism! And his work does not read like a record of greatness, turning many of the children of Israel to the Lord, making ready the people, only preparing the way for a greater than himself. Of his life we know something from the few vivid touches of the gospel narrative—otherwise an almost nameless life—a life of privation and solitude, living in the desert till his words took on them the rough edge of the desert wind, and his message, like Elijah's, had in it the whirlwind and the fire. A nine days' wonder, and then men forgot him or spoke of him with a shake of the head. Failure closed in on his work and doubt gathered on his heart. Another change of the scene, and the big soul which needed the wilderness to breathe in, the son of the desert born for freedom, is caged like a wild beast, kept till his eye dimmed and his heart lost its reckoning—the Lord's greatness crushed by the world's greatness! John, heaven's messenger, in the power of Herod, the weak tool of a wicked woman! His bleeding head the plaything of a child; his headless trunk buried hastily by a faithful few. The brief outline of his story known only for another's sake—life in the desert, death in a prison—leaving nothing behind him but the memory of a name. That is what the prophetic promise meant to him. There were quite evidently limits in John's case from our view of greatness. The circumstances of his lot fall far short of our ideal; though he was to be great, and that he *was* great the testimony is borne by lips that could not lie, "I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist."

Now, to be great in the sight of the Lord is to be great in the eyes of him who vieweth the reality of things, before whom only truth can live. To be great in the sight of the Lord is, and must be, the only true greatness. Than this there is none other. The case is prejudged from the beginning. Before we look into it, before we discuss types of greatness, from the very nature of the case, there can be no other conclusion. To account for the discrepancy then we have to consider not whether God's standard is wrong, but whether our idea of greatness has not departed from that standard.

Greatness of all kinds appeals to us. The lower the type of greatness is, the sooner its appeal is felt. The attraction of mere physical strength is appreciated at once. The intellectual greatness which works by force is also soon recognized. Military genius, for example, is hailed at once, its results are so palpable and evident. Bonaparte could strike armies with sudden panic by the magic of his name. But the higher we look in the scale of greatness the less evident its signs become, and the longer it takes for a reputation to become universal—until when we come to this highest point of "greatness in the sight of the Lord" men are able to question its very existence. To do some feat of strength, to show yourself great in some sleight of hand will make men gape at once. It takes longer to convince them of your superior faculties; and a lifetime will not always reveal the greatness of character. The higher the regions of human life you explore, the less open to exploration they are. There are some things you can say about a man as soon as you see him: there are other things you can add when you have come to know him: but not at once can you speak of his inward life, of his soul, and character: not at once, if ever, can you declare him great or small in the sight of the Lord. This explains our many mistakes in this region, why the Pharisees did not recognize it of John, and why we are not so sure of his type of greatness being the highest and the best.

What it means to be great in the sight of the Lord can be seen from a few of the contrasts between it and the world's view. For one thing—and this cuts at the very root of the matter—it is nothing on the outside, in the circumstances or condition, however favorable. It is not in rank, position, wealth, influence, words which mean so much to us. These outward gifts do not exclude it, but it is other than they. It is not even in such feelings as ambition, which enable a man to rise in the world. The world says, "If you

would be great begin by apeing greatness, and by getting to yourself as many of the signs of greatness as possible." "He that would be great," says Jesus, "let him be the servant of all." We feel as if there was an impassable gulf between the two ideals.

Further, not only can circumstances not give this greatness, but circumstances cannot take it away. Woolsey when he fell from the favor of King Henry and lost his position had to say with a sigh, "A long farewell to all my greatness"; but the more you take away from a man great not in the sight of a king but of the Lord, the greater he appears. The more he loses the more he has. John the Baptist in the dungeon stripped of everything was as great as ever before. When he awaited the headsman's vile blow he was still great in the sight of the Lord.

Another contrast is also a marked one. To this greatness all men are called. In the world there are only a few places vacant where greatness can shine, only a few niches in the temple. The Valhalla has room for only a very few heroes. Cemeteries in plenty there are, but only one Westminster Abbey. Celebrities must be rare from the nature of the case. There are only one or two blue ribbons of each profession. Only the few can have the outward signs of greatness, and each place filled takes away one other chance from the rest of the competitors. The many are nameless that the few may be great. But here it is different, all may be great. The success of one does not imply a less chance for others. It is rather the reverse, as your success is an encouragement to others. There is no limit to the places, because it is not a question of place at all. There is no lack of noble titles but a lack of claimants for them. There is room for all in this Valhalla of heroes. The calendar of saints is not nearly filled. From the worldly point of view some men are born to greatness, some attain to greatness, and some have greatness thrust upon them. But here all were born to be great, born to stand erect before God; and yet the greatness cannot be thrust upon us, because it is a vital thing to be wrought out in the heart and character and life between a man and God. It is not what a man has, but what he is. It is not his possessions, his reputation, his position—it is himself. There is a chief end for every man as well as for man in the mass. God has made it possible for every man to fulfil the end of his being, to be great, not as the world counts great but as he counts great.

When Longfellow died, Emerson, who had been his friend for at least half a century, went to his funeral. Emerson, who then was himself aged and frail, with failing powers and his memory almost entirely lost, gave utterance to a remark pathetic for the occasion but eternally true. Looking to the coffin he said, "The gentleman who lies there was a beautiful soul, but I have forgotten his name." With the failing faculties which presaged his own death the recollection of a lifelong friendship summed itself up not in his name, not in his work, not in his reputation, but in the memory of what he was himself. Happy he who has so lived that when all else is forgotten, even his name, the memory of his true life can never die. His name was reckoned among earth's great ones or it was not—I have forgotten his name—but he was a beautiful soul. That is to be great in the sight of the Lord.

We need our standards revised. If we would judge ourselves we should not be judged, but if we would judge ourselves it must be by the ultimate judgment which is as "in the sight of the Lord," which looks not to outward place but to inward life. The final judgment is of character, of heart, and soul. In the light of this standard mere cleverness must pale before goodness, and even mind cannot contest place with character. In the light of this standard life is judged by service, and service is measured by love. If we put the emphasis on the right thing, if we see that the absolute test of life is a spiritual one, we realize that a man may never gain any sort of celebrity and yet be essentially great; he may lose the prizes of the world and yet have fulfilled his chief end. In view of that final judgment, what tho life may seem to be a failure and success has eluded the grasp and the world's greatness has been denied, if our religion has been our life and if the verdict at the last is also the welcome, "Come, thou good and faithful servant, enter thou into the joy of thy Lord; for thou hast been faithful—thou art great in the sight of the Lord?"



To return thanks for the operation of the Spirit of God in the conversion of sinners is the most delightful part of a minister's duty.—*Christmas Evans.*

Internationalism Among Universities

By Louis P. Lochner,

Secretary of the International Federation of Students "Corda Fratres."

Scholarship is in its very nature international. The scientist, the linguist, the technician, the historian, the man of letters—each is dependent upon international co-operation for the achievement of the highest results in his particular field of endeavor. In short, it may truly be said of the scholar that "every factor in his culture, every science which he knows, has been built up by the cumulative services of men in every nation in the successive ages."

It is not surprising, then, that we find an ever-increasing tendency among men of science and of letters to recognize this mutual interdependence by organizing and federating internationally, and, having perfected such welding together along lines of common interest, to co-operate henceforth upon a world scale. Even the most sanguine of workers for international co-operation must have been pleasantly surprised when, a little over a year ago, the Foundation for Internationalism at The Hague, in a singularly interesting volume on "Scientific Internationalism—Pure Sciences and Letters," acquainted us with the names, officers, forms of organization and brief historical sketch of six hundred and fourteen international organizations and institutions in the scholastic world, all of them embracing at least a pair of nations, many holding periodic world congresses, and not a few maintaining an official organ of their own. These organizations and institutions embrace every field of scholastic endeavor—from literature to geodesy, from theology to scientific photography, from history to technology.

The strength of such sentiments among our colleges is shown in the rapid development of such an organization as the Inter-collegiate Peace Association. The representatives of eight colleges, responding to the initiative of President Noah E. Byers, of Goshen College, and Professor Elbert Russell, of Earlham College, both of Indiana, organized the association in a conference at Goshen College in June, 1905. Its purpose was defined as "the promotion of organized activities among students and educators in support of the international arbitration and peace movement." It established prize contests among students for orations upon those subjects, and in connection with its third annual conference at Cincinnati, in 1907, it held the first interstate oratorical competition in which representatives of colleges in two States took part. Since then the association has grown until now it includes colleges in sixteen States, and has been obliged to divide into three groups, the Eastern, Central and Western. The interstate competitions are followed by a final national contest at the Lake Mohonk Conference in May of each year. In 1912 about eighty colleges participated in the State contests, about two thousand dollars were awarded in prizes, and more than three hundred orations on peace were written and delivered by as many undergraduates. The effect of such activities and discussions upon the student body is far-reaching. The first secretary of the association, Mr. George Fulk, carried its influence into the international field in a most striking manner, offering at the Second Hague Conference in 1907 a memorial representing over 22,000 students and over 1,600 teachers.

A mighty international force among the colleges and universities of the world is the Christian Students' Federation (*Fédération Universelle des Etudiants Chrétiens*). The American leader and general secretary of this international organization, Mr. John R. Mott, is a living embodiment of the international spirit. In the course of twenty-five years he has made himself at home in forty-four countries, and he wields a globe-encircling influence.

In the federation, now comprising 2,305 associations with 156,071 members, nineteen different local federations are included. They reach into every continent. The biennial conferences of the federation are held first in one hemisphere and then in the other. At the 1911 conference, at Constantinople, twenty-eight countries were represented. This is nothing less than a parliament of the world, and every member of this federation cannot help realizing that the brotherhood of man is a vital fact.

The growing spirit of internationalism among men of learning is further advanced and accentuated by the system of interchange of scholars, which is proving its lasting merit the longer it is in vogue. The Theodore Roosevelt-Kaiser Wilhelm and the Harvard-

Berlin exchange professorships, bringing as they do to this country representatives of the best thought of Germany, and cementing anew the cultural bonds between ourselves and the great German nation, so immediately and completely justified their existence that similar exchange arrangements with French, Scandinavian, Japanese and South American scholars have been completed in rapid succession. Who can estimate the value of bringing the faculties and student bodies of the countries concerned into personal contact with these ambassadors of intellect from a sister nation? Parallel with this exchange professorship idea have been evolved various schemes for enabling picked students to receive part of their collegiate training in a foreign country. Naturally, we think first of the Cecil Rhodes Scholarships, which provide a stipend by means of which young men from the United States, Germany and the British colonies can spend three years as students in historic old Oxford.

No more fitting tribute to the importance of international training could have been paid by our Chinese sister republic than her decision to use the portion of the Boxer indemnity remitted by our government for sending to this country annually some hundred competitively selected students. These splendid young Celestials, with many of whom it has been and is my good fortune to be linked in the most intimate bonds of friendship, are not only eliciting from the communities in which they matriculate a tardy recognition of the fact that the "foreign devil" is a man with as much all-round ability, intellectual capacity, lofty idealism, and power of accomplishment as the so-called "superior white," but are proving themselves the men of the hour at this important period of China's imperative need for leadership of the highest order. Three of the closest friends of my undergraduate days were Chinese students. The first is now assistant director of the gigantic railway system of China; the second a professor of political science in a Chinese provincial college; the third a press correspondent at Shanghai for eight leading American newspapers and for the Reuter International News Agency!

This migration of Chinese scholars to a foreign country for purposes of study is typical of a tendency which is of tremendous portent for the future of amicable international relations: I mean the tendency not to limit one's education to attendance at a native university, but to complete and augment it by study abroad. Berlin, Leipzig, Paris, Oxford, Cambridge, Vienna, Madrid, Columbia, Pennsylvania and Cornell universities—I could name a score of others—have become so many melting-pots of nations because of the international composition of their student bodies.

As these students from many lands became transfused with the spirit of internationalism pervading their universities, they began to organize and thereby to make possible one of the greatest modern factors for peace—the International Federation of Students. Let me briefly sketch the history of this movement.

As early as 1898 a fiery young Italian of Turin addressed an appeal to the students of the world. "Let us fraternize," he said; "let us fraternize and unite in one vast, gigantic federation"; and he then proceeded to expound his plans for a world-wide federation of students. The student associations of Europe, especially of Southern Europe, responded generously to the invitation of their Italian confrères to meet in an international convention, and at Rome from the historic Forum Romanum was proclaimed the "Fédération Internationale des Etudiants," which bears as its motto the two Latin words, "Corda Fratres" (Brothers in Heart), and which has for its principal aim that of "favoring and protecting the idea of fraternity and solidarity among students."

In spite of numerous vicissitudes, such as any new organization is likely to encounter, the federation held its own, even founding branches in Argentina, Paraguay and New York city; until in September, 1911, when the members met in their Seventh International Congress, a new element was introduced, which gave a tremendous impetus to the movement and put it on a world-wide scale. This element was the presence of delegations from the Cosmopolitan and International Clubs of North America and Germany and of the "Liga de los Estudiantes" of South America, and the consequent affiliation of the bodies which they represented with the Corda Fratres movement.

Briefly, the facts with reference to the Cosmopolitan Clubs are as follows: Since 1903 there have gradually sprung up in some thirty universities, colleges and technical schools of this country

cosmopolitan or international clubs made up of the foreign-born and a limited number of native students. The purpose of these organizations is to bring together into one brotherhood men from different countries, to learn the customs, viewpoints and characteristics of other nationalities, to remove racial prejudices, and to establish international friendships. Since 1907 these clubs have allied themselves in a national association of Cosmopolitan Clubs. A monthly magazine, "The Cosmopolitan Student," keeps the members in touch with each other and with the work confronting the federated body. Annual conventions afford picked representatives from the local units an opportunity to deliberate upon problems common to all the clubs and to listen to inspiring addresses by speakers of international fame.

In 1909, at the invitation of the Central Bureau of the Fédération Internationale des Etudiants "Corda Fratres," members of the Association of Cosmopolitan Clubs took part in the Sixth International Congress of that body at The Hague, Holland. They were so impressed with the similarity in aims and ideals between the "Fédération Internationale" and the Cosmopolitan Association that they strongly recommended the affiliation of these two large student bodies—a recommendation which, however, was not put into complete effect until after the Congress at Rome in 1911, at which time the German International Clubs were also represented by a delegate. The League of South American Students has had a similar record of genuine usefulness. In 1908 the students of South and North America were invited to a Pan-American congress at Montevideo, Uruguay. That congress, at which students from the United States unfortunately did not take part, provided for the organization of a League of American Students, for the biennial holding of international congresses and for the founding of a central bureau at Montevideo.

As one glances thru the voluminous proceedings of these congresses, one cannot but note the similarity in aims and purposes of the "Liga" with the aims and objects of the Corda Fratres of Europe and the Cosmopolitan Clubs of North America, even though the organization is a less formal one. The spirit of internationalism breathes forth from every page. At the Corda Fratres congress at Rome in 1911, then, we find these three forces represented: the consulates or chapters of Corda Fratres, the Cosmopolitan and International Clubs of North America and Germany, and the League of Students of South America. It was no small thing to mold these three movements—each presenting a somewhat different plan of organization, each proud of its history and results—into a composite whole and to provide a form of international organization so flexible as to enable other movements which might exist in other countries, such as the East and West Clubs of England, to become affiliated. But good will and mutual concession wrought the seeming miracle; and for almost two years we have been working under a tentative and experimental platform of world confederation, the principal features of which are, first, the neutrality of the federation in matters affecting religious, political or economic principles; second, the complete autonomy of the component groups; third, the composition of an international central committee of direction, consisting of two members from each country represented; fourth, the provision for regular biennial congresses; and, fifth, the stress laid upon the extension of hospitality, upon correspondence between members of different countries, and upon the encouragement of mutual understanding as a means of promoting amicable international relations.

Thus we have gone a great way toward uniting the students in an all-embracing world federation. We of the American group are especially happy that the Eighth International Congress, to be held in September, 1913, has been awarded to the United States, and that the Cosmopolitan Club of Cornell University, the strongest branch in our association, is to act as host during the official sessions. The preparations for the congress are now well under way. Invitations to the students of the world have been sent for circulation to all the foreign ministries, to all the student college papers of this and other countries, to all the student associations whose names could be learned by the Congress Committee headed by Carlos L. Locsin, of Cornell, a Filipino student of remarkable organizing powers, and to hundreds of individual students.

Though the official sessions are to be held at Ithaca, it is planned to take the foreign visitors to a number of places of interest, in-

cluding New York city, Albany, Schenectady, Niagara Falls, Buffalo, Philadelphia, Washington, Boston and Cambridge. I sincerely hope that the universities of this country will appoint delegates to this congress, and thereby embrace the splendid opportunity offered of encouraging the cause of international good-will and humanity. Never before has an opportunity like this come to the students of this country to show their international-mindedness. Will they rise to the occasion?

The International Federation of Students is not a peace society, technically so called. We can in the very nature of things not indorse any particular mode of settlement of international disputes. Nevertheless, our movement is pregnant with tremendous possibilities for peace. For we bring together at the most formative period of their lives picked young men from many different countries—men foreordained to become leaders of thought and action in their respective countries—and show them that “the other fellow” is animated by the same high ideals for which they take credit, acquaint them with other peoples and civilizations, and teach them that humanity—all-embracing, all-including, linked with the idea of brotherly love, of sympathetic understanding, of good-will toward all mankind—is a bond of union transcending national, racial or color lines of demarcation.

The World a Place of Promise

By the Right Rev. Charles Gore, Bishop of Oxford, England.

There is a great temptation for the manual worker to forget that there are other kinds of work besides manual labor, which are quite as strenuous. I can understand a ploughman, a hundred years ago, in Westmorland, seeing an old gentleman loafing by the side of the road, or lying under a tree and gazing over the distant view, exclaiming, “He is a lazy beggar, anyway!” But the old gentleman might have been Mr. Wordsworth, with all his faculties and imagination and brain afire with one of those immortal sonnets which have influenced the minds of men all over the world.

If those who labor with their hands would realize that other kinds of labor, mental and spiritual, are necessary for human life, they would deal more wisely than they do with the intellectual leaders of their movements. There is a tendency in the Labor movement to sweat its intellectual workers by overworking them and by ungenerous dealing with those who are occupying the hardest position a man can occupy—those who are doing the brain work as secretaries and leaders. Manual workers should see to it that those who are doing that work have enough of the material necessities of life, and enough leisure to develop their powers.

We need an increased belief in knowledge, and yet knowledge is not the same thing as education, and education is not the same thing as knowledge; it is something broader and higher and deeper. Education is the training of the faculties for effectiveness, and the educated man is one who has so trained his faculties. He has become what he was capable of becoming, not inevitably, but by self-control and self-training. Our place is to play some part in the great process of the universe; if it is true that there are many kinds of knowledge which render men in some particular respect more educated, then it is true that education is something different from and broader than knowledge.

The educated man must not only have right ideas, right ideals and right intentions: he must also have some sense of the way in which these ideals can actually be brought to bear upon the facts of human life. Men come into the world with strange complex faculties of mind and emotion, with hearts to feel, and brains to think, hands to work, and feet to move, and the educated man is a man who has not only trained this faculty or that, trained his emotions to feel and his brain to think, but has also tried to co-ordinate all his faculties so that he is able to correspond more or less effectually with the purpose of the world—the purpose of progress. The uneducated laborer, whether he labors with his mind or his body, is a man who has got into a rut and goes on doing a thing without any idea beyond the performance of the allotted task. *To be educated is to feel that the world is a place of promise, and has in it an intention of better things. When a man's mind co-operates with that intention of better things, when he uses his brain and faculties to improve the condition of the world around him, to co-operate with the law of progress in the world, then he is educated.*

When one begins to think about it, that secret of correspondence is the great secret which alone is capable of giving, in any deep sense, hope to mankind. There are people who seem to live without any sense that *nature is a storehouse of unlimited progress and potency*, out of which all kinds of unsuspected powers for man's benefit could be induced if only he could control and correspond with its laws. Nothing is more unrealized and nothing so much escapes analysis as the process by which certain ideas enter, not the mind of this man or that, but the mind of a whole generation.

It would be hard to realize the scientific spirit which dawned upon the minds of men in the seventeenth century. It was Bacon who gave us that famous saying, “Nature can be controlled by being obeyed.” There is a principle and secret of correspondence. Nature is a world of laws, and those laws are not for the enslavement of man, but for his emancipation. Law means that the world to which you belong is not a world of chance, or a world of misconstruction, arbitrary incidents, but a world which serves a purpose. If, therefore, we can find the law by which it moves we shall have got into that correspondence thru which we can get advancement for the infinite benefit of all.

An educated man is one who feels that the world contains within itself promise for himself and for his kind, that it is a world of unfulfilled purpose and that he has the capacity in part to comprehend and in part to liberate the forces of progress.

But, to take the matter on a practical level: How is this education to be obtained? First of all, I will go back to the subject of natural science. Incomparably the greatest advance the world has made has been in the region of nature. Anyone who wants to be educated must have some knowledge of physical science in some of its departments. My own shortcomings in that respect are conspicuous, but I have learned enough to know that there is no department of human knowledge in which one can get the same extraordinary reassurance about what I have called the correspondence of the living purpose in the world as one can in the region of natural science.

An educated man must also have some knowledge of history. It is not so much that history is a record of great deeds—though that is a fascinating study—as that it is a record of progress and at the same time a record of warning as to the precarious nature of human progress. I want to read history, to learn, for example, how England became one, then free, then rich, then expansive, and so on. That record cannot be read without realization that there is progress in human history, and that our race's achievement has been won by a process which is extraordinarily illuminating. It teaches us much as to the methods by which England now might co-operate for human achievement. It leads the student, while getting a general acquaintance with the history of his own country, to realize that his own country shares in the history of Europe, and the world at large.

There he would find himself face to face with something of most tragic and startling significance—the precarious nature of all human progress. There is a great deal of arrant nonsense spoken and written about progress. Some people talk as if the law of human progress were written across the whole of history, as if it were an upward tendency from better to better, so that one might suppose that by a mere process of going on, year after year, the human race was destined, by some inevitable necessity, to attain to the climax of human dignity. Human history says nothing of that kind. It is good sometimes to take a map and realize the vast area over which man's attainments, centuries ago, were infinitely higher in some respects than they are to-day; but even that does not make me doubt the reality of progress in the world.

It is impossible to look abroad without feeling that the world is a great and astonishingly productive machine, and that while it is a machine, it is also sleeping as a picture. I realized that to-day as I came over the Berkshire Downs, in their incomparable beauty and glory of autumn tints. The beauty of nature challenges men to correspond with it. An educated man must be trained to the reception and enjoyment of beauty.

There is a great deal in the record of history to humiliate us. If we wander over our counties and look at the village churches and old houses still strewn thickly about, and take the trouble to analyze those houses and churches, we shall find that they grew out of the neighborhood. They did not get the doors and window frames

from Norway and Sweden. We need to realize what those churches are—storehouses of art in stone, wood and metal—and what wealth of artistic faculty there must have been in England when they were built, what real craftsmanship, what delight in individual work, what a sense of beauty, order and symmetry.

One of the strangest things in human progress is the law of compensation. It seems as if one can never gain a new art without giving up an old one. When we acquired the gift of mechanical advance and knowledge and used it for productive purposes, we seemed to lose the sense and faculty of beauty. Perhaps we are a little less in love with mechanical productions now, and perhaps we are going to love beauty and brotherhood a little more.

The training of an educated man must, then, be scientific, historical and aesthetic—I say nothing of the moral and religious education, which is yet more important—so that he may realize that *the world is a place in which he is invited to correspondence with the power which rules in nature*, a power which means well for him, a power from which he can expect good, a power not arbitrary, lawless and meaningless.



Educational Tools New and Old

By Allen Grant Odell.

[Mr. Odell is a member of the firm of D. C. Heath and Company, publishers of school books, and has written several articles as interesting as this on books. Pass this article on to the members of the school committee.—EDITORS.]

There is a certain parent who takes a reasonably broad, intelligent and sympathetic interest in the health and welfare of his boy. He once decided that that boy should have the finest set of wood-working tools, suitable for the use of a lad, which could be bought. This resolution meant not only his determination that the boy should receive the benefits of the trained eye and hand, but it also meant that he wanted the boy, even at an early age, to absorb something of the ideal of usefulness. To be sure, even with the father this notion was somewhat hazy, but it was moderately compelling and it led him to the hardware shop. He insisted that the tools, as regards size, weight and simplicity of function, should be adapted to the boy's needs, but they should in no sense be toys. They should be of the best material so that the danger of injury would be reduced to a minimum and they should be modern in design, reflecting in some degree the progress of recent years in the carpenter's art. Of course, the dealer had no tools which met this unusual demand. So thoroughly, however, was the father bent on achieving nothing short of his idea that he told the dealer to have a special set of tools made for him, which should yield the desired results. The dealer warned him that this plan would involve much expense. He showed him several sets in stock, which though old in design and not especially sturdy in structure, were at least most reasonably priced. But the father laid down this final dictum as the essence of the creed which his thinking over the subject had caused him to formulate: "I have to economize whenever I can, consistently, but when the health and safety of my boy are concerned, nothing is too good."

Now it happened the same evening at home while the spirit of self-satisfaction was still upon him, that his wife casually announced that Charles must have a new arithmetic by order of the teacher for the next term's work. For some reason this announcement had a most marvelous effect upon the thoughtful parent. To be sure, his cigar bill for the day had amounted to more than the cost of the arithmetic, but here was a principle involved.

"What, another arithmetic!" he exclaimed. "Why, he hasn't half worn out the old one and it was only last year that they made him buy a new grammar. There is something very strange about these frequent changes. To my way of thinking, an arithmetic is an arithmetic. I had not heard that the multiplication table had been changed since I used to study it. There are books in this house that you and I studied. They taught us all the arithmetic we needed, and instead of getting another one, it would be much more sensible to take these old ones and use them up."

The wife meekly suggested that she had seen the principal of the school who had informed her that the book which he proposed to introduce embodied certain new methods which had been worked out by educational experts and tested with satisfactory results. The

father insisted, however, that his boy did not want frills; he wanted arithmetic.

"The old kind of addition and subtraction, like the old religion, was good enough for me and it ought to be good enough for the boy."

The boy got his eighteen-dollar set of tools, and although it came hard, he also got his thirty-five cent arithmetic.

Two directors of a large manufacturing plant were returning to their suburban homes from a meeting of their board. They were congratulating themselves upon their success in securing a vote in favor of equipping the plant with improved machinery. One of the men was enjoying a particularly large measure of self-satisfaction because of the fact that his plea for efficiency had turned the tide of opposition. He had said: "I am as strong an advocate of economy as anyone here, but the proposed measure means increased efficiency, and we cannot sacrifice anything which makes for efficiency, for efficiency in the long run means dividends."

But the letters which spell the word "dividends" were not always dancing before their minds and their interest in the affairs of their town placed them perhaps above the average standard of citizenship. One of the men reminded the other that there would be a meeting of the school board that week, and he added that the principal of the high school had recommended the introduction of a new history and a new text-book on civics. This was a free text-book town. The books were furnished to the pupils by the municipality. The champion of modern factory equipment replied that he supposed it was about time to look for evidences of some slick school book agent's linguistic skill.

"It is most remarkable that we need to change books so often nowadays," he added.

"If anything important has happened since that history was written and the teacher doesn't know enough to tell the pupils about it, I guess our local printer can supply the deficiency with a slip of paper and a half-dozen lines of type."

His companion apparently concurred, but suggested that the principal had been talking a good deal recently about certain new ideals and viewpoints in the study of history and civics.

"He says the child now studies these subjects from the viewpoint of his own position as a social factor and with reference to his environment. Social efficiency is the keynote. He learns to think in terms of the community—and all that sort of thing. He says that certain ideas have been worked out by experts at the teachers' college and that a book to be modern in spirit must embody the results."

"Oh, the faddists have been at it again," replied the other, "and I suppose our children have got to be the 'dog' that they try the fads on. I have an idea that after all, one book is about as good as another and that this talk about new theories and methods is mostly rubbish."

The factory was equipped with up-to-date machinery, but the school board, acting upon the advice of these two influential citizens, voted to continue the books in use.

In a certain State a bill favoring uniform text-books for use throughout the State was before the legislature. A professor in the State university happened to be talking with a member of the lower house.

"I presume this bill will give you the chance to make the speech of your life," the professor suggested. "There's a vital note to be sounded on the subject of good school books, and it isn't often heard in legislative halls. I believe you are the man to sound it. You have put in some good licks for modern school buildings and sanitary equipment. You've a reputation for being a good deal of a patriot. You know how to wave the American flag at the right time. Here's a chance for you to say something about the superiority of the American text-book. I am assuming, of course, that you know the school books of this country both as regards mechanical make-up and subject matter are immeasurably superior to those of any other country. Here's an opportunity for you to take a firm stand for good books for the children of our State, for modern books, attractive books, the very best tools we can get for moulding the minds of our future citizens. There's something worth fighting for, something that would make your constituents proud of you."

"Say," replied the legislator, "I guess you don't know my con-

stituents. They don't want good books; they want cheap books. At least, that's what I always tell them I'm working for when I go down for a re-election and they always send me back. I'm committed to the proposition that this State must have cheaper books."

It got them, and no one who examines them critically will deny that they are cheap.

That these are typical cases hardly any observing person will deny. The theory underlying these and other similar cases which will readily suggest themselves—namely, that a book is a book, and the cheaper it may be had and the longer it may be used from generation to generation, therefore the better—presents one of the strangest of present day phenomena.

If we consider the first case that was used as an illustration, our experience will easily convince us that just such parents are found by the score in every community. In fact, it apparently has always been regarded as a sort of parental prerogative to grumble and protest whenever an attempt is made to keep the schools supplied with books which shall represent a fair degree of modern method and effectiveness. One would suppose that a parent, instead of having to be driven into such acquiescence, would take the initiative in demanding that the most modern and effective implements be placed in the hands of his children. He would see to it that his boy or his girl had nothing short of the very best product of the author's mind and the book-maker's art. On the contrary, the parent most alert in procuring the means for conserving and enhancing the physical well-being of his child is often the most lax and short-sighted with reference to the implements used in the child's training for mental efficiency and cultural advancement. No tool too good for the training of the hand and the development of the body, but anything good enough for the training of the mind! In other words, an arithmetic is an arithmetic; a book is a book. It is true that the multiplication table hasn't changed, although the table as such has sunk into comparative insignificance. The law of gravitation and other physical laws have not changed either, but an adherence to the practise of drawing all of the water we use by hand in buckets is hardly the test of our faith in the immutability of nature's laws. Where the multiplication table was once memorized with little gain to the pupil in mental power, the principles are now gradually and logically developed. But how many parents interest themselves in this phase of text-book instruction?

Hardly less typical than the case of the conscientious parent, as he doubtless regarded himself, are those of the corporation directors. The first to take advantage of the latest and most improved methods in the securing of industrial efficiency, these men are often the last to recognize the importance of applying similar principles to education. Their position is almost incomprehensible, when one comes to think of it. They would go straight to the specialist with any question affecting their health or that of their families, or any technical question bearing upon a phase of industrial progress; and yet in the field of education, they set their laymen opinions—their common sense views, they would perhaps call them—in opposition to those of the educational specialists, the men who have spent a large part of their lives in the study of educational problems and in the testing of those problems in the class room. In the name of reason, why do we have our teachers' colleges, our departments of education in the universities, and our training schools, if the results of this expenditure of money and of human effort are to count for nought? The text-book is the practical embodiment of the results of this specialized effort. More truly than any work on method or the theory of education, does the text-book represent practical achievement. The text-book bears the same relation to the work on educational theory that the improved factory machine bears to the report of the factory's board of mechanical engineering experts. It must do the work or give way to something better. There is scarcely a manufacturer who would not admit that all industrial progress is the result of the application of a higher degree of intelligence or skill, or in other words, is the result of education in one form or another; yet these same men by their attitude virtually refuse to admit the actuality of progress in the methods of education itself. This is what any man does who voices the "book is a book" theory. Could anything be more fundamentally absurd? And yet this theory was recently propounded in the editorial columns of a newspaper published in the capital of one of the Eastern States.

The professor who was mentioned in the third illustration did

not overstate the excellence of American text books, but he was not surprised at the lack of response on the part of his law-making friend. He had been watching just such experiments for years. He knew that it was always easier to arouse popular enthusiasm in cheap books than in good books. He had heard the political orator of small caliber work himself up to a frenzy over "the enormous profits" which the "school book trust" is exacting as its "private toll from the education of American youth," and all that sort of thing, but he was not fooled by this kind of buncombe. He happened to know that the United States Commissioner of Education in his report for 1911 stated that the total expenditure for the common schools of the entire country for the year 1910 was over four hundred and twenty-five millions, but of this amount only about six and a quarter millions, or one and one-half per cent., was for text-books and other instruction supplies. He knew, too, that there were over one hundred independent school book publishers competing for this business, which condition hardly pointed to a "school book trust" or to "enormous profits." He knew that another self-appointed friend of the people in a neighboring State had recently asserted that the commonwealth could save one and a half million dollars a year by manufacturing its own books—which naturally called forth from the State Superintendent of Education the reply that the proposed plan was beneficent to an extent verging upon the miraculous, since the total yearly expenditure for school books in that State was considerably less than a million dollars. Pretty careful investigating had convinced the professor that the total amount spent yearly in the country for both public and private school books was less than twelve million dollars, and that the cost per child for the entire enrolment in the public schools of the country was a trifle more than sixty cents a year—hardly enough to purchase a one-pound box of candy of the standard acceptable to the average possessor of a sweet tooth. As a student of economics, the surprising thing to him was that although the cost of manufacture had probably increased twenty-five per cent. in the last twenty years and the quality of school books undoubtedly one hundred per cent., the price had probably decreased more than ten per cent.

But such facts and figures never appeal to the popular imagination, and to the political agitator they are distressingly barren of the thing which is his chief stock in trade.

No space is required for an argument of the proposition that the school book of to-day is better than the school book of a few decades ago. Anyone can easily settle this question for himself. All that need be done is to place the books side by side. The facts are self-evident. The school book of fifty years ago was uninteresting, ugly, typographically harmful to the eyes of young children, with illustrations worthy of a chamber of horrors—in every way repellent. The school book of to-day judged by any standard—scholarship, optical hygiene, aesthetics, mechanical technique—represents one of the greatest achievements of the present age, and its method of instruction is the measure of the progress which has all but revolutionized the art of teaching.

The evolution of the school book has come about thru a process of absolutely free competition. By a simple law of political economy, the best manuscripts have found their way to the publishers best able to furnish the editorial and promotive agencies essential to the success educationally and commercially, of those manuscripts. The author has gone about his work fully realizing that his manuscript would be most critically examined and carefully compared with similar productions of other educators, but he has also known that he would encounter no obstacles of governmental censorship or political influence. Both assurances have spurred him to his best endeavor. The publisher in turn has gone out in search of the best author to supply a particular need with the assurance that that author's book could compete freely with the books of other authors and stand or fall on its merits in an absolutely open field.

The result of this mutual striving of author and of publisher toward the best that can be produced, is the beautiful book which your child proudly brings home from school. With its artistic cover, its attractive illustrations from child life, and its vital summons to aspiration and service, the very book itself seems to throb with the spirit of optimism and helpfulness, which characterizes the new education.

The school book of to-day is no more the school book of yester-

day than the ideals and aspirations of the educator of to-day are the ideals and aspirations of an age which is past.

Some Recent Forms of the "Monroe Doctrine" and Their Relation to International Arbitration*

By William R. Shepard, Columbia University.

IN TWO PARTS—PART II.

Given the mighty growth of the United States and, during the last thirty-five years, the rapid progress as well of the Argentine Republic, Brazil and Chile, for example, it is not surprising, perhaps, that, in the measure of its strength, each should have endeavored to widen its respective frontiers. Our country, especially, has enlarged its domains to an enormous extent. Except for the Oregon region and Alaska, all of its acquisitions since 1802 belonged either to Spain or to a Spanish-American republic. Whether justifiable or not, this expansion is a clear evidence of imperialism. The fact is significant, and some there are who think it ominous for the future of Latin America. On this point a recent circular of the Navy League of the United States, mentioning sixty-seven reasons why we ought to maintain a strong navy, seems to throw a little light. "Land hunger and land grabbing," it affirms, "are as much in evidence to-day as in any period of the world's history." The eighteenth reason, therefore, urges the maintenance of a powerful navy to uphold the Monroe Doctrine, "particularly in its relation to the West Indies and lands north of the Amazon." What this phraseology means is perhaps as dubious as the ordinary conception of the Monroe Doctrine itself. One might gather from the language of "Reason 18" that, for the protection of our own shores, the scope of naval operations need not be extended beyond the Amazon. One might infer, also, that the eagle flies by sea as well as by land, and that his flight is apt to take a southerly course. Again, the wording might lead one to assume that what lies to the southward of the Amazon either is able to defend itself or is to be left as a legitimate field for European expansion.

Not interpretations of the Monroe Doctrine, then, so much as motives and considerations quite apart from it, have shaped the major part of our policy in recent years toward the Latin-American republics. The policy has been dictated rather by a desire to maintain our political preponderance in the Western Hemisphere, to promote our commercial aggrandizement, and to strengthen throughout the continents and islands a sense of inter-American solidarity, of which the headship of the United States shall be the outward and visible sign.

To these several ends, for example, notably in the areas of Latin-America bordering on the Caribbean Sea, the United States has declared itself unwilling to allow a European country, possessing colonies in America, to transfer them to another power without its express consent. It has acquired naval stations in Latin-America and negotiated for others. It has asserted its right to sole ownership in the waterway now being constructed, or in any other neighboring waterway hereafter to be constructed, between the two oceans.

In that region, and even farther to the southward, the United States has intervened in the internal affairs of Latin-American nations to maintain order, to insure fair elections, to rehabilitate finances, to enforce rules of sanitation and to investigate reports of ill-treatment of Indians. It has imposed its mediation upon belligerent countries, has determined whether or not a particular presidential administration should be recognized, and has actually created two of the Latin-American republics, in one case by emancipation from a European State, and in another by separation from a Spanish-American country. It has established, finally, the system of periodical meetings of delegates from the twenty-one republics at large, known as the International Conference of American States, for the treatment of problems more or less common to them all, and also the international institution at Washington, called the Pan-American Union, for the diffusion of information about them.

As illustrated by a number of these activities, the United States has introduced into the Latin-American nations concerned a kind of political tutelage unknown elsewhere in the world. Supposedly independent and sovereign States have been placed, not under a

protectorate, but under a sort of guardianship which limits the enjoyment of independence and the exercise of sovereignty to the extent that the United States thinks needful to insure their stability, solvency, cleanliness and general good behavior.

Yet, with all our imperialism, real or alleged, and with all our manifestations of headship, actual and suppositious, there exists in the American people a genuine sense of fair play, which will assert itself whenever appealed to in the right manner. Some Latin-American countries and individuals, aggrieved by our conduct, have made the mistake of publishing their complaints in Europe, in Paris or Madrid, for instance, where they could not be of the remotest service. Some have urged that the aid of Japan, or of Germany, or of Europe at large, be invoked, as a counterpoise to the "Colossus of the North." Others have dreamt and talked and written about a confederation of Latin-American countries, to offset the headship of the United States and to restrain its alleged bent for imperialism.

Dreamers and visionaries care nothing about the lessons of history and ignore the plain facts of the present. In Latin-America they have been misled by the mirage of numbers and the map. They fancy that twenty republics, with a population of seventy millions spread over an area three times and more the size of the United States, make up a citadel of strength, whereas in reality, viewed as members of a possible confederation, most of them are but straggling outposts of weakness.

Colombia, at all events, our Latin-American neighbor most aggrieved, is no longer making these mistakes. Its wise men are not airing their country's troubles in Europe or adjuring all Latin-Americans to unite against the Yankee oppressor. Instead, for some time past, Colombia has been doing the altogether sensible thing of maintaining a publicity bureau right here in the United States. It has availed itself of the periodical press and of the mails to appeal in an earnest, manly fashion to the sentiment of justice lying deep in the hearts of the American people. And what has been the outcome? Daily the feeling gathers headway that, while we cannot forego our possession of the Panama Canal Zone, we ought to make honest reparation for our hasty action of a decade ago. Already the Government of the United States has offered a liberal compensation which Colombia has not been willing so far to accept. It demands arbitration of the whole matter at issue with the United States before The Hague Tribunal. On our own part, however, it does not seem too much to say that, if Colombia will only understand and respect our national needs, and, viewing the question temperately, will not resort to any exaggerated insistence upon outraged nationality, the American people will stand ready, thru arbitration or otherwise, to make a "square deal" without further shuffling.

Looking at still another phase of the general subject, Europe appears to hold the opinion that, if the United States will not permit interference by non-American nations in Latin-American concerns, it does so because it wants Latin-America for itself. At all events it ought to make itself responsible for possible shortcomings in this quarter of the globe. Accordingly it should compel Latin-American countries to comply with their obligations, in case any of them might evince a disposition to evade such obligations by taking refuge in a supposed impunity afforded by the Monroe Doctrine. For these opinions seven correctives are available.

In the first place, the United States has expressly disclaimed any intention of allowing the Monroe Doctrine to be used as a shield against the consequences of misbehavior. Secondly, the application of the agreement reached at the Second Hague Conference, providing for a resort to arbitration, supplies a ready means of action. The third corrective would permit European powers to employ coercive measures, so long as they do not involve the actual occupation of territory. The fourth would authorize the United States to use its position of headship in America for the purpose of bringing its moral suasion to bear.

Less practical than the preceding, the fifth corrective would suggest an understanding among all of the American republics that they boycott any particular state clearly guilty of wrong-doing. With it may be associated the sixth in order. This would advocate a compact among all of the American nations, forbidding any of them to make further conquests in the New World.

The seventh and last corrective for European misapprehensions

*Address delivered before the Lake Mohonk Conference on International Arbitration, May 14, 1913.

about our relation to Latin-America is the most valuable, perhaps, of all. It would consist in the establishment in the New World of a concert of the powers similar to the one existing in Europe. By this arrangement the United States would co-operate with the stronger and more progressive countries of Latin-America in the exercise of such a degree of supervision, regulation and control over the affairs of the weaker States as circumstances might warrant. Its occasional use in recent times has been attended with admirable results. While safeguarding the Monroe Doctrine in all its reasonable extension, the practise leaves the leadership of the United States essentially intact and tends to abate among the Latin-Americans themselves the fear of our imperialism. Furthermore, it avoids wounding the self-pride of the larger and more important Latin-American nations, at the same time that it enhances their prestige, and reconciles the smaller ones more readily to any needful processes of international regulation.

So far, then, as the phases of our relationship to Latin-America are concerned with questions of headship, commercial expansion and inter-American solidarity, they might all be made more or less subject, in case of doubt, to international arbitration. To what extent, of course, must depend upon how we choose to interpret those twin phrases, "vital interests" and "national honor." Possibly the day may come when international disputes of every kind whatsoever, and hence including such as affect national independence and even the Monroe Doctrine, will be susceptible of determination by the judgment of an impartial tribunal of the nations, enforceable by an international police. As yet that happy day shows no very marked signs of dawning.

A Vision and a Prayer

By Rev. S. A. Dyke.

I stand upon the cliffs at night,
And look afar upon the sea,
Beyond the beacon's guiding light,
Toward the haven yet to be.

I see the silent ships pass on,
With bending sail and pennon fair,
With bounding hope as guerdon,
With precious freight, with favoring air.

The darkling waters roll beneath,
The twinkling stars gleam high above,
And whispering winds with gentle breath,
Speak to my soul of life and love.

This changeful life the rolling deep,
Thy shining truth the beacon light,
My yearning heart the freighted ship,
Thy star-lit throne the haven bright.

My lonely soul to Thee goes forth,
To Thee unseen yet ever near,
Thou only God of love and truth,
Who canst the faintest whisper hear.

O God, who ever dost reveal,
To child-like heart thru mortal sight,
The things not seen but yet most real,
Hear Thou my prayer to Thee this night.

Wilt Thou not hear a cry to Thee,
A humble cry in filial fear,
A creature's cry that asks to see
Thy grace and glory now and here.

O Lord, do Thou direct my course,
In me reveal Thy only Son,
Give peace within midst billows strife,
By me, oh may Thy will be done.

Thru daylight clear, thru midnight dark,
By breezes fair, by tempest wild,
Oh guide Thee straight the trembling bark,
That bears to Thee thy wandering child.

Milford, Mass.

The Lady Elect*

A Chinese Romance

By Professor Norman Hinsdale Pitman

Author of "Chinese Fairy Stories," "Chinese Playmates," etc.

ILLUSTRATED.

CHAPTER V.—AN INTRODUCTION.

By the time Ching-li was initiated into the secrets of his new business he found that there was considerable work about it. Had he been lazy, the test would have been sufficient to make him tired of his bargain with T'ai, Shin and Company, the "House of a Thousand Virtues"; but Ching-li was willing to work, provided there was a horizon of hope spread out before him, and his new employer had appealed to this ambition.

One day he toiled forth along a country road leading from one of the two eastern gates. He had crossed the dry river-bed and was pushing his barrow up a slight incline when he noticed just in front a familiar figure. It was the priest with whom he had made a fighting acquaintance in the city. Not caring to engage in further strife, especially as there was danger in case of another combat that the wheelbarrow goods would be scattered in the street, Ching-li slackened his pace a trifle.

The priest continued for a distance of two hundred yards and then disappeared thru a gate on the left side of the road. An old Buddhist temple stood not far away on the right. It was evident that the priest was connected with this religious edifice and that he lived in the building across from the temple. Coming near the gate which the bonze had carelessly left ajar, the barrowman halted. Within the enclosure he saw several rows of one-story houses. Apparently it was a sort of Buddhist monastery that he had chanced upon.

"You are not thinking of selling to the priests, are you?" said a voice at his side.

"No," replied Ching-li, slightly startled. "No, I was only looking."

"Those fellows are not in the habit of throwing their money away," continued his informant, a shabbily dressed little old woman. "They steal almost everything they have from us poor people."

What things of value the woman could have meant was more than Ching-li could understand. If the temple attendants depended for a living on such a class as she represented they must go hungry often.

"Where do you live?" he asked, thinking that if she chanced to be a near neighbor of the temple her story might be worth hearing.

"Oh, in the street just over yonder, but," lowering her voice almost to a whisper, "I am close enough to hear the women scream whenever the priests are at their kidnapping. They're a mean lot, those baldies, even worse than most of their kind. They never give to us poor people, and they have enough money to live on rice instead of millet."

Although Ching-li did not believe all the old woman had told him, he was interested in her story, and was loth to leave without hearing more. However, at this moment some other bonzes were seen approaching, and, handing the woman some copper cash, he departed.

The next day was as fair as even North China can boast of. The unpleasant winds of April were lacking and the fragrance of spring flowers was floating over every field. Although he had slept but little, Ching-li's heart was light as he left the dirty, ill-smelling city streets to make his way into the surrounding villages. He had not gone far when he met the same old woman who had told him the day before of the Buddhist priests and their vices.

Recognizing him immediately, "Your heart is good," she began, planting herself directly in his path so that he was obliged to lower his barrow-handles. "Yesterday you didn't refuse to give me money, and the money that you gave was good. There's an old saying at the Beggars' Temple that nine merchants out of ten bestow nothing for charity and the other one in giving passes off his bad coin."

*Copyright by Fleming H. Revell Company.

"There are some good priests, too, old aunt. I saw one yesterday soon after I left you."

"If I had been with you," she chuckled, "I should have died happy, for I should have met in one day a charitable merchant and a virtuous priest. However, it was not to accuse the baldheads again that I stopped you. You are not a bad man, and even though I am a beggar I can do you a good turn. You see that house over yonder, the one with the high wall and the willow tree just in front. Yesterday I was over there asking for charity. Mr. Mei is the owner, a decent man, although I can't say his old woman treated me very well. But what I was going to tell you is that they're going to have a wedding soon. You know what that means, clothes, trimmings, garments, blankets, and all that sort of foolishness. Of course, they've got the most of the stuff already, but if you hurry over, perhaps you can strike a trade."

"Thanks, big sister, I shall not be slow to follow your advice. Here is money, and I can promise you more for every bride you'll tell me of. Yesterday the temple god directed me to a house of mourning. There I sold all the white domestic in my barrow. To-day the goddess of the Beggars' Temple points me to a house of joy, and doubtless I shall do my bargaining in red sateen. Truly, two strange things are happening: the gods are trying to make a convert me, and I find my profits pouring in from opposite directions, marriages and funerals."

"All the same thing," said the crone, laughing. "Marriage is the death of happiness and the birth of a child; a funeral's the birth of happiness and the death of a child."

"How the death of a child?" questioned Ching-li, amused, in spite of himself, at the old woman's philosophy.

"Why, when we are old enough to die aren't we said to be in second childhood?" she chuckled triumphantly.

Ching-li pushed off toward the house of the bride-expectant, at the same time making a mental inventory of the articles most likely to be in demand. His ideas were hazy on the question of trousseaus, although during the past week he had taken lessons in the subject from the mothers of two other prospective brides. An especially lucky day for weddings would come early the next moon, and cart-merchants were reaping a harvest in the villages.

Arrived at the wall pointed out by the beggar, he noted with gratification that it was built of stone instead of mud—a sure sign in that vicinity of prosperity, either past or present. A graceful willow grew just outside the enclosure, and in its grateful shade Ching-li paused a moment. He always preferred to be cool when he bargained with a customer. The gate at the outer corner of the compound stood half open. Peering thru, Ching-li saw that it opened into a narrow alley enclosed by walls on either side. Half-way down this lane he saw an inner gate which, doubtless, was the entrance to the main enclosure. Without hesitating further, he resolved to enter. The walls were covered with ivy and honeysuckle, while below were clusters of old-fashioned bleeding heart.

"The girl must have some good points," thought Ching-li, "even though she is going to be married; some poetry in her, else she wouldn't care for flowers."

Reared as he had been, Ching-li could not conceive of an elderly woman's having any inclination for floriculture. He was sure that the flowers climbing over the wall belonged to the daughter of the household.

On reaching the inner gate Ching-li sounded on his drum an

imperative rat-a-tat-tat that seemed to speak confidently of assured success. No one responded to the signal. After waiting for a moment he renewed his efforts, and this time, after a short wait, he was rewarded by hearing a sound inside. Then he was conscious that a pair of eyes was examining him thru the crack between the panels. Finally a girl's voice addressed him, "Mother is not here, and I must not open the gate."

"But I am a merchant," replied Ching-li in his most persuasive voice.

"I don't know you."

"You never will unless you draw the bar."

"But it is wrong to look at a stranger."

"I don't wish you to look at me, but at my goods. I have everything that maid could wish for. My silks and sateens would please the Grand Empress Dowager herself."

"Surely, you don't think I'm as old as that," she laughed musically.

She had turned the tables neatly.

"See," he continued, holding up some rich brown material. "Isn't that beautiful?"

"Beautiful!" she tittered. "It's the ugliest cloth I ever laid my eyes on."

"Then you *are* looking, after all," he shouted triumphantly. "You say they told you not to look at a stranger, yet you've been watching me every minute since you first spoke."

"Before that, too," she laughed; "ever since you sounded on the drum."

"Then open to me, won't you, if it's only half-way. No one will know. If you don't I'll be sure to tell the neighbors that you stood here for ten minutes, talking."

She laughed merrily.

"Come! open."

"But even the old woman is out. She went to market."

"So much the better, Miss Mei; you can choose just what you

want for your trousseau. What do you care for the opinions of others? It has been my observation"—Ching-li laughed to himself—"that brides get more useless advice than any other class of people."

"A great deal you know about brides! But how did you learn my name?"

"Who in this village has not heard it?" he ventured. "Good-bye. If you don't care to talk business this morning I must be going. I have another bride on my list."

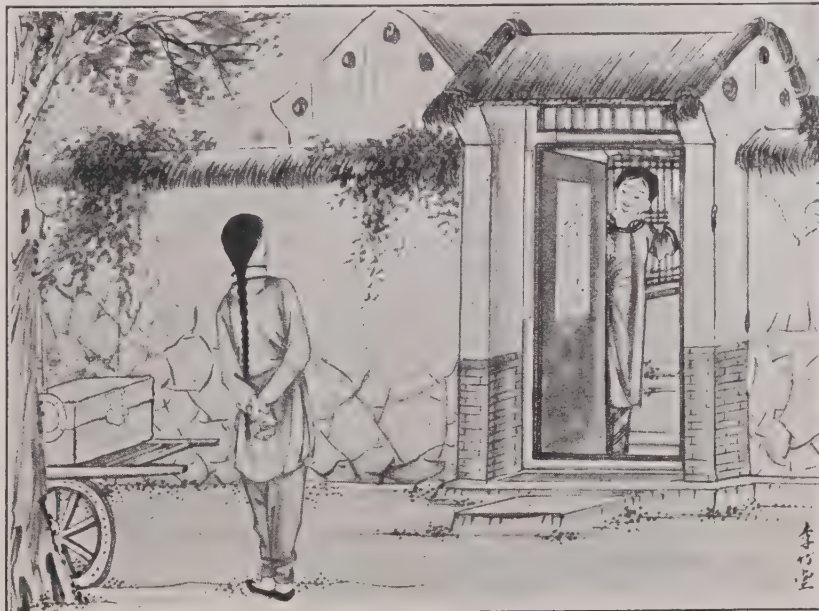
"You seem to be making brides your specialty," she said, drawing the bar. "The sun is very hot here. I believe it must be cooler out there."

So saying, the girl stepped into the narrow court where Ching-li had been waiting so complacently. As she opened the gate he looked at her, full of curiosity. Though he had never heard her voice before, so close is the relation at times between tone and feature that at her first words a fleeting vision had flashed before him of the donkey girl. Now suddenly the vision waxed into a beautiful reality, and he saw indeed the woman of his dreams.

"What! you?" he exclaimed impulsively.

"Why, certainly. Who else? You didn't think after all that pleading I could resist taking a peep at your wonderful cart. Never have I talked with such a wheelbarrow man as you are. Everybody has a little curiosity."

She did not know him then. During all his planning of what



"YOU SEEM TO BE MAKING BRIDES YOUR SPECIALTY."

he should do and say in case he met this very woman, he had not thought of such an emergency. What a fool he had been to think that she would recognize him!

"Quick!" she said impatiently. "My mother may come at any minute. She is with my sick sister."

He had been standing as one dazed, but her words were like a cup of cold water in the face. Still half-stupefied, he uncovered his wares. As she fingered them he saw with pleasure that the color of her cheeks this time was that of nature's painting. She was very beautiful in her simplicity. No flowers adorned her hair, and the gorgeous comb was lacking. Only the plain net confined her jet black coil. No rings were on her fingers, but in their stead a narrow thimble, sure sign, his fond imagination whispered, that she had been engaged in embroidering. In Ching-li's eyes this occupation was the most æsthetic that a woman could practise. The girl was dressed in a blue sateen kimono and red trousers.

"What's the matter?" she asked finally. "Why don't you talk? I never saw a dumb wheelbarrow man."

Up to this time Ching-li had never felt the slightest sense of shame at thought of his employment, but now he would have given a life-time's wages for a better suit of clothes and a more genteel calling. He had never cared before what a woman thought of his appearance. In fact, although his tall figure had frequently attracted the attention of the girls in his own village, he had never known it, and if he had, would not have held his head any the higher because of it. It was an entirely new sensation that he now felt, a throbbing that spoke of something strange. He blushed, and stammered out his answers. His tongue had failed him at the crucial moment. Here was the very girl whose cause he had championed so successfully, the one about whose form his dreams had centered. Here she was alone with him. He loved her, yet he could not speak. Instead he was trying to sell her garments which she would wear in another man's house. Bitter were the thoughts of Ching-li when at last he regained control of voice and gesture.

"Is there nothing that you want?" he said finally.

"Yes," her brow clouding, "but something that you haven't here."

"What is it? Perhaps I can get it for you."

"No, that is impossible." A flush overspread the girl's cheeks as she replied, and once more the man was drunk with admiration.

"Here," he cried, fearing lest she should leave him, all his power of speech returning in time to help him avert such a calamity. "See this green, this red, this blue. I have everything but white—I sold it all yesterday and forgot to renew my stock this morning."

"White," she said bitterly; "it is mourning that I—" She checked herself as if by a great effort. "Have you black sateen? I still have have one yoke that my sewing-woman wishes to cut out to-morrow."

"Yes, here it is, just under this blue silk—the best in all Wanghsien."

He glanced at her furtively. Her face was deathly pale.

"I shall need one yard and it must be cut on the bias. The last man had the material, but would not cut it from his bolt; said it would waste the cloth to cut it in such a crazy fashion. Yes, this is the very thing. I'll go in and get the money."

When the girl had left him, for a moment Ching-li stood motionless. "When she returns," he reflected, "we shall conclude our bargain, the gate will close, and that will be the last of her."

He was holding in his hand a remnant of the black sateen, a piece which had been lying near the bottom of his box, placed there for such emergencies. He had begun to use his scissors, when he heard her step on the flagging. She would be back soon; the gate would then be closed on him forever. Moved by a sudden impulse, he plunged his hand, cloth and all into the box of silks and satins. In the very bottom, hidden from sight, he left the remnant.

"Here is the money, and I did not try to beat you down a copper." Her face was slightly flushed from the exercise just taken. In the short absence she had gained complete control of her emotion.

"Sorry," he replied, hesitatingly, "but you will have to wait until to-morrow. The company's rules are very strict, and, like the other merchant, I must not waste material."

"What! after all that nonsense thru the gate," she pouted, "I

am not to have my black yoke? You are a fraud, Mr. Little-Cart-Man, like all the others."

"My name is Wu Ching-li. I have never measured falsely nor cheated in my trade. To-morrow at this hour I shall return. Then you shall have your sateen."

"But suppose"—imperiously—"suppose, Mr. Wu, I do not choose to wait till to-morrow?"

"You will wait," he answered firmly. "There are other reasons. A yard of cloth amounts to nothing. A dozen others might sell it to you before my return, but you will not buy. You will tell them no, you do not need it, that you have promised, for I will see you to-morrow."

Her face flushed in amazement. Never before, perhaps, in the Middle Kingdom, had peddler used such language to prospective customer. She looked at him with a sudden feeling of revulsion. Lunatics are allowed to run at large in China.

"He is mad," she whispered faintly.

"No, not mad, Miss Mei, and I should be the last one to attack you if I were. To-morrow you will know all. At this hour I shall return. Your mother will likely be gone on the same errand as to-day; the servant and the seamstress won't matter. For fear you may not be alone, however, I shall not sound the drum. You will be watching for me. I shall see you." His voice was broken; he choked and could not speak.

The girl looked at him curiously. What was there about this man that seemed familiar? What was there about his voice that appealed to her innate, never-sated love of music? What was there that made her stand and gaze at him as he pushed his lowly barrow down the pathway, out into the public thoroughfare?

As he turned to close the big gate he caught a glint of red just disappearing thru the doorway.

"She watched me," he whispered in rapture, "she will meet me on the morrow."

CHAPTER VI.—THE BRASS PIPE.

The girl went back to her quilting, but her heart was no longer in her work. Try as she would, she could not banish from her mind the picture of Ching-li standing before her and telling her that she must see him on the morrow. It took her breath to think of the startling situation into which she had been thrown. According to custom, since her engagement she had been held in even closer leash than usual. Except on one memorable occasion of extreme emergency she had not been allowed to journey beyond the walls of her father's yard; not even to the little brook where all her life she had been in the habit of going with the old serving-women who rubbed the clothes on the flat stones by the water.

To-day in her mother's absence she had dared, not only to go alone to the gate, but to step outside and talk with a stranger. She had even joked with him, and when he had lapsed into silence, had encouraged him to talk. What must he have thought of her daring, and what strange hidden meaning was there in his words when he had told her, yes, even commanded her, to meet him the next day? Unnerved completely at the novelty and the mystery of the occurrence, she let fall the bright-colored silks that she had been working, and into her eyes there came a look of dreamy vacancy.

"Well, miss, at last you are thinking of the lucky day and the man who will come to take you home," laughed the sewing-woman, who was seated on the floor winding yarn from a skein held in position by her feet.

At first I-lin did not answer. Then, coming back to the present with a start, "Were you happy, big sister, when you were married? Was it a lucky day for you?"

The old woman paused for a moment in her winding, then eyed the girl curiously. "Don't worry, miss; let your heart be at peace. Every girl must marry."

"But were you at peace—after you were married? Did your mother-in-law treat you well? or did she beat you; and was your husband kind?"

"Do not all mother-in-law mothers beat if they are angry? Can you expect the husbands to be perfect?" questioned the seamstress evasively.

"But why marry if it is always so?" burst forth the girl.

"Why marry?" repeated the woman as if she had not heard aright. "Did you say, 'Why marry?'"

"Yes; what need to marry if unkindness is sure to follow?"

"To get a home, to get food, to get sons," came the answer quickly. "Are you ill this morning that you look so pale and nervous? If not, why do you ask such strange questions? Don't you know that all of us must marry? Would you be driven out of house and home when your father and mother die, driven out to live a life of shame, to die, perhaps, of hunger?"

"No, old woman, not that, but I have read in books that foreign women do not always marry, that they live happily and die at peace."

"Yes," shaking her head, "that's what comes of your father's teaching you to read. What is it to you what barbarous customs are practised in the outside lands? We of the aged Middle Kingdom aren't heathen. Why read of heathen ways?"

"But you didn't answer my question. Did your husband make you happy? What about your son?"

Tears came into the old woman's eyes. "Miss!" She dropped her ball of yarn, and her hand trembled as she stooped to pick it up. "My man died soon after we were married, and my son, my son!" The old woman swayed to and fro in an outburst of grief. "He left me, left me all alone. He deserted his mother, but perhaps he meant to come back to me. When he started for Manchuria he said he would return some day with money. Maybe he is dead."

"How long ago was that?" questioned I-lin, interested in the old woman's tale.

"Ten years next moon. A year later my husband's father and mother died of plague. Their land was divided, and I was driven forth to die."

"There, there, don't cry, old woman," soothingly. "There's plenty of work for you as long as you last. You told me to let my heart be at peace, and now you are weeping."

"But who will worship at my grave? There is no one to burn money and incense. The evil spirits will destroy me."

"Perhaps you can do as my parents did, adopt a son before you die. Who knows? There is that bright-eyed little fellow that comes here so often. He has no parents, no one to care for him. Take him for a son."

I-lin now resumed her quilting and her thoughts would doubtless have reverted to the eventful meeting of the morning, had not the clatter of knives in the kitchen kept her mind on more commonplace subjects.

"How quickly the morning has passed!" she cried, springing up. "Here it is almost dinner-time and Ta-ta hasn't finished cutting up the vegetables yet. I wonder if mother will come home before night."

I-lin hurried into the kitchen where the woman-of-all-work was making the broad blades beat time as they cut into particles a mixture of pork, cabbage and garlic.

"Hey, Ta-ta, you must have been at your gossiping again, or you wouldn't have stayed so long at market."

"Yes, miss, and pretty things I've been hearing about you."

Hearing about me? What do you mean?"

"Yes, the old woman across the street says you've been talking with a man, that you met him in the outer court, talked for nearly an hour, and that your mother wasn't with you."

"Where did she get eyes to see thru walls?" laughed I-lin, a trifle uneasily.

"Oh, she saw you," continued the cook, scraping together her mixture in the center of the board. "She wanted to buy some thread, and having seen the barrow-man enter our gate, followed him across the street. When she reached the gate she opened it a crack, and there she saw you and Mr. Wheelbarrow-man talking. You weren't talking dress goods or ribbons, either, for she heard you laugh, and let's see, what was it you said? Oh, yes, I remember, 'Make haste! My mother may return any minute.'"

"You old good-for-nothing Ta-ta," said I-lin, throwing her arms about the old woman's waist. "Don't you know how to keep quiet? Haven't I given you enough in all these years to make you hold your tongue? Here, I'll finish your chopping. You run over and tell that good neighbor friend of ours that the fellow wanted to sell me a charm to bring about wedded happiness, that I laughed at him. Tell her anything else you think of to keep her from talking."

The woman, laughing, hobbled out the doorway, while I-lin

busied herself about the dinner. Her mother might come home at any minute.

I-lin's life had been radically different from that of most Chinese girls. During his early married life her father had been a school-master, had toiled hard to make a living. He had been thoroughly respected by his neighbors, but very poor. As he had been denied the blessing of a son, teaching his younger daughter had been the principal amusement of his leisure hours. Friends had shaken their heads when told of this departure from custom. "He will cheat her of a husband," some had predicted, "by filling her head with foolish notions. Who will care to marry her?"

I-lin had continued her studies, unconscious of the dire calamity impending. Later, however, when the go-betweens had been busy in the village, it was not her parents who had been disappointed, but those who had hoped to acquire her as a daughter-in-law.

By this time her father had given up his profession of teaching for the more lucrative one of money-lending. Soon his days of poverty were over. As a consequence of their better position in the social scale, Mr. and Mrs. Mei had found it necessary to buy property more in keeping with their altered circumstances. The son hitherto denied them by the gods had been forthcoming thru adoption, and had been sent off to school immediately.

Up to this time I-lin, though a girl, had been the pride of her father's heart, but his growing fondness for money now seemed to distract his mind from his daughter. Then, too, now that he had a son conditions were entirely different.

I-lin's mother also, after her fashion, had seemed fond of her daughter, though she showed her love in a less demonstrative way. It was only when the go-betweens had begun to approach that Mrs. Mei had become an outspoken advocate of her daughter's virtues. "What! marry my girl to that fellow?" she had said on more than one occasion. "Who is he that they should think of I-lin for him? She is the niece of a first-degree graduate. Can water rise above its level?"

Once or twice her husband had weakly taken the part of those whom she had criticised so scathingly. "Don't you remember how well the Tings treated us when we were so poor?" he had remonstrated. "Yes," she had replied, "but they haven't a first-degree man in their family connection. Education is superior to everything else."

The Meis had so frequently embarrassed their go-between friends in their requests for I-lin that finally a story had been whispered around in the village. This was to the effect that during a trip with her father to a distant city I-lin had secretly joined a band of anti-marriage maidens who had sworn to kill themselves rather than submit to the ordinary fate of womanhood. The story of the ten virgins who had drowned themselves in the Dragon River had been brought already to the village by a soldier just returned from the South. As a consequence, people had begun to look on I-lin as an impossible match. Not until then had Mrs. Mei begun to see the folly of her former pride. I-lin was eighteen and in the full bloom of womanhood. The thought of having a daughter left on their hands had nothing pleasing in it for the prudent mother. Besides, now that they had a son who would soon be bringing home a bride, I-lin was by no means an essential to family happiness.

Straightway the worthy mother had made known her fears to her husband. He had laughed a dry sort of laugh, rubbed his hands in a satisfied manner, and said, "Have no fears, woman. If you wish to be rid of your daughter, I can arrange the business. I have a widow on my lists who is behind in her payments. She will act as go-between and arrange a match all right, although I won't vouch for the first-degree part of the bargain that you have been so determined on."

One week later I-lin had been promised. At first she had been shocked at thought of leaving home and parents. Her childhood life had been paradise as compared with that of her girl friends. Her rebellious thoughts, however, had been averted by the sight of silks and satins and the intricacies of a trousseau.

Up to the time of her fatal visit to the city all had gone well. Having had no especial desire to go beyond her father's wall, she had not been unhappy. In fact she had begun to grow resigned to the necessity of submission. One day, a violent toothache having kept her awake the preceding night, Mr. Mei had taken his daughter

to a Japanese dentist in the city. After having seen her relieved of her suffering the father had been forced, on account of a business engagement, to entrust her to the care of an old muleteer whom he had known since childhood. No closed carts were to be hired on the streets at this—the dinner hour. Hence, the girl's excursion on the donkey.

Up to the moment when, humiliated by the insults of the priest, I-lin had seen her deliverer mete out justice to his adversary, she had never looked on any man with the slightest tremor of womanly emotion. Reared as she had been, the sentiment of love was an undiscovered continent. When the loafing bonze had insulted her, his words had stung her to the quick, and yet she had had no means of retaliation. Her muleteer was old and almost blind.

Suddenly an unknown hero had sprung to her assistance, had struck her assailant to the earth. In a sudden excess of womanly gratitude, ignoring the propriety which would have sealed her lips, she had turned to thank her preserver. At that moment the policeman had arrested him, the crowd had parted, and she had been swept on by the multitude.

She had not even had one good look at her hero's face, so sudden had been the encounter and its conclusion. She knew that he was tall and manly; instinctively she felt that he must be unlike the men whom she had known. At the risk of falling from her donkey, she had turned to catch one last glimpse of the man to whom she owed so much. In the distance she had seen him turn and look at her. Whether he saw her smile of gratitude she did not know.

After that eventful ride, each time the vision of the unknown had arisen before her, she had felt a strange heart-throbbing; a tingling emotion had filled her with yearning day-dreams. Half-heartedly she had tried on her new garments, experiencing no longer a feeling of pleasure at sight of the completed finery.

As I-lin hurried about, making preparations for the dinner which her father would expect on his return from the city, her mind was busier than her hands. For the second time in her life the sight of a male being had made her heart leap within her. The soft voice of Ching-li had thrilled her, and in his face she had read a story which was entirely new to her.

As she was bending over her work her father entered unobserved. Several times of late he had caught her in fits of deep abstraction.

"What's wrong, I-lin? Can't you tell when your own father enters? What's the matter with you lately? Are you ill?"

With a cry of terror she let fall the bowl she had been rinsing. "My! how you startled me."

"Nonsense, girl! It's your father. Tell me what's the matter."

"Father, what kind of man am I going to marry?" she burst out imperiously.

"Why, how should I know?" he replied, astonished. "Why do you take on so foolishly? I thought you were sick?"

"It isn't foolish. I have a right to know."

"How do you expect me to tell?" he laughed. "Your uncle saw him for me. I haven't had a sight of the fellow."

"Is he large or small?" she persisted.

Mr. Mei listened in amazement. "Whoever heard of a girl's bothering her head about such things?"

She continued waiting for an answer.

"Is he large or small?" he repeated, trying in vain to collect his scattered wits. "Why, small, the old woman said, quite small. He's just a young boy, a good, hard-working, steady fellow, I-lin. You need have no fears about your man. If," laughing, "you can't manage him with your pretty face you'll be able to rule him just as your mother gets the upper hand of me, by making your tongue wag till he has to give in. If you will always bear in mind your mother's favorite motto, the famous lines from Ching Tsung,

'In the tongue there lurks a dragon's den—
No blood is seen, and yet it murders men,'

you will have no trouble in dealing with your husband."

After Mr. Mei's departure the three women sat down to their meal, but I-lin had no heart to enter into the conversation of the others, and her appetite had also deserted her. Going to her own room she filled the small reservoir of her pipe with water, drew

forth tobacco from its receptacle, and filled the bowl. Soon she was inhaling thru the cleansing water deep draughts of mild fragrance. She lay back on her bed and blew smoke rings into the air, but in spite of the soothing influence of her tobacco nothing could dispel from her mind the ugly visions of her future life. Her father's description of her fiancé had been anything but reassuring. A week earlier the thought of his small stature would have pleased her immensely. Now she could not disassociate from the knight of her ideals the broad-shouldered unknown hero of the Big Street. She had gained in her limited reading only an inkling of western customs, but this hint had been sufficient to open her eyes to the possibilities of choice as a desirable element in courtship.

After all, why should her friends consider lack of previous acquaintance an essential in the choosing of a groom? In the foreign lands, she had heard, men selected whom they willed to be their wives, but, best of all, the ones thus chosen had the power of veto. Happy right! If she but had it now, how quick would her decision be! Had the man of her desires not spoken thru his muscles the feeling he must have for her? To what else could she attribute his willingness to take her part? He had seen her; his heart had throbbed for her as hers now beat for him. He would come for her if she could only postpone her marriage to the other.

Oh, for freedom, freedom from the narrow confines of her father's dwelling! What was she, to be thus mured up—a prisoner in a dungeon! Had she not youth, and when one day, at a wealthy relative's she had caught a glimpse of her own face reflected in a highly-polished brass mirror, and later had seen this same face in a foreign looking-glass, had she not been startled by the beauty of her own features? Why must she then be bargained for like a piece of merchandise? Did not youth and beauty convey with them any privilege for their owner?

Thus I-lin chafed under the yoke of her oppression, until suddenly, without a thought of consequences, she seized the pipe, from which but a moment before she had been attempting to extract delightful solace, held it for an instant swaying above her head, then hurled it crashing thru the doorway. There lay the beautiful engraved brass, battered and broken, with its smoking contents scattered on the floor.

I-lin had issued her declaration of independence: the pipe had been a present from a happy father on the day of her betrothal.

Its breaking gave her a subtle feeling of relief and exhilaration—as though it had some mysterious power to free her from the hated contract—and she was soon lost in the happy dreams of youth.

(To be continued.)



Infidel philosophers have placed in hostile attitude against Christianity geology from below, and from the altitudes of the upper firmament, astronomy; then from the mysteries of the human spirit attempts have been made to discover some spell by which to disenchant the world of its confidence, in the Gospel of Christ. From lecture rooms of anatomy the lessons of materialism have been inculcated for the purpose of ridiculing religion and expelling it from the earth. Others attempt to associate the doctrines of phrenology with their denial of the Christian revelation, as if there were any earthly connection between the form of the human skull and the truth or falsehood of religion. But Christianity carries with it an evidence which is unassailable, and which places it beyond the reach of external violence. It is not the hammer of the geologist that can break this evidence. It is not the sword of the warrior nor pen of the infidel critic, let him be poet or historian, that can mutilate or deface it. It is not the telescope of the astronomer that can enable us to decry in it any character of falsehood. It is not the knife of the anatomist that can show us the alleged rottenness which lies at its core. It is not by a dissecting of metaphysics that the mental philosopher can probe his way to the secret of its insufficiency, and make exposure to the world of the yet unknown flaw which vitiates the proof of the Christian faith. All these sciences have at one time or another cast their missiles at the stately fabric of our faith, but they have all fallen harmless and impotent at its base.



Around Grandmother's Chair

SAND COLLARS.

The other day as Grandma was walking along a beautiful sandy beach down on Long Island she picked up a "sand collar." I wonder how many of my children know what that is? I was told that the pretty, delicate ring, fluted at the edges, was formed of tiny specks of sand, put together by little insects that inhabit the seashore. These little creatures are supplied with tiny hands, or feelers, with which they bring together the grains of sand and arrange them speck by speck into shape, fastening them into place by a gluey secretion from their own bodies. These little collars, or domes, are used as a protection and home for the little builders. They are really a skilful and wonderful piece of work and we can but marvel at the intelligence displayed in their formation.

I am told that there is a sea worm called the *Terebella* which makes a home for itself similar to this. There are several kinds of sea worms that live on the seashore and build their homes where the water can flow over them and when the tide comes in and covers them they present a most beautiful appearance. If you watch closely you will see that out of the opening of each little tube there will come a little head and neck; the neck is covered with rings of golden hair, and around the head are feathery, plume-like tufts of beautiful colors; the whole looks like a bed of bright flowers. Grandma was interested, too, in watching the "fiddler" crabs, going in and out of their burrows. I fancy many of my children who live at, or go to the seashore in summer are familiar with these little creatures and like to watch them. This crab gets its name from the form of one of its claws, which is much larger than the others, and shaped very much like the bow of a fiddle. They have a habit of flourishing this claw as though they were beckoning to some one, and so they are sometimes called the calling crabs. There are many curious and interesting things to be seen on the beach and perhaps some of my observing little grandchildren might like to tell me what they have discovered during their vacation by the sea. There is instruction here, little folks, as well as fun and amusement.

Our Post Office

A PANSY BED.

Lee, Ill., July 17, 1913.

Dear Grandma: I am thirteen years old and I live in the country. We live two and one-half miles from Scarboro, our nearest town, where we go to church every Sunday. We have Sunday school classes in the basement of the church and two above. Our minister's is Rev. I. L. Schweitzer, of Malta, Ill. We all like him very much. We have services both morning and evening. I take music lessons during vacation. I will be in the eighth grade when the fall term begins. I have three cats and three sweet little kittens. I have a pretty pansy bed and a few other flowers. I enjoy reading your letters very much.

I remain, your grandchild,
Lucile Noyes.

Pansies are Grandma's favorite flowers. I like to look into their dear faces and touch their soft, velvety cheeks, and do you know, Lucile, I sometimes fancy that they understand that I love them. At any rate, I have noticed that flowers always grow their best for those who care for them fondly. I should not wonder if your pansy bed rewarded you well. Tell me when you write again how large a town Scarboro is and what it looks like, what is its principal business, etc. You live so far from church that, no doubt, you dread a rainy Sunday. But maybe you do not like to disappoint

your good minister and go rain or shine. I feel quite sure you do, unless the storm is severe.

KEEP SMILING.

"If I knew the box where smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.

Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them every one
From nursery, school and street.

Then, folding and holding, I'd pack them in,
And turn the monster key;
I'd hire a giant to drop the box
To the depths of the deep, deep sea."

FUN IN THE BREAKERS.

Long Beach, Cal., July 23, 1913.

Dear Grandma: I am eight years old. I am in Grade 3 at school. My Aunt Mary takes your nice paper. I like electricity; I have an electric motor. I go in bathing and can jump the breakers; it is very much fun.

Your new grandchild,
Tom A. Pollock.

You have to be very quick to jump the breakers, but I know it is lively sport. Lookout, though, for sometimes if you are not watching they may surprise and catch you. The waves like to be mischievous, you know. Perhaps you are going to study for an electrician by and bye?

WANTS A PLACE IN MY CIRCLE.

Austin, Texas, February 27, 1913.

Dear Grandma: This is Sunday. I am at my auntie's. They take your paper. I am seven years old. I live with my grandpa and grandma. I hope you will answer this letter. I want a place around your Chair.

Your little grandchild,
Belmont Brodie.

I have a place for you. I am glad you have come to fill it, and you must come soon again and tell me more about yourself. I am wondering if you live in Austin, too, when you are at home.

THE LAMPS.

At bedtime mother kisses me,
And takes away the light,
But through the curtain I can see
Her lamp shine every night.

"Don't be afraid of dark and gloom,"
She says, "I'm always there;
My lamp, out in the sitting room,
Shines through the portiere."

So when night covers up the blue,
The stars give out their spark;
God lets his heaven-lamps shine through
The curtain of the dark. —Our Little Ones.

One Book a Week

ON THIS PAGE WE SHALL CALL ATTENTION, FROM WEEK TO WEEK, TO THE MOST STRIKING BOOKS, AND ESPECIALLY THOSE OF WHICH MINISTERS AND ANYONE INTERESTED IN RELIGIOUS THOUGHT CANNOT AFFORD TO BE IGNORANT.



DR. MARIA MONTESSORI.

Books on the Montessori Method*

[EDITOR'S NOTE.—There has not been space in this article to write in detail of the Montessori idea, but if our readers are interested to hear more about the Montessori Schools—the underlying principle of child liberty that does away with all formal discipline, and the didactic Montessori material which, suitable for home or school use, teaches thru the motor senses the qualities of industry, helpfulness and self-control—the literary editor will be glad to answer any questions that they may care to send her.]

For the past year or more "Montessori" has been the latest, newest word in the educational world. Particularly in America, where the alert minds of our educators, parents and reformers are not merely open, but, like the cuttlefish, are sending out lengthy tentacles whenever a new idea is scented, the propaganda of the Montessori system has spread with sensational swiftness. If, in our country, the interest and enthusiasm which has been aroused by the teachings of this Italian doctor, psychologist and educator had been applied to the procuring of votes for women, we sincerely believe that a large number of our States would by this time have equal suffrage. But we feel that it is most significant that so large a proportion of American women are of their own initiative, attending lectures, reading books, and experimenting along the lines of this new educational theory rather than along those of political activity. It is a most encouraging sign of health in a nation when the mothers at large come boldly to the front clamoring to know "how we can be *better, wiser mothers.*" And this is the underlying impulse which is awakening so many American mothers to-day to an interest in "The House of Childhood," as Dr. Montessori has so appropriately named her schools. For this message from Rome is not alone for teachers and pedagogues, although, of course, it is deeply significant to all who are working in any way in developing the minds and souls of little children; but as, up to the present, most of Dr. Montessori's practical experiments have been made with children between the ages of three and six, their importance to mothers is most obvious. And we are inclined to feel that in our country it is the mothers who need the Italian doctor's message most. The vast majority of American mothers *bring up* their own children in a much more literal sense of the word than do European or English mothers, but few of these parents have any special training for it. They do it intuitively, or imitatingly, and their intense love for their children gives them a patience, a forbearance, a courage for their task that is perhaps never duplicated in any other field of activity. Yet the mere bear-

ing of children and affection for them does not imply infallible wisdom in their rearing. How often we hear a mother exclaim in sincerest perplexity, "I simply don't know what to do with Johnnie. I have tried everything, and yet he is into some trouble all day long." Now when that parent said "she had tried everything," she was in reality speaking wide of the truth. It is very doubtful if she had ever read a syllable of child-psychology or pedagogy. It is very doubtful if Pestalozzi and Froebel were more than names to her. Moreover, if she were handed one of their books, with the suggestion that she study the principles underlying the kindergarten, it is again doubtful whether she would find the time to do so. These German pedagogues lived a hundred years ago.

The modern mother has been reading along the line of the physical care and diet of young children. Our American doctors are foremost authorities on infant feeding, and their simple primer-like books have been the salvation of many babies. But by the time a child has reached the age of three, and no longer needs to have his various cries interpreted, nor his food strained, nor his bath a special temperature, he has outgrown these books. His mother now uses "her own judgment" in bringing him up, or, if he gets quite beyond her, in desperation sends him to the kindergarten as soon as he has passed his fourth birthday. She feels that he is too young to go, but the nurse-girl "cannot manage him," and she herself is too busy with the care of the household and the still younger children whose needs she must attend. That this is typical of what happens time and time again in our American families will not be denied, nor will it be gainsaid that the problem of the best welfare of the child just stepping out of babyhood and not yet of common school age is one that is perplexing many homes to-day.

We seemed to be just on the alert for the *new* word when it came, and from that part of the world whence we least expected it, Italy. We have become so accustomed to looking to Germany for our philosophy and pedagogy that it was a genuine shock to the educational world to turn to Rome, where in a large room in a model tenement, situated in one of the worst quarters of the city, a woman physician—the first woman to receive the degree of doctor of medicine from the University of Rome—was quietly working out with a group of little children too young to attend school, and left at home because their mothers had to work for a living, the results of her deepest and most scientific research in child psychology and education. It was a shock, but the shock was needed, as the response to it has shown. Now everybody knows a little



DR. MONTESSORI WITH A CHILD.

about the Montessori system, and hundreds of teachers and parents are most eagerly trying to learn more.

Only five years ago the first Casa dei Bambini opened its doors in the model tenement, and yet this autumn there gathered in the Eternal City, a training class of over eighty students from all over

(Continued on page 222.)

*The Montessori Method. By Maria Montessori. Translated from the Italian by Anne E. George. Frederick A. Stokes Company, New York. \$1.75.
A Guide to the Montessori Method. By Ellen Yale Stevens. Frederick A. Stokes and Company, New York. \$1.
A Montessori Mother. By Dorothy Canfield Fisher. Henry Holt and Company, New York. \$1.25.

In the Library

[CONDUCTED BY MAUDE DUTTON LYNCH.]

Some Educational Books

Repton School Sermons. By William Temple. Macmillan Company. \$1.25.

While these sermons were preached to boys, they would command the attention of almost any assembly. Mr. Temple has thought himself clear on matters of personal religion and his message is always concise and direct. He evidently has faith in boys and sincerely desires to have them live and act under the inspiration and teaching of the Master. The sermon on "Coronation," with its scholarly, historic survey, suggests the idea that if some of the other subjects were treated more concretely their influence would have been enhanced. The book is admirably printed and each sermon is so short and convincing that one is not likely to weary in the reading.

Suggestions for the Spiritual Life. By George Lansing Raymond. Funk and Wagnalls Company. \$1.40.

These addresses given in the chapels of Williams and Princeton are the product of a mature and experienced mind. Professor Raymond has looked upon all sides of many subjects and both sees and expresses religious truth in a logical and scientific manner. While lacking somewhat in clarity and simplicity, these sermons are vigorous and forceful and have the true ring of an earnest and healthy soul. Each address covers a distinct field in religious ethics and the principle to be enforced is made to stand forth as something of commanding importance. Such topics as "On Common Opportunities in Common Occupations," "A Kind Heart, the Condition of a Courageous Life," and "The World Inheritance of an Unworldly Mind" give some idea of the vigor and purpose of the preacher.

College Sermons. By Langdon Cheves Stewardson. Longmans, Green and Company. \$1.50 net.

This is indeed a worthy collection of addresses upon great themes. The students of Hobart College who heard them may well be counted as fortunate. There is hope for the nation when those who are to be our leaders are instructed so wisely and zealously in the ideals of the endless life. Some idea may be formed of the character of the sermons from such topics as "Admission of the Ideal," "Human Brutality and the Common Need of Mercy," "The World of Things and the World of Spirit," "Spiritual Gifts and the Commercial Instinct." Each sermon is a well balanced and powerful statement, remarkably free from platitudes or those commonplaces which are so frequently heard from the pulpit. Assuming that the president of Hobart College commands the confidence and esteem of his students, there can be little doubt that these sermons were good seed sown upon good ground.

School Hygiene. By Fletcher B. Dressler. Macmillan Company. \$1.25.

This is a volume of 360 pages, covering the whole field of practical hygiene in schools. Much attention is given to the hygiene of school buildings, heating, ventilation, etc. School diseases, fatigue, hygiene of instruction, care of exceptional children, medical inspection are all discussed, and many practical suggestions are made. Each chapter is followed by topics for investigation as well as by well selected bibliographies. The chapters on "Hygiene of Instruction" are especially valuable and open up fresh lines for future investigators. This book does not claim to be original to any considerable extent, but is a well arranged compilation based upon the experience of educators and physicians in this and other countries. It may be regarded as the most valuable book of its kind now on the market.

The Posture of School Children. By Jessie H. Bancroft. Macmillan Company. \$1.50.

The work of differentiating problems of education goes on apace. Here we have a book of over 300 pages dealing with one phase only of physical education. The writer has had large experience as a teacher of gymnastics and as a supervisor of physical education in the schools of New York City. She has found that the postures attendant upon school work often produce incipient deformities which threaten permanent injury to the child. What these ten-

dencies to malformation are is explained in some twenty-six chapters, with directions concerning the kinds of corrective work needed to overcome them. The book is quite well illustrated and contains enough of anatomy and physiology to give a scientific basis for the lessons which it is intended to teach. The teacher who desires to help her pupils along the line of physical health as related to sitting, standing, walking, etc., ought to find here sufficient information and guidance. The book is supplied with an extended bibliography and an excellent index.

Human Progress: A Study of Modern Civilization. By Edward Howard Griggs. B. W. Huebsch. Paper 25 cents, cloth 50 cents.

Mr. Griggs has prepared with his usual painstaking care a small handbook containing the outlines of eight lectures on modern civilization, accompanied by explanatory notes, topics for study and discussion, and a bibliography. The course begins by a discussion of What is Progress? and ends with Education and Democracy. Like all of Mr. Griggs' thinking, these lectures are highly educational and ethical. They seek to capitalize the best in the Greek and Christian ideals of the past, to show some of the great victories which humanity has achieved, and to point out a path of social progress toward the complete solution of modern problems.

A series of six volumes entitled **The Golden Rule Series.** By E. Hershey Sneath, George Hodges and Edward Lawrence Stevens. Macmillan Company. 55 cents. The three volumes in hand are: **The Golden Door, The Golden Key, The Golden Word.**

These volumes have been compiled from carefully selected material with the aim of giving moral instruction to the young by the indirect method. The stories, poems and descriptive pieces given in each volume are all of a high order and contain some suggestive ethical lessons appropriate to children of grammar school age. The range of authorship is extended and covers many American and English names. While many of the selections are familiar, there are some which have probably never found their way into school reading books. The child reading these stories, with some little guidance by parent or teacher, should gain good ideals in the direction of justice, fidelity, courage, perseverance and many other practical virtues. The illustrations, of which there are quite a number, are not up to the standard of those found in the best school reading books. In other respects the books are what might be expected from authors so scholarly and competent.

Ancient History. By Hutton Webster, Ph.D. D. C. Heath and Company, New York. \$1.50 net.

It is extremely difficult to boil the history of the ancient world down into 650 pages (half of which have excellent illustrations) and keep it from being a mere catalogue of facts. Dr. Webster has achieved success in this book, since he has made an interesting and readable story of the old worlds of India, Egypt, Persia, Greece and Rome while giving us an accurate and scholarly history. What a world of moving incident, great achievements, lofty thoughts, wonderful art it all was came over us anew as we traveled thru it again in the pages of this book! Dr. Webster rightly conceives of history as the story of men's thoughts and ideals as well as deeds, so we have many pages about ancient civilization, city life in Greece and Rome, Christianity in the ancient world, private life of the Greeks and Romans, and the art of Greece and Rome. Many of the great works of art are reproduced in the book and all the pictures are of unusual excellence.

The American Child. By Elizabeth McCracken, with illustrations by Alice Austin. Houghton Mifflin Company, Boston. \$1.25.

To those who know Miss McCracken it is needless to say that this is a charming book. Some of its chapters are old friends, they having appeared in the magazines. The book is mostly a record of observations, a rehearsal of interesting experience with different children, on which is based a study of the American child. Much philosophy of a suggestive sort is interwoven with the story. The chapters cover such subjects as the child at home, at play, in school, in the library, in church, the country child. The two chapters on "The Child in the Library" and "The Child at Church" will furnish many helpful suggestions to mothers who are puzzled about what the child should read and about the child's religious training.

We have only to be patient, to pray, and to do his will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does the heavenly principle within.—*W. E. Channing.*

Church Notes

Dr. James M. Gray, dean of the Moody Bible Institute of Chicago, is to supply the pulpit of Christ Church, London, during August, while its pastor, Dr. Len G. Broughton, is in this country. He is also to be one of the preachers at the Llandrindod Wells Convention, Wales.

The Rev. Herbert Scott, D.D., of Portsmouth, Ohio, filled the pulpit of Grace Methodist Episcopal Church, West 104th street, last Sunday. He will preach in this church thruout the month of August, while the pastor, Dr. Reisner, is on his vacation. Dr. Scott also will conduct the Wednesday evening prayer meeting service at eight o'clock. Everybody is cordially invited to attend these services in the "Homelike Church." Dr. Scott will live in the parsonage, 2626 Broadway, and will be glad to render anyone service.

Next Friday, August 15, the commencement exercises of the schools of the Vacation Bible School Association will be held at the Sixty-ninth Regiment Armory at ten a.m. The exercises will consist of songs, drills in costume, illustrated Bible stories and athletic events, participated in by 2,000 children from twenty-six different schools in Manhattan, Brooklyn and Jersey. Dr. Robert E. Speer, president of the Vacation Bible School Association, is expected to be present and speak. J. S. Wurts, of Philadelphia, superintendent of the Philadelphia vacation schools, will also speak, as will other prominent leaders.

The Presbyterian Church at Bellport, N.Y., in which Rev. John Balcom Shaw, D.D., made his profession of faith, is without a pastor. It is a small parish, and an arrangement has been made with the pastor of the Methodist Church at the above-named place whereby services will be conducted by him in the Presbyterian Church in the morning and in the Methodist Church in the evening. It is said the result has been so satisfactory that this form of Christian denominational fellowship is to be continued for the rest of the year, the Methodist bishop and the moderator of the session approving.

After a pastorate of fifty-one years, Rev. Dr. David Van Dyke has been released, at his own request, from the pastoral oversight of the Sixth Church, Indianapolis. His first pastorate was in Manchester, Ohio. He has received, as pastor and evangelist, more than four thousand persons into church membership. Under his ministry, twelve churches have been organized, eight church edifices have been erected and three parsonages and two chapels have been purchased. It is said that he never involved and left a church in debt. He has been sent as a commissioner to the General Assembly seven times. He was rarely out

of his pulpit by reason of illness. He will be seventy-six years of age on August 27.

Rev. John P. MacPhie's congregation, Lynn, Mass., has given him a vacation of three months, after a strenuous year's work, in which a large mortgage debt was wiped out and forty-five persons added to the membership of the church. Mr. MacPhie is spending his holiday in Sunny Brae, Picton county, Nova Scotia, among the beautiful scenes and invigorating air of his boyhood. He is hastening to a completion a book on which he has been working for some years, and which we believe will prove of great interest especially to the people of his native county, "Pictonians at Home and Abroad." The book is to be published in October.

Rev. J. Wilbur Chapman, D.D., has been preaching in the Madison Avenue Baptist Church, this city, during the month of August. The following interesting subjects will be presented by him upon the dates named herewith at his morning and evening services: Aug. 24, a.m., "What Think Ye of Christ?" p.m., "Answer Me One Question"; August 31, a.m., "After Three Days—Success," p.m., "The Unpardonable Sin"; September 7, a.m., "A Plea for the Home," p.m., "A Final Question." Last Sunday night, and every Sunday night to date, fully five hundred out of the audience of approximately one thousand people file into the lecture room for an after-meeting, and several make definite decisions for Christ. There were six last Sunday night. The after-service is a feature of the evening services.

Plans have been nearly completed for a mass meeting of Episcopal lay helpers, to be held in the new Synod Hall of the Cathedral of St. John on Wednesday evening, October 15. Bishop Tuttle, of Missouri, will preside, and a committee has sent an invitation to President Butler of Columbia to make the principal address. A feature of the meeting will be the presentation of five reports on the subject of forms of personal work by Christian laymen. These reports have now been prepared by lay committees made up in San Francisco, Nashville, Louisville, Pittsburgh, Buffalo and this city. The reports will be printed in advance, after the latest manner of such convention reports, and distributed. They will be presented by title only. A glee club of young men, chiefly from Bronx Episcopal churches, will lead the singing. The occasion will be almost the first public meeting to be held in the new \$350,000 Synod Hall. It is used by the House of Deputies of the General Convention, meeting on October 8, and in it will take place the debates, expected to be heated, over the proposed change of name of the church. Plans have also been completed for a rally of Christian laymen of all churches of Manhattan's West Side, from Forty-second street, north, to 110th street, to take place on Monday, October 20. It is to be in the interest of personal work by laymen, a

subject now much to the front, and about four hundred men have already promised to attend. They will come from all religious bodies.

The largest and most successful summer Bible conference held in Iowa was that at Coe College, Cedar Rapids, July 20 to 30. Not only was the attendance larger than during the two preceding years that Coe College has offered this summer course to ministers and others, but the variety of topics covered by the speakers was more varied. Among the prominent participants of the conference and leaders of discussions were Dr. Isaac T. Headland, the noted authority on Chinese subjects; Rev. Matthew B. McNutt, of the Presbyterian Home Board; Dr. L. M. Sweet, D.D., of the Bible Teachers' Training School, New York city; Dr. James A. Francis, pastor of the Clarendon Street Baptist Church of Boston; Dean L. A. Weigel, of Carleton College, Northfield, Minn.; Dr. Camden M. Coburn, of Allegheny College, the well-known explorer; Dr. Joseph Fort Newton, of Cedar Rapids, and Dean Shailer Matthews, president of the Federated Churches of Christ in America. In addition to the registration of ministers and Bible students, the attendance from the city at the various popular addresses was very large.

The Moody Bible Institute of Chicago announces the coming to America of Mrs. Catherine Booth-Clibborn, the daughter of the late General William Booth. Mrs. Booth-Clibborn, with her husband, expects to attend the Bible Conference at Winona Lake, Ind., August 24 to 31, and will speak from that platform. It is then her purpose to spend the fall and winter in America in evangelistic missions. Mrs. Booth-Clibborn has had a busy and remarkable life in Christian service. She conducted her first mission at Leicester, England, when a mere girl of fourteen. She traveled a great deal with her mother, especially in Scotland, and was wonderfully used of God to stir that country. When twenty years old she was sent to France to start and superintend the work of the Army at Paris in the slum district known as Quai De Valmy. Later she married Mr. A. S. Clibborn, an Irish evangelist, and they labored together in Switzerland. In this last country she was imprisoned for two weeks, but was released thru the efforts of Queen Victoria, who sent a special ambassador to Geneva to plead her cause. Not only in Scotland, France and Switzerland, but also in Germany and Holland, has Mrs. Booth-Clibborn labored in the Gospel and has conducted missions in hundreds of towns and cities in England. She has labored with all evangelical denominations in England for the past six or seven years. She comes to America with a message. Any pastor or Christian worker who would like to arrange for a visit from Mrs. Booth-Clibborn may correspond with the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago.

International Lesson August 24, 1913

The Bread from Heaven. Exodus 15:27-16:36.

GOLDEN TEXT: Jesus said unto them, I am the bread of life.—John 6:35.

This lesson finds the Israelites taking their way in the wilderness of Shur, southward along the east coast of the Red Sea, by the Wells of Moses, Marah and Elim, and into the Wilderness of Sin that lay between Elim and Sinai. The time was immediately after that of the last lesson. In the first exuberance of their joy we find the children of Israel singing a song of triumph, giving to God the glory of their deliverance; yet at the first touch of disappointment, when they found that the waters of Marah were bitter, they murmured against their leader, Moses, who was God's chosen representative. Moses, with faith, turned to Jehovah for relief and was shown how to sweeten the waters.

Thus, says one writer, "the bitter waters that come into every life are sent for our discipline and training for a higher life, and to turn our hearts to our Heavenly Father, our only source of help, and thus to bring us into communion with him. And he sweetens the water, when we have learned that lesson, in order to impress on our hearts the loving-kindness of our God and draw us toward him in faith and love."

Just before the dawn is the darkest hour. A few hours after their Marah experience the travelers found themselves resting under the seventy palms of Elim and drinking from twelve pure fountains in a luxurious valley. "The picture is still true," says Dean Chadwick, "to the Christian life, with the Palace Bountiful just beyond the lions, and the Delectable Mountains just after Doubting Castle."

Despite these evidences of the presence and favor of God the Israelites, soon after leaving Elim, were not only murmuring against Moses, but were actually longing for the flesh pots of Egypt instead of having a well-founded faith that God would give them food. God's answer was the bounty of manna and quails. It is not known what this manna was, although many students think it may have been a substance something like some of the mannas of to-day. The exudations of the tamarisk manna of Arabia and Western Asia are edible, and the 1911 Encyclopedia Britannica says that "the honeylike drops in the cold temperature of the early morning are found in a solid state." The miraculous quality of the manna furnished to the children of Israel, however, is indicated by the fact that it would not keep more than one day, except over the Sabbath.

The story of the manna bears a great lesson to all Christians. As the Israelites went daily for a supply of heaven's bread, so should we get our portion of the bread of life, trusting each day for enough more the next day. As they were provided with food for the Sabbath without working that sacred day, so should we keep the Sabbath holy. As each Israelite was compelled to

gather manna for himself, so must we personally seek our spiritual as well as our bodily nourishment. Dr. Peloubet writes:

"It is impossible now to read this narrative without connecting it with the Savior's discourse to the Jews (John 6:27-58), and we should make the same use of it in teaching our scholars that Jesus did in teaching the Jews. We are all in the wilderness. We all need bread from heaven. Our souls all have hunger and thirst. No one truly lives whose body feeds but whose soul starves. And Jesus is the true Bread from heaven. The soul needs food as really as the body. Every faculty of the soul needs its own food, that will strengthen its life, develop its powers, make it grow into the fulness and perfection of its nature. Whatever enlarges the soul, builds up the character, increases faith, hope, love, knowledge, and all the virtues, makes the conscience more tender and true, cultures the will, perfects the judgment, and enables the soul to work out a pure and holy life, and fits it for heaven—whatever does these things is the bread of life. It is just such food for the soul that Jesus gives us, by his example, by his teaching, by his conscious presence, by his Holy Spirit, by mutual love, by working for him and with him."



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Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the Gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 800 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the native dialects has been the strong right arm of foreign missions. Its missionary work is wholly dependent upon donations and legacies.

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THE HOME INSURANCE COMPANY

Office: 56 Cedar St., New York
119th Semi-Annual Statement,
January, 1913

SUMMARY OF ASSETS:	Market Value.
Cash in Banks and Trust Cos.	\$1,759,494 71
United States Bonds.....	164,000 00
State and City Bonds.....	6,270,246 00
Rail Road Bonds.....	8,388,700 00
Miscellaneous Bonds.....	1,522,400 00
Rail Road Stocks.....	10,702,230 00
Miscellaneous Stocks.....	1,558,000 00
Bank and Trust Co. Stocks.....	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate.....	21,800 00
Premiums uncollected, in course of transmission and in hands of Agents.....	2,327,747 89
Accrued interest.....	226,566 00
	\$33,406,434 60

LIABILITIES:	
Cash Capital.....	\$ 3,000,000 00†
Reserve Premium Fund.....	12,341,420 00
Reserve for Losses.....	1,263,997 38
Reserve for Re-insurance, and other claims.....	349,261 99
Reserve for Taxes.....	200,000 00
Reserve for Miscellaneous Accounts due and unpaid.....	100,000 00
Reserve as a Contingency Surplus.....	1,800,000 00†
Surplus over contingencies and all liabilities including capital	14,351,755 28†
	\$33,406,434 60
Surplus as regards policyholders,	\$19,151,755 28†

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The Homekeeper and Housekeeper

An Aunt Placid Story

By Annie A. Preston.

Her name was Placidia, and she was named by the clergyman who officiated at her christening, who declared that her profile was that of a Roman princess.

That the pretentious name for a parentless child should diminish to Placid was inevitable, that it had an influence in shaping her character was often asserted, and that her excellent husband fell in love with the name before he met the lady is a fact.

"Sharp corners, even, have their advantages, at times and under certain conditions," said Aunt Placid. She had come to the great furniture warehouse with Elizabeth and John, who had decided to go to housekeeping. Elizabeth opened her small mouth to remark, but before a sound issued John, who had known Aunt Placid from babyhood, and always reveled in the atmosphere her presence created, gave the sharp point at the back of his young wife's blue serge cut-away a warning pull, and the quiet little lady continued: "When we were married I was set upon having a black walnut, oval, extension table, but George's father had that old, heavy, square-cornered cherry, that we are using yet, made to order, when such tables were all the style and supposed he was being very generous when he gave it to us, and although I was rebellious at heart, I made the best of it, but might as well confess that I had a long cherished hope of changing it for my coveted oval. We lived on, however, year after year, in comfort despite the square corners, and one winter's Saturday night it transpired that all the tribe were like-minded, for without any planning or plotting whatever they surprised each other and us by dropping in one after another to stay over Sunday.

"We were living over in Newark so as to be near George's work and had just moved, and as none of them had been there, they fancied it was about time for them to be looking us up. Our new quarters were not very spacious, and only that afternoon I had been thinking what an unnecessary amount of space that old cherry table took up, but when our jolly party was gathered around it at supper it was none too large. Uncle Tom and Aunt Prue brought oysters, blue points from Providence; they always did. And Jane and her clan from the country brought a ham of their own curing and eggs from their own poultry yard, apple butter, and what not. Every child, even, had a pail or a basket—that was a trait of the family. They were great visitors, but they brought their keep; they were not spongers.

"While we were enjoying the savory supper it began to snow, and Tom said, 'Placid, what are you to do with us all? I was planning to slip out with Prue and go to a hotel, but this storm—' And I interrupted, 'Go on with your supper and don't distract

your mind with feminine problems; it might impair your digestion'; and he grinned, and nothing more was said. The girls helped clear away, and after everything was in the kitchen said they would wash the dishes, and I turned the men all into George's den for their smoke, and that gave me the dining-room, clear, to carry out the plans I had thought of while I was getting out the best china. I pulled down the shades at the end of the room, took one leaf out of the old table, and pushed it up into the corner, and as it fitted snugly was thankful it was not an oval. Then, at the end, in front of the window, I placed the leaf I had taken out up-edgewise for a head piece and, placing a spare mattress I had on top of the strong, old cherry, I made up the bed in my best style, and pushed the roomy old Davenport that I had been wishing was a tete-a-tete in front and the room looked cozy and not cluttered at all. As the children got sleepy I stowed them away in the high table bed and slept on the Davenport myself, doubling up the rest of the crowd without difficulty. Do you know that snowstorm was a regular blizzard; the railroads were blocked and they all had to stay for nearly a week! At night the old cherry was a bed and in the morning it became a table again, and—"

"And I was one of the smallest of the youngsters who occupied that bed," interrupted John, "and I still remember what an achievement it seemed to climb up over the Davenport to snuggle into my downy."

"Oh, John!" cried Elizabeth. "Why did you never tell me about it? We will take the square table, indeed we will. Thank you, Aunt Placid."

And Uncle George, nudging the patient furniture man, said in his even, subdued voice, "There! That is what that little woman is always doing: managing people in her own placid way. All the rest of the family might have argued with Elizabeth in favor of the square table, but she would have taken the oval for all it costs as much again, and their means are limited. I've seen her gain her point in some such way a thousand times, and it always seems just as remarkable to me as it did when she said 'Yes' when I asked her to marry me."

"Now, George, don't begin telling old stories," said Aunt Placid. "You know we have no more time than the law allows to select sufficient furniture for these young things to start on," and they all turned their attention to chairs that harmonized with the table in amused silence.

Maple Corner, Willington, Conn.

One Book a Week

(Continued from page 218.)

the world, assembled to study under Dr. Montessori and to observe in the now famous Via Ginsti School in the Franciscan convent, where live so many of the children made orphans by the Messina earthquake. Already there are four distinctively Montessori schools in our own country, while countless other kindergartens and primary schools are adopting certain Mon-

tessori principles, a company, "The House of Childhood, Inc.," has been organized to sell the fascinating Montessori material, and Montessori literature is at a premium.

It is because of our belief that Dr. Montessori has made a genuine contribution to the science of education that we wish to call the special attention of our readers to three books, which ought to be in the hands not alone of all parents and teachers, but, let us add, of all pastors, Sunday school teachers, settlement workers, and any others who directly or indirectly are working with little children. Best of all is "The Montessori Method," a translation of the founder's own book, and we cannot think of any one recent book which would prove more beneficial for study in any woman's club, or woman's circle, large or small, in town or city, this coming winter. Nor do we hesitate to recommend this broad treatise in child study, with its deep, underlying moral principles, and its spirit of faith in humanity, to any minister. His mind will be atrophied, indeed, if he does not find in this volume a message for him to interpret from his pulpit, as well as

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The laws of body nutrition should be carefully obeyed, and the finer more highly developed brain and nervous system not hampered by a complicated, unwholesome dietary.

A lady of high nervous tension says:

"For fifteen years I was a sufferer from dyspepsia. I confess that an improperly regulated diet was the chief cause of my suffering. Finally, nothing that I ate seemed to agree with my stomach, and life, at times, did not seem worth living.

"I began to take a pessimistic view of everything and see life through dark blue glass, so to speak. My head became affected with a heavy creeping sensation and I feared paralysis.

"Palpitation of the heart caused me to fear that I might die suddenly. Two years ago, hearing Grape-Nuts so highly spoken of by some estimable friends of mine, I determined to try it.

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many practical suggestions which he can help his teachers and assistants to work out in any clubs or parish house activities connected with his church. We recommend to all interested in the Montessori movement, if possible, to study the Doctor's own book; for herein one gets closest not only to the principles, but to the wonderful personality of this new educator. However, for those who have not time to make so thorough a study there are two handbooks, one, "A Guide to the Montessori Method," by Ellen Yale Stevens, principal of the Brooklyn Heights Seminary, and "A Montessori Mother," by Dorothy Fisher Canfield, who, a parent herself, has looked at the movement thru a mother's eyes. Both of these authors have been at Rome, observing in the Montessori schools and consulting with Dr. Montessori herself, so they write with an enthusiasm that soon pervades the reader as well. Miss Stevens's book is couched somewhat more in pedagogical language that will make its appeal more to teachers, while Mrs. Fisher's little volume, as its title implies, is a direct word to mothers, and written as it is in this popular author's happy style, full of concrete illustrations, it makes fascinating reading. No small part of its value, we believe, lies also in the fact that Mrs. Fisher has put down with an unusual clearness of perception and no little humor the contrast between the Puritan spirit (which, as she makes very plain, is still dominating American mothers to-day), and the Montessori spirit. We are sure that all parents, even if their children have gone beyond the age of those for whom the Montessori method is at present applicable, will enjoy this book, so vivid is its presentation of the frailties of the American parents, especially those who are most earnestly and lovingly trying to do their best in bringing up their offspring. Wide as has been the range of these three books in America, we want to urge for them a still larger sphere; for who is there among us who is not in some way responsible for the development of the life of a little child, and who will not go into his own work, whatever it be, with a greater inspiration if he has but merely watched the unclosing of a little child's soul.

M. D. L.

Christian Endeavor

Topic for Sunday, August 24.

How I Proved Christianity and Seen It Proved.
John 3:25-36; 21:24, 25.

Scripture References.

Monday, Aug. 18.—Once blind, I see (John 9:13-25). Tuesday, Aug. 19.—In his right mind (Luke 8:26-36). Wednesday, Aug. 20.—Power of the Word (1 Cor. 1:18-25). Thursday, Aug. 21.—Proof by practice (John 7:14-24). Friday, Aug. 22.—Proof by following (John 8:12-20). Saturday, Aug. 23.—Proof by loving (1 John 3:13-24).

A SHINING LIGHT.

So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Savior God,
When his salvation reigns within,
And grace subdues the power of sin.

The measure of a man's Christianity is

determined, not only by his faith and by his profession, but by his life and works. If a Christian's mind and heart are filled with the love of God, not only will his lips express it, but his whole life will be as a shining light; it cannot help reflecting itself, and such testimony will do more to convince the careless and ungodly in favor of Christianity than all the arguments or reasons that could be offered, valuable as these might be. An atheist, who spent a few days with the saintly Fenelon, said, "If I stay here much longer I shall become a Christian in spite of myself!" Fenelon had made no effort to convert his visitor; at least not by controversy or solicitation, but his holy walk and conversation had its influence and was the best proof that the Christian religion was genuine. This silent preaching opened the blind eyes of the atheist to the true conception of Christianity.

NO ROOM FOR DOUBT.

So ought every professing Christian to live that there would be no doubt of his sincerity, and that he would be a help and encouragement to those who are indifferent to or scoff at religion. If we fully realized the need of such convincing evidence we certainly would do much more by our example toward making the world better and in winning followers to the cause of Christ. Christianity has stood many tests, and it has proved its truth and its power in many ways. It stands for everything that is good and pure and uplifting, and no other religion that has ever been produced can compare with it. But, as Wilton Merle Smith says, Christianity gets its real utterance only in the lives and at the lips of Christians. In these days, when there is so much doubt, so much criticism of the Bible, so much of the mingling of the world with our religion, there should be no guess-work about our view of Christ and of his teachings, as has been truly said, "If your Christianity cannot be proved, but be left to guess, it is not Christianity. Let us not forget that every day we live we are proving, or disproving, our Christian profession, and let us aim to draw others to righteousness thru the power of a consistent Christian example, and thus we shall be glorifying and praising God and be ourselves in the enjoyment of that peace and happiness that no worldly power can destroy or take away.

Mr. J. Charlton Steen, formerly director of the religious work of the Central Y.M.C.A., London, England, has accepted the position of representative of the Moody Bible Institute of Chicago in Great Britain. He is now in this country familiarizing himself with the work of the institute, and returns to England in August.

God will never leave you without light enough to take one step. Don't stop walking until the light gives out.—Thoughts.

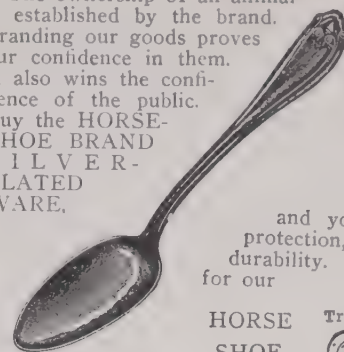
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Prayer Meeting

Topic for Sunday, August 24.

The Laborers in the Vineyard. Matt. 20:1-16.

"THE PENNY UNTO ALL" PRINCIPLE.

In God's vineyard there is work for all who ask for it and every laborer is worthy of his hire. It seems to the writer that there is a wholesome lesson in this parable of our Lord's for the laborers who do the world's work in the various branches of temporal employment. As it was with the dissatisfied laborer in the parable, who grumbled because a fellow-worker received the same wage as himself for less work and shorter hours, overlooking the fact that his pay and his time were strictly in accordance with his agreement, so it is with the world's workers to-day, who, under the domineering influence of labor leaders and labor unions, become discontented with their earnings and are led to revolt and strikes. The same principle exists in both cases: the "penny unto all" reward is right and just, and applies as well in the material as in the spiritual sense. We are well aware that there is too frequently unfairness, injustice and greed on the part of employers toward those they employ—getting work done at the lowest cost to themselves. Nevertheless, this does not alter the face of the agreement. It is a worker's privilege to refuse to work at the wage offered, but having agreed to it no other man has the right to step in and order him to quit.

HUMBLE SERVICE VALUABLE.

It is very evident that the parable is directed against the spirit and temper of some of the vineyard laborers who laid claim to greater privileges on account of their positions and length of service. Christ pointed out that diligent and faithful service, no matter how humble the place, was just as deserving of notice and

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"Though into the future I cannot see,
I know, dear Lord, Thou art leading me.
In ministering friends Thou dost oft appear,
So, thus, led by Thee, I have naught to fear."

Will the Presbyterian Church become more truly a "ministering friend" to the desolate widow of the Gospel minister, that (in a paraphrase of the words of the prophet Hosea) "She may sing there as in the days of her youth?"

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reward. It has been truly said that the less value we set upon that which we do for God, the greater will its value be in his account. We should employ our minds less on what we do and suffer for his sake than on what he does in us by his grace to enable us, since we have nothing but what we have received, and are still of ourselves but unprofitable servants.

HEART SEARCHING, DESIRABLE.

It is worth our while to look into our hearts and see how much of self is a factor in our labor for the Lord. Is our service given willingly and gladly? Are we lovingly and joyfully co-operating with him in the building up of his kingdom, unmindful of any exalted aim or appreciation of our merits? If so, we shall obtain our reward, and it will be an abundant one. We may depend upon this loving and just Master to repay us fully for what we have done for him. The only true path to exalted and permanent esteem is not by seeking the first and highest place, but by humble service faithfully performed, for, as a writer says, "Only by a humble spirit can we know God and his will. The wise and prudent often shut God out because they feel sufficiently unto themselves." The men who have best shown us the deep things of God have been the men of humble heart and simple life. God is ever revealing himself to the humble believer, the devout of heart and the soul that waits in his courts for a blessing.

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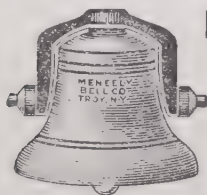
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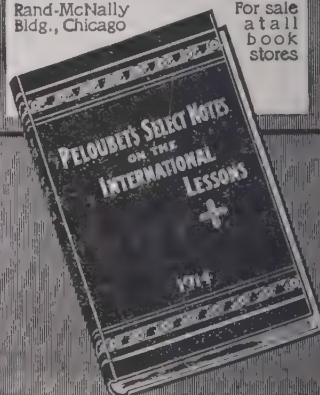
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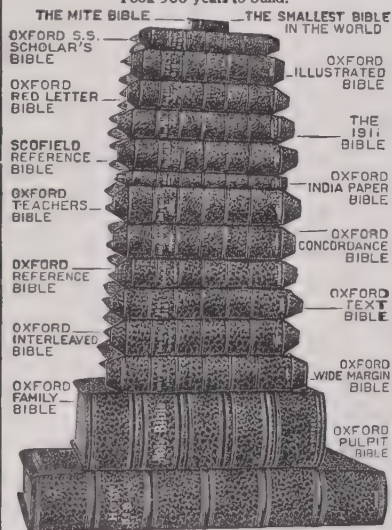
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After having spent several days in the Tombs, in New York city, on a charge of murder, General José Santos Zelaya, onetime President of Nicaragua, is at liberty, the charges having been withdrawn by that government. The stipulation was provided, however, that General Zelaya shall return to Spain within a reasonable time and remain there and not engage in any intrigue against the Nicaraguan government. The State Department in Washington issued an official statement declaring in positive terms that the Nicaragua government had withdrawn its charges, "it being the understanding of this Department that General Zelaya will go to Spain and reside there; that he will not go to Nicaragua or Central America, and that he will not engage in any political intrigues or conferences against the peace and quiet of Nicaragua." It was also officially announced that the State Department would expect General Zelaya to leave these shores within a reasonable time, and that if he fails to keep the compact regarding revolutionary activity against Nicaragua the Federal Government may take drastic action against him. Until he leaves for Spain he will be kept under surveillance by Secret Service men.

It seems, as this is written, that the overthrow of the Huerta government in Mexico is near. On December 5 General Pancho Villa, at the head of a victorious army of more than 7,000 men, took formal possession of Ciudad Chihuahua. He is installed in a rich man's mansion, and his rule will be absolute in the city. Nineteen years ago he fled from Chihuahua to escape arrest on a charge of murder. Most of the intervening years he has spent in active operations as a bandit and outlaw. What immediately concerns the Constitutionalists now is the elaboration of their civil government. This embraces a more systematized customs to be enforced along the border. The rebels hold all the important border towns except Nuevo Laredo and Piedras Negras, opposite Eagle Pass. There remains also to be put in force a uniform currency system, for now rebel and federal currency are in conflict. The rebel postage stamps already are in use. Many governors and State officials are to be selected. Within a short time, the leaders

say, a government will be in operation in the northern half of the country, which will be entirely independent of that at Mexico City. General Huerta continues to defy all his enemies and says he will fight for years if necessary.

How to Mail the Gifts.

Everyone who mails Christmas gifts should heed the instructions issued to the public a few days ago by Postmaster General Burleson to insure the timely delivery of Christmas gifts. Glassware, crockery, Christmas toys easily breakable, glass framed pictures, etc., should be carefully packed. These parcels should be marked "Fragile." Postmasters will refuse to accept packages that are insecurely prepared. Parcels should be addressed plainly. The regulations require that parcel post packages shall bear the names and addresses of both the sender and the addressee. Parcels sent in advance of Christmas may be marked "Not to be opened until Christmas," or some similar direction, but no written or printed communication should be placed therein, as this will subject the parcel to a higher rate of postage. Parcels should not be sealed or otherwise closed against inspection. Sealed parcels are subject to the first class rate of postage. Ordinary postage stamps are valid for postage on parcel post matter. Christmas stamps or stickers of any kind other than postage stamps should not be placed on the address side.

Eliot Scores Factory System.

Dr. Charles W. Eliot, president-emeritus of Harvard University, declares that unless a remedy is found speedily for the evils of our factory system a terrible physical and moral degeneracy will result. At Medford, Mass., a few days ago, he said: "We have come through the period of immigration pretty safe. The American Republic has the peculiar function of lifting up the peoples of the Old World. But city life and the factory system, which keeps the immigrant boy and girl and man to the cities, is doing untold harm to the newcomers physically and morally. The factory system is one of the greatest curses of civilization in this respect. The mill industries and city life combine to promote, propagate and preserve conditions that unfavorably affect the vitality of our modern population. If men of public spirit, of foresight and intelligence do not find the remedy, I foresee a terrible physical and moral degeneracy, already visible within the next hundred years, similar to that existing in the English factory centers to-day. We must struggle against it. The family life and family discipline have greatly changed. When I was a boy I went to the Boston Latin School to prepare for Harvard, as did many other boys of my time

who intended to go to college. To-day the children of the rich do not attend the public schools. They are educated in boarding and private schools.

President Wilson's Message. President Wilson's annual message to Congress, though brief, was somewhat radical and has excited much comment. Naturally, keen interest was felt in his utterances as to Mexico. He denounced Huerta as a dictator and usurper whose power is crumbling day by day, but he predicted that this Government would not be obliged to alter its present policy of "watchful waiting." In regard to anti-trust legislation the President made it clear that he would not advocate any change in the Sherman anti-trust law, but would favor merely supplementary legislation of such a character as to reduce the "area of doubt" that has harassed business men. He promised a special message later on the trust question. He recommends the enactment of legislation doing away with nominating conventions for the Presidency and permitting the selection of the nominees by direct primaries. He would have the party platforms drawn by conventions composed of nominees for Congress and for vacant seats in the Senate, the Senators whose terms have not closed, members of the national committees and the candidates for the Presidency. The President also recommends legislation for a system of rural credits, the construction of a railroad by the Federal Government in Alaska and prompt action on the currency bill.

Cheaper Eggs Soon—Maybe! Increased activity on the part of the American hen promises to give cheaper fresh laid eggs very soon. "Cheaper eggs," of course, is a relative term, but dealers predict that when the straight from the nest product is put upon the market the price of freshly laid will drop to as low as thirty-two cents retail. Farmers in the neighborhood of Chicago have invited housewives to buy direct from the farm and guarantee eggs at thirty-two cents the year round. In Chicago the boycott movement has caused a general slump in the price of eggs, and the Northern Egg Company, wholesalers, has established an egg counter and offered an alleged strictly fresh brand of goods at thirty-one cents, a cent under the price made by the boycott leaders. Chicago women are working hand in hand with Mrs. Ellis Logan, of Washington, president of the Federation of Womans' Clubs, who have asked the housewives' leagues in New York, Chicago, Kansas City, St. Paul, Detroit and other cities to co-operate in the boycott and to forward their pledges to Washington so that they may be presented to Congress.

Bible in Every School. The fiftieth annual convention of the National Reform Association, which has just closed its sessions in Pittsburgh, Pa., discussed with much animation the Bible, prison life and immigration. Disapproving the alleged action of the Pittsburgh Board of Public Education in limiting the reading of the Bible in the schools to the Book of Proverbs, the convention adopted a resolution calling the board's attention to the matter. At the same time the association launched a campaign to raise \$25,000 to be used in placing the Bible in every school in the United States. It was decided to hold the next world's Christian citizenship conference in 1916, but the date and place of meeting were left to a committee of three, with instructions to report later. Rolla H. McBride, of Chicago, said that jail reformers overlooked the "repeater"—the habitual offender. Ng Poon Chew, Chinese Consul on the Pacific coast, who addressed the convention on immigration, said: "The American Government's treatment of China is that of ideal statesmanship, but the American's treatment of the Chinese immigrant is

dominated by cheap politics. The question of immigration will not be solved until it is solved through the principle of the golden rule. When the people in this country live up to the Christian laws the question will be solved."

From Society to Missions. Mrs. Lorillard Spencer, a well known former society leader, has turned a deaf ear to the entreaties of intimate friends who tried to dissuade her, and has started for the Philippines, where she will do missionary work in the conversion of the Mohammedan populace of Jolo to Christianity. She intends to give at least a year to this labor, which is undeniably a hard task. For some time past Mrs. Spencer has given assistance to Bishop Brent, who is the missionary head of the Episcopal Church in the Philippines, and has frequently herself said she felt a call to some such religious service. After the death of her husband last year she has turned her attention almost entirely to the work of the home and foreign missions of the Protestant Episcopal Church, and finally came the announcement that she would take up actual missionary work. It was not a decision that many of her friends encouraged, for they regard the personal danger she will face as most serious. She will have a companion in the work in Miss Virginia Young, for years the head deaconess of St. George's Protestant Episcopal Church of New York city.

Blue Wants Naval Reserve. In the annual report of Rear Admiral Victor Blue, Chief of the Bureau of Navigation, to the Secretary of the Navy, emphasis is laid upon the need of a national naval reserve to strengthen the United States Navy. He says: "The importance of having a regularly enrolled and organized naval reserve for service in time of war cannot be too forcibly impressed upon the country. The authorized enlisted strength of the Navy in time of peace consists of 51,500 men. This falls short of the number required to commission for active service the fighting ships which are now held in reserve or out of commission undergoing repairs." Rear Admiral Blue advocates that the nucleus of the reserve force be sailors and marines whose terms of enlistment have expired. "Many thousands of these men are now in civil life," the report says, "and they are a valuable asset for war, which the country can ill afford to overlook. Their interest in the Navy should be stimulated and kept up, so that they may not lapse in knowledge of ship duties." The report shows that the members of the aviation corps are rapidly acquiring proficiency in the use of hydro-aeroplanes, and that the government tests, held in connection with maneuvers of war fleets, are satisfactory.

They Want No State Religion. Christian missionaries in China have united with pagans in a fight to prevent the adoption of Confucianism as the Chinese State religion. For this purpose a league has been organized in Peking at the Young Men's Christian Association, which embraces Mohammedans, Taoists, Buddhists, Roman Catholics and Protestants. The Constitution adopted by the Chinese Parliament made no provision for any State religion, but a Presidential mandate promulgated evidently anticipates selection of Confucianism, of which the adherents have been laboring sedulously for some time to secure the taking of this step by the President. The Confucian revival movement has been led by Dr. Chen Huan-Chang, a doctor of philosophy of the University of Columbia and a member of the Hanlin Academy of China. He expresses the conviction that if China is to be saved from political ruin and moral anarchy reverence for the country's sages must be restored. President Yuan Shi Kai, whose mandates are now regarded as approximate to the im-

perial edicts of the former era, describes the sayings of Confucius as "a doctrine of unequalled wisdom which is recognized as such by many foreigners as well as Chinese; deep as the ocean, sufficient although the ages change, permanent as the sun and the moon that cross the heavens and as the rivers that flow on the earth."



**May be Last
Race Around Horn.**

On December 3, at Wilmington, Del., was begun a race that has a sentimental value because the early completion of the Panama Canal will make such contests in the future improbable. On the date named the American square rigged sailing vessels John Ena and Manga Reva started on a race around Cape Horn. The John Ena, the larger ship, is bound for Honolulu. Her rival's destination is Mare Island Navy Yard, Puget Sound. The ship that reaches its port first will win a total of \$3,000 wagered by the crews. The seamen on each vessel have staked their wages on the outcome. The voyage of each vessel will last about five months. When Captain Olsen, of the John Ena, reached Delaware Breakwater he went aboard the Manga Reva and challenged Captain Willetts. Many stirring tales of "going around the Horn" have been told, and some of these will live long among our stories of the sea.



**Will Start a
"Human Zoo."**

Not dissuaded by the opposition of friends who have declared that she is establishing a "human zoo," Mrs. L. Brackett Bishop, of Chicago, wife of a wealthy business man, has made it known that she plans to become the mother by adoption of fifteen children, each to represent one of the fifteen most characteristic racial types. Her representatives visited local orphan asylums in search of the nucleus of her future family. Mrs. Bishop later said that friends now touring Europe had been asked to find babies representing such races as she could not recruit in Chicago. The family, according to Mrs. Bishop, will include a negro baby, an Indian, an Arab, a Japanese, a Malay, a German, a Chinese, a Scandinavian, an American, an Irish, and babies representing several of the South American countries. Mrs. Bishop said she was in hopes of obtaining babies in which the racial characteristics of each promised to develop most thoroughly. "We will move from the hotel where we are now living to a comfortable, good-sized house in the outskirts as soon as the family is started," said Mrs. Bishop, "and we intend to bring the children up as nearly as possible as in the American family of moderate means."



**Mail Christmas
Presents Early.**

A little consideration in the matter of mailing Christmas packages early will do much toward assisting postmasters and their assistants this year. It will also facilitate the receiving of gifts on time. The New York post-office has prepared to handle the greatest traffic in its history. Not that the population of the city or country has increased to such an extent in the last year, or that the times are so much more prosperous. The answer lies in the parcel post. During the month of November the parcel post business increased eighteen per cent. Substantial gains have been recorded each month since the system was put in force. What the increase for December will be the express companies are dejectedly wondering, while the post-office is so busy it has no time for speculation. By a recent act of Congress the sender is allowed to write "Not to be opened until Christmas" across the face of a package. If people will do that, and mail their gifts at least two weeks before Christmas, there will be no congestion of mail and attending delays.

Editorial

The Spirit in the Wheels

Perhaps no year has witnessed so many congresses, conferences and conventions as has 1913. We followed the papers closely, and not only did they come weekly, but often several every week. And we are not referring here to church congresses nor those distinctively religious, such as Y.M.C.A. and missionary conferences. We have reference particularly to those dealing with great social, economical and humanitarian problems, both national and international.

For instance, there have been four great temperance conventions—the World W.C.T.U. at Brooklyn, the National W.C.T.U. at Asbury Park, the great convention of the Anti-Saloon League at Columbus, Ohio, and the International Alcohol Congress at Milan. There have been seven great peace congresses—the National Congress at St. Louis, the Conference of Cosmopolitan Clubs of the World, the National Congress of Great Britain, the Conference of English-speaking Peoples in New York to make preparations to celebrate the one hundred years' peace, the Congress of German and French Parliamentarians at Berne, the International Peace Congress at The Hague and the Interparliamentary Union at the same city. There have been several great educational congresses, such as the National Convention of Teachers, the Conference on School Hygiene at Buffalo, and the Moral Education Conference in Europe. The list could be multiplied indefinitely, but these are enough for illustration.

What do all these conferences portend? Several things; perhaps chiefly that the world is beginning to realize that a great part of religion is service. For most of the people in attendance at these conferences are religious people, churchmen generally. They have come to believe that to follow Christ is to go with him to the needy and oppressed of the world and do them good. They also signify that there has come over the Church a conviction that religion and morality applies to institutions, governments, industry, social relationships and nations as much as to individuals. There is but one standard of righteousness, and all institutions are as much bound by it as all individuals. If it is wrong for a man to steal another's purse, it is just as wrong for a nation to take another nation's land. If it is wrong for a man to settle his quarrel by making war upon his neighbor and killing him, it is just as wrong for nations to settle their disputes by slaughtering each other. If it is wrong for me to poison a boy on the street or make him mad with drink, it is just as wrong for the State to engage in the same business or connive at it. If it is un-Christian for me to let my neighbor starve, it is wrong to have industry on such a basis that many must continually be on the verge of starvation. Oppression, injustice, exploitation, indifference is just as wicked for society to practise as for an individual. Governments must not indulge in revenge any more than Christians. One standard of ethics in the kingdom of God, as the basis of the civilization to be wrought out in the twentieth century, is the impulse to much of this widespread awakening to social service. The growing sense of the brotherhood of man, and the consciousness of obligation to all classes which follows it, is also a factor in the movement. Two thousand years of Christianity have also at last some fruit in a new sense of justice and a larger pity.

All this is splendid. It makes us all rejoice. It portends the hastening of the kingdom of good-will with love as its law, which lay on the heart of Jesus. It means the removal of much pain and suffering from the masses of the world, and who, who knows how little children suffer, will not rejoice? It also takes away the occasion of the scoffer who says

religion has not been practical nor justified itself by deeds, and has no doubt won many indifferent ones to the Church. Let us increase our social service, and let us be glad that the Church is doing it, for then the insistence on transformation of character, as well as renewal of environment and of social and political orders, will be kept alive.

But while rendering our increasing social service, while spending our consecrated energies for our brother, there is a danger rising which many are already beginning to see. It is the danger that in our zeal for service we forget two or three great, eternal truths, and neglect certain functions of the soul that condition any lasting or effective service. First of all there is the danger that we forget God. It was only a casual remark, but it had significance, when a gentleman who had been attending a conference devoted to the consideration of furthering the brotherhood of man remarked to us: "Neither God's name, nor Christ's, was mentioned during the whole series of fifteen splendid meetings, and there were no prayers." The danger is that we forget in our enthusiasm for humanity that any love of man which endures, which can stand the strain of work with no visible results, the test of ingratitude from those one loves, which can exercise the divine patience required in service must have its roots in God. If one had asked James and John why they loved the brethren they would have answered: "We love them because we first loved him." Their personal companionship with Christ made them love all men as his brothers. The great servants of humanity have been the ardent worshipers of God. Let us be careful not to forget God. Let those who are most devoted to great causes worship more than they ever did. Let us endeavor in our churches more than ever to increase the God-consciousness of the men who are chief in social service.

There is danger lest we work so hard that we forget to pray. But prayer lies behind all lasting service. Altruism always wanes with waning faith—and faith is fruit of prayer. It takes great faith to work hopefully for social redemption. The writer happens to have been connected with the peace movement for a good many years. It has made progress, but he must confess that did it depend on results he would often grow discouraged. Did he not have a great faith that Christ knew whereof he spoke when he foretold the kingdom of God, and faith that this is God's world, and is not forever to be chaos and Balkan orgies of blood and lust, he is not sure he could keep on. It takes a great faith to work on. The present enthusiasm for social service should drive us to prayer more than ever. There should be a revival of prayer as there is a revival of service. Christ prayed all night when he was to cast out one devil in the day.

Finally, in our great emphasis on relieving the bodily pains of men, securing for them light, air, food, clothes, insurance, pensions, happy homes, garden cities, playgrounds for children, streets free from rum and vice, let us not forget that men have souls as well as bodies. Let us work for all these things as never before, but let us remember that full stomachs never cured men of sin and that a healthy body does not necessarily signify a healthy soul. The men who spend the nights chasing girls on Broadway are men with means—often ample means. There is as much sin on Broadway, where after-theater suppers cost five dollars, as in the Bowery, where men can afford no supper at all. On the whole, a community where living conditions are healthy, attractive, sunny, where men have good wages and are freed from worry, but these alone will not guarantee either purity or good-will, warm, brotherly affection. We should emphasize personal religion more than ever as we insist on the redemption of the environment which surrounds the soul. The two things go together. A righteous environment helps souls to keep pure and grow Christlike, but

we must have Christlike souls before we can get a renewed society.



A New Faith Needed

There is no comradeship, no society, no brotherhood, no love worthy the name which is not based on faith. The faith here, if you examine it, is in a root of goodness in your neighbor, ready to respond to the goodness in you. The lowest forms of intercourse get their flavor from a connection, often unrealized yet real, with the highest. Is Fichte beyond the truth in his assertion: "Never is man able to love himself nobly except when he conceives of himself as an eternal being. Still less is he able to love something outside himself unless he raises that something into the eternity of his belief, and of his soul, and links it to these." It is because of these links between ourselves and the invisible that the so-called love which seeks its satisfaction in sensual passion always defeats itself. Unless the physical here is linked with nobler elements, with all that belongs to our spiritual being, its end is in disillusion and disgust. The testimony of sensualists is perhaps the strongest here. They have tried the experiment. Benjamin Constant had a career with women that was the reverse of creditable. But it brings him to this view of true marriage: "How one appreciates a pure marriage, where the pleasure is without disgust; where duty unites itself to all the joys; and where she who partakes your joy is at the same time the friend, the life companion, the sharer of your thoughts and interests!" Strindberg, in the "Buch der Liebe," in one of those terrible diatribes against women which make us constantly wonder whether the man was sane, pictures the male lover, the husband, as creating for himself an ideal of the beloved one, an ideal which becomes to him a kind of *Doppelgänger*, a shadow-being which he blindly worships. Later he finds this was his own creation, which answered in no way to the woman beside him. And then he begins to hate. If he had reversed this picture, and showed the woman as living on an ideal which a bitter experience too often shatters, he would have been nearer the truth. Nearer still if he added that instead of hating she commonly goes on loving. A true love on either side begins always with an ideal—an ideal which, while modified by a closer intimacy, is not weakened, but strengthened, and shines brighter through the years. And this because the love, chastened and purified, has learned to look beyond defects and imperfections, and to fix itself upon what in their love is divine and eternal. They have found the highest that is in themselves, and it is upon this their union is permanently and indissolubly based.

Faith, so far, in all the spheres, has, then, shown itself the governing principle, the motor force of human progress, and if there is to be any further progress it will be on its lines. The next step, if progress there is to be, will lie in a great national and international act of faith. How is the present madness of armaments to be stayed? How is this vampire to be strangled which is sucking the life blood of the people, choking all social reform, all attempts for human betterment? We look to statesmen, to cabinets, in vain. Their only talk is of more armaments at home against the more armaments abroad. And, of course, while this class of sentiment is the only one appealed to, the sentiment of fear and the sense of brute force as the one arbiter, there can be only one result—the reaching out to further extremes of frenzy, with ruin at the end. Is there no way out? Suppose we were as individuals, as a nation, to appeal to another grade of sentiment; suppose some one nation—a foremost nation—threw its whole force into a great act of trust! Suppose it appealed to its neighbors on their better side instead of on their worst. Suppose it as saying to its neighbors: "We rejoice in your

prosperity, believing the prosperity of one people helps that of all people. We have no desire to injure you, and we believe you have no desire to injure us. Possibly we are mistaken, but we will take that risk. And as a proof of our sincerity we shall stop this race of military expenditure. We shall devote henceforth our surplus income to the improvement of our social conditions."

"Ah!" it will be said, "you have miscalculated the risk." But have we? Why is it that all the peoples talk and act on the war level? Is it not that nobody—no State or government, that is—talks on any other? We arm, and, of course, others arm. But to disarm! We have not tried that. Would the disarmed nation be attacked? Supposing it were, it would live henceforth in history as the martyr nation, which had performed the noblest, highest act of courage since the Cross of Christ. But we feel sure it would not be attacked. Instead, it would be followed; it would lead the van into a saner, a higher future. If the United States of America would do this—it can best afford it—it would deal a stroke for human liberty far more effective than its own Revolution, and would cover itself with a glory such as its vastness of territory and its accumulated wealth can never secure it.

We venture to say that the Church, so far as its relation to the nation is concerned, has no more solemn duty upon it than to express in this direction its faith in faith. It won its triumphs of old by believing that the weapons of its warfare were not carnal, but spiritual. It proved, not for itself only, but for the world, that the spiritual was stronger than the carnal; that the appeal to the higher in man is an irresistible appeal. Jesus believed that with publican and sinner it was safe to use this spiritual, and his faith was justified. If he believed in the spiritual for publicans and sinners, may we not believe it for Germans and Austrians? We have tried the other appeal on them, but not this. We shall have no way out of the present imbroglio till the Christian Church begins once again to indoctrinate the nation with Christian principle; till by the passion of its own enthusiasm it fills with this faith the man in the street and the man in the cabinet; this faith in the highest in man; this faith, with all its glorious risks, with all its glorious and sure results.

J. B.

Editorial Notes

"The Advance," of Chicago, so exactly reproduces our own sentiments regarding "Our National Hymn" that we take infinite delight in quoting a recent utterance here: "Certain Roman Catholic priests are protesting against the use of 'America' as a national hymn. They are saying that it was written by a Yankee parson and is essentially a sectarian production. And they are gathering some opinions from other sources favorable to their contention. But 'America' is not a sectarian hymn. It is a finely written poem, in every way superior to that which our friends in England sing to the same melody in 'God Save the King.' It is no more sectarian than the English song, and is a far finer one. The Catholics are themselves sectarian, and that is the reason for their hostility to 'America.' There is opposition in other quarters. The Navy Department is said to have announced officially that 'The Star Spangled Banner' was the national hymn of America. That proves nothing. At the signing of the Treaty of Ghent, just one hundred years ago, the American plenipotentiaries declared 'Yankee Doodle' to be America's national anthem; and as neither of them could sing or whistle it, the negro servant of one of them whistled it for the bandmaster, who wrote it and played it in honor of peace between America and Great Britain. The Navy Department may denominate 'The Star Spangled Banner' our national air, but that does not make it so. It is no more a national anthem than Yankee Doodle is. The Star Spangled Banner is not, and never can become, our national anthem. In the first place, there is not a congregation on earth that can sing it. Its range is too high for

any but practised soloists. In the next place it is unsuitable. No one can understand what it means without a series of footnotes telling that a particular man spent a night on a British ship and was glad when he saw the American flag in the morning. It was an interesting experience, and the story of it makes a good ballad, but it is utterly insufficient for the basis of a national hymn. Still further, it was cast in the heat of a conflict which we do not wish to remember with bitterness. The lines:

"O where is the band that exultingly swore,
'Mid the havoc of war and the battle's confusion,
A home and a country to leave us no more?
Their blood has washed out their foul footsteps' pollution,"

and so on the end of the stanza, breathe a spirit we have no wish to remember, much less to imitate. They are almost as bad as the prayer in the British song,

"Confound their politics,
Frustrate their knavish tricks"—

doggerel as uninteresting as it is impious and unpoetical. And if it be American politics which are in the mind of them who sing, the prayer is superfluous: they are already sufficiently confounded. There is only one hymn generally accepted as a national hymn, which people can sing, and which is worthy to be sung as an expression of high patriotism, and that is:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

If certain Roman Catholics do not like it, it is not because there is anything the matter with the hymn. It is because America is a land of liberty, and that is not the kind of land which those particular Roman Catholics like. Wherefore we like the hymn all the better.

Last week the Boston papers were full of accounts of "The First Unitarian Missionary Conference," which has just been held in Channing Hall. The thing that surprised some people was the fact that the Unitarians had become interested in missions. The thing that surprised others was the realization that they had not been, that this was the *first* conference. But the congress is the fruit of a new spirit that has come over Unitarianism. It seems no longer a religion of protest, but has become very aggressive. For a long time it has led in religious and social work in some of our great cities, and now it is turning to other lands. This is partly due to the fact that several of its most prominent leaders have come back from the Far East enthusiasts over missions. President Taft takes every opportunity to advocate them and is almost as much of an enthusiast as a foreign missions secretary of any denomination. President Eliot, Professor Peabody and Dr. Wendte have recently been in Japan and Turkey, and have evidently been stirring the denomination to action along missionary lines. All three of these men took part in the conference and urged the Unitarian Church to establish itself in foreign lands.

Some of their words are interesting. Professor Peabody spoke of the profound sense of spiritual insufficiency among the people in the Far East, and especially in Japan. He said the Japanese people have lost their moral moorings, and they look across the ocean and discern the fruits of a superior spiritual civilization. He spoke of the Gospel of Jesus Christ as the supreme need of these people, and expressed the hope that American Christians may be willing to remain silent upon their denominational peculiarities for the sake of giving to the non-Christian world the saving truths of our religion. Dr. Charles W. Eliot, whose interest in this subject led him to attend one of the sessions, took part in the discussion, and described the readiness of the educated Oriental mind to receive religious impressions, and its pathetic eagerness to find solutions for its ethical and spiritual problems. Rev. Charles F. Dole gave a well reasoned and earnest address in which he showed most conclusively why Unitarians must now forsake their traditional attitude of reserve and indifference toward foreign missionary work, and do their unique and just part in the world's uplifting. Dr. C. W. Wendte called attention to the great opportunities for service in the Balkans, which he had recently visited. This is all an inter-

esting beginning. The enthusiasm over this first conference was not great nor the attendance large. But such men as Drs. Dole, Peabody and Wendte are enthusiastic and will doubtless develop this beginning.



While we are congratulating ourselves that the different Orthodox denominations are constantly meeting together for worship and service, it is significant that the New York State Conference of Religion, which has recently met in Ithaca, New York, has gone a step further and brought Jews, Unitarians and Orthodox together annually in a two days' conference on religion, especially the application of religion to the tasks and problems of life. While these various groups, under the leadership of their well-known chairman, Dr. James M. Whiton, of "The Outlook," worship and pray together, using the remarkable prayer book, prepared by the conference from the great prayers and liturgies of all ages, yet the fundamental ideal of the conference is to unite the religious energies of the various forces represented in the community, in demanding a more strenuous morality in both private and public life, and in insisting on a conception of religion which shall be vital, quickening and infused through every department of human activity. It demands that religion be action as well as creed, that morality be passion as well as observance. It has had great influence in this direction. The Ithaca meeting kept up to the high level and intense religious earnestness set by President Schurman in his opening address. Among the striking papers read were "The Present Religious Evolution," by Rev. William H. Boocock; "The Tenth Commandment in Ancient and Modern Terms," by Rabbi Horace J. Wolf, of Rochester; "Religious *versus* Customary Morality," by Dr. James M. Whiton. This address of Dr. Whiton, which we hope to print, set forth the principles for which the conference stands in striking terms. It is Old Testament and New Testament morality—morality infused with devotion, energy, creative force, the sacrificial impulse, that the churches need to-day. Other subjects were "What the State Has to Do With Religion," by Dr. Fosdick, of Montclair, and "How to Reach Those Unaffiliated With the Church," by Dr. Strayer, of Rochester, and Rabbi Goldenson, of Albany. These remarkable addresses are published in pamphlets throughout the year, and anyone enrolling as an associate member at \$1 receives them free of charge.



Bishop Lawrence, in his sermon before the General Convention of the Episcopal Church, touched helpfully and suggestively on many themes. He urged the religious education of the young and the constant effort toward Christian unity in emphatic words. But best of all his words were those on the church's recognition of the growing brotherhood of man and the taking advantage of the great fact. Let us quote his words: "Are we not as a people conscious of an increasing longing for a closer brotherhood of men? The shrinkage of the world through rapid transit, commerce and literature, the sweeping waves of migration, the intermingling of peoples, have brought men together. Fresh interpretations of religions and a deeper knowledge of the Incarnation has led to a fuller realization of the organic unity of mankind. No sooner have we felt the joy of this than we start appalled at the masses of the peoples of other races: is the world big enough for us all? Is there food enough? The instinct of self-preservation, race prejudice and antipathy, race timidity come to the surface, and the animal in us wrestles with the spiritual. Nevertheless the ideal of brotherhood is insistent: literature, economy, statesmanship, philosophy and religion hail it, though from afar; while men tremble lest the firing of a chance shot may start a skirmish, a battle, a race war. It is a singular, a hazardous, a critical situation. Where stands the Church of Christ? There can be but one answer. Recognizing to the full the race instinct, the antipathies, the intricacies and difficulties of the situation, the church, aye, every Christian man and woman, stands firmly by the principle of St. Paul that God 'hath made of one blood all nations of men for to dwell on the face of the earth.' Nations and statesmen in their more exalted moments recognize this. Hence Christian missions have justified themselves and confounded their critics. While Christian peoples have entered other nations for conquest, commerce, exploitation or travel, Christian missionaries have been quietly teaching, healing, comforting,

helping and uplifting the people. They have gone not to get, but to give. To the trader the Chinaman is a trader; to the missionary the Chinaman is a brother. With the Christian faith always goes the sacredness of the individual, the integrity and the rights of man as man; hence civic freedom, self-government, democracy. With the blessings of Christian hope the missionary has taken also the blessings of civic freedom. And in return China, the government of the Republic of China, asks for the prayers of the Christian people of America that God may guide her aright. Discount everything that the cynic may say, is not this beyond the wildest dream of faith or fanatic? Any man who has no use for missions is as much out of date as an old flint-lock gun. Life moves too rapidly in these days for us even to stop and look at him. This country, absorbing peoples by the millions, has its enormous missionary problems and opportunities. Our first missionary work is to uphold Christian standards here. This can only be done by meeting also the people at their sources of supply in their native countries. If nations and races are to deal with each other, statesmen and people must have some common standards and ideals that they may understand each other. We are as nations in spite of ourselves becoming mutually dependent. Who can guess what wealth of thought, art, character and religious temper the Oriental may not fling back to enrich our Occidental faith in an Oriental Saviour? When, therefore, the church plans for world-wide missions, she plans for the honor and spiritual wealth of this country as well as for the welfare of distant people. Men everywhere are discovering that the Saviour's command, "Go ye into all the world," has philosophy as well as religion in it. The greatest glory of the church throughout the ages has been in the fact that in spite of timidity and cynicism her heroes have thrust her outposts to the ends of the world in the perfect confidence that this Faith is the Victory that overcometh the world."



Professor Foerster, the eminent German authority on the science of education, has always been classed with the Free Thinkers of Germany. His recent utterances on education have created much stir in Germany. Professor Foerster is likely to be called to the newly established professorship in pedagogics in the University of Munich. This has awakened ugly protest from certain liberal papers of the city, which describe this eminent scholar as "the former radical, turned canting Protestant." Professor Foerster, in an address at the Eighteenth German School Congress at Cassel, gave testimony to his trust in Christ: "The great masters of the early church, Augustine and Tertullian, have given me valuable help in my passage from modern heathenism to Christianity, for they, too, came out of heathenism into Christianity. Only later was Protestant literature known to me. Return to life is return to Christ, and return to Christ is return to life." Professor Foerster stated the two ground principles which must inform an educator: "He must know the highest end of all education and he must be both idealist and realist. These conditions are only realized in Christ, the Christ who is Son of God, the Christ of the Passion, full of blood and tears. The end of the Christian pedagogic is irrefragable, while the modern pedagogic knows no solid truth, no light tower. It has the oil-lamp of subjectivity alone, and this quickly goes out in a stormy journey. The end in view which Christian education cherishes is sharp and clear-cut; but the modern 'personality' education never gets beyond half things. Education parted from Christianity is illusionist. It thinks, in its madness, to drive out demons by its 'sex education.' Having no experience of life it denies that inherited evil which must be taken into account as the fundamental factor in all real education. It will not see what a nest of snakes the human heart really is. The Christian pedagogic must always avoid being a merely moral pedagogic. This depresses. Only the Son of God can free us from the powers of the depths and bind us to God. His 'It is finished' is worth a thousand of the mere 'It is thought' of ethics."



The tendency of philosophy has been to throw back the personal being farther and farther from the time when every branch and stream was believed a living power, to the period when "principles" were substituted for this belief; then "laws"; and the philosopher's God is a law into which all other laws are resolvable.—*F. W. Robertson.*

The International World

A Survey of the Religious and Social Progress of the World

Conducted by Madeleine Black

Unrest in the German Churches

[The following letter is from the Berlin correspondent of "The Christian World" of London. It is not pleasant reading, but it is corroborated from other sources. It should be said, however, that the church is taking measures to meet this revolutionary movement. The Empress of Germany is lending her aid to the church in its endeavor to hold the affection of the people.—EDITOR.]

More than once I have drawn attention to the undoubted feeling of unrest which prevails within the German Protestant churches connected with the State. For the sake of convenience and accuracy I shall call the bodies affected the Evangelical Church. This is its official name, and the word embraces all divisions of what we in England know as Lutheranism. Both, the godly and the ungodly members of the church—all Germans are born members of a state church, either Evangelical or Catholic—are subject to this unrest, and it is only a very small remnant indeed that is satisfied with things as they are and are undesirous of change. In this article I do not propose to touch the discontent prevailing among faithful and religious Protestants. This discontent is mainly shown by the formation of what are known as *Gemeinschaften*, or bodies for religious edification. These *Gemeinschaften* are communities of believers inside the church, it is true; but so dissatisfied with the official ministrations and the attitude of the clergy generally that they have determined to break away from close union with the official church and worship in what may be called an unofficial manner. Sometimes the pastor, if he be a godly man, leads these *Gemeinschaften*, but more frequently they are under lay guidance. With these communities, however, I do not propose to deal in this sketch.

Social democracy and external elements out of sympathy with the church—out of sympathy, in fact, with revealed religion—have proclaimed a general strike against the church, and it is with this movement that we have here to deal. In the month of October and the early days of November an influential body known as the Confessionless Committee held four mass meetings in Berlin in connection with the Socialists, at which the question of a general strike against the church was publicly discussed. The chief speakers were also leaders of Social Democracy—Dr. Liebknecht and Herren Peus, Hoffmann and Vogtherrt. The crowds attending these gatherings were so enormous that room could not be found for them in the spacious halls in which the meetings took place. In addition to the Socialist speakers, there was a strong contingent of Monist orators, representing the movement inaugurated by Professor Ernst Haeckel, among whom the chief speaker was Professor Wilhelm Oswald, the eminent chemist from the University of Leipzig.

The speaker, however, who attracted most attention was Dr. Liebknecht, a man of great, if somewhat undisciplined, power, and his speech was remarkable in showing that the Socialists were no longer content to observe a passive attitude toward Christianity as represented by the State church, but were now fully determined to begin a campaign for the liberation, at least, of their own members. In the official program of the Socialist party it is declared that religion is a man's private affair which does not concern the political party to which he may belong, but if Dr. Liebknecht's position is to be taken as indicative of the present attitude of his friends, we must be prepared for an active campaign of hostility. This speaker maintained that a general strike against the church must be accepted by all free Germans as a political demand of the very foremost rank. His point of view was as follows: The State church, especially as it is found in Prussia, is not a religious body at all, but simply a political organization. In violent language he compared it with the ancient Christian church, and declared that if primeval Christianity was to be taken as our standard, the modern German State church was simply a blasphemous institution. Its object can no longer be regarded as a reform of the inner man. On the contrary, it has become a pliable instrument for the oppression of the masses of the people, a conscious servant of the ruling

classes, and an agent in the service of the capitalistic exploiters of the poor. In the church as we know it at the present day we have, says Liebknecht, the strongest bulwark of militarism. He asked the attention of his hearers to certain aspects of modern society, and in the light of these aspects he maintained that the church supported the hateful system of classes, the iron division between the possessors and the dispossessed, and was actively engaged in supporting efforts to lay up treasure on earth where moth and rust corrupt. Liebknecht passionately declared that whoever supported the church with his means, either in the shape of taxation or otherwise, supported this anti-Christian tendency. No Socialist could reconcile such support with his conscience. By supporting it he is a traitor not only to himself, but to his fellows.

The only effective means, according to Liebknecht and other speakers, for destroying the position of such a church was a general strike. Such a strike, they declared, is inevitable. In what shape this strike was to appear the speakers gave no indication, but for the present it would be sufficient if they made an attempt to starve the church, and the surest way of doing this was the refusal of church taxation. Against this refusal the church is powerless. The procedure to be followed in getting oneself struck off the church rolls is tedious and cumbrous, but it is worth doing, and the Confessionless Committee make it one of their main objects to assist all those to secede who are anxious to do so. If, said Liebknecht in conclusion, you have broken with the beliefs of the church, if you have no sympathy with its methods, and yet remain within its walls, you are a hypocrite.

The number of those who signed a declaration on those evenings in October and November to secede from the church was no less than 1,328. During the coming week arrangements have been made for twelve mass meetings with the same object in view, and some very powerful speakers have been engaged to address them. It has also been arranged to open twenty-eight offices in Berlin and twenty outside Berlin for receiving the signatures of men and women who declare their desire to secede. The members of the Confessionless Committee agree on their side to take all the trouble on their shoulders. They aim at securing 20,000 signatures of seceders before the close of the year, and unless I am greatly mistaken there seems every likelihood of success attending their efforts.



Labor, Capital and Religion on the Naval Rivalry

The president of the recent International Co-operative Alliance Congress in England, Mr. William Maxwell, spoke as follows upon the terrible burden of armaments, and his sentiments were afterward embodied in a resolution which was carried with great enthusiasm: "Apart from the horrors of war and its attendant miseries, which fell heavily upon the workers, financial burdens all over Europe were becoming intolerable to the worker, and all in order that one government should have more engines of destruction than others. International co-operation was the very antithesis of international strife. He urged all co-operators to use their influence to blot out these huge armaments of war, which disfigured the civilization of the present century. Let them hope that the growing sense of harmony between nations, which that great Congress represented, would in a very short time wipe out many of those deadly engines of destruction on which so much hard money was spent." Equally emphatic was the Trade Union Congress in condemnation of the warlike expenditure. Turning to the capitalist side, we note the presidential address of Sir Algernon Firth at the Antwerp Congress of the British Chambers of Commerce. After giving the enormous figures representing the capital sunk by the nations in this ghastly game of beggar my neighbor, Sir Algernon concluded thus: "At the present rate of increase Europe in ten years would be spending on armaments sufficient to replace the mercantile marine of the whole world to-day. That was a stupendous fact. It should cause every man not only in Great Britain but in Europe to pause and consider whether this waste was leading them. It fell almost entirely upon the productive capacity of the countries concerned. It increased the cost of living and thus of production. The Congress could draw attention to the danger and with no uncertain voice call upon statesmen to get together and devise a better system."

The Optimist

This department is intended as the name implies to interpret the significant movements and problems of the day from the religious and ethical point of view.

Young Men and the Ministry

From every side there comes complaint that not enough young men are presenting themselves for the ministry to man the churches and that out of the forty or fifty best young men of each college class only three or four turn to the ministry as their life-work. The problem has been widely discussed and many reasons for this state of affairs advanced. Some say it is because of inability of the modern college man to accept the theological limitations of the pulpit; others that it is impatience with the methods of the churches; others that it is because of the temptations other professions offer to secure larger incomes than the ministry can tender; others show that there are new professions which have opportunities of service similar to those of the ministry, especially teaching and social service through settlements, Christian associations and commissions, which claim the young men who formerly entered the ministry. There is more truth in this last reason than in any of the others. But there is another reason still which, more than any of these we have mentioned, lies at the root of the trouble. The reason so many of our best college men are not entering the ministry is because of a certain depreciation of its standing that has become a habit with young men, and a feeling that it does not offer the same opportunity to fulfill one's highest powers and render conspicuous leadership to the world that teaching, political life, journalism and social service offers. Less and less the ministers' work touches the big things of the world. Not only the minister himself, but even the church comes under this same condemnation. There is a feeling abroad that the church is concerning itself largely with the things which are outside of the great religious movements of our day—and this feeling has got down into the colleges. "Who wants to settle down to preaching sermons to a group of sleepy farmers or store-keepers, making pastoral calls and running prayer meetings when the whole world is calling for leadership in its groping after justice, idealism and brotherhood," are the very words a college student once used in speaking to the writer.

Now, of course, a great deal can be said for the man who takes a country parish and does just these limited things to which our friend referred. Perhaps the most effective life is that which makes one little garden beautiful, rather than the one which spreads over an effort it cannot cover. But aside from that, the thing we want to say in this article is that this conception of the ministry as a field of restricted opportunity is utterly and absolutely false. It comes from an incapacity to realize what the leading ministers are doing in our time, and the whole trend of the modern church. The ministry never offered so large an opportunity as it does to-day, and sometimes I think, having tried that of editor, social worker and pastor, that no other profession offers quite the same opportunity for outstanding service, commanding leadership, and even statesmanship, as the ministry.

Let me try to show the truth of this. First of all, the great note of the church to-day is social service. Once it was the perfecting of one's own soul before God, then it was the rescuing of other souls from the evil of the world. These gospels must continue to the end, but the emphasis to-day is upon the social gospel. The church must redeem the evil world itself as well as rescue men from it. She must build the cities themselves beautiful, as well as the souls within them. She must transfigure places as well as men who live in them. She insists upon transforming the economic order when it degrades men, women and children, exploits them or refuses them justice. She is preaching a crusade against all conditions that breed either physical disease, mental inefficiency or moral ruin. Her message is that Jesus came to found a divine social order as well as to create clean hearts. As a consequence of all this, the church is addressing itself to problems of social redemption which were almost considered outside her province fifty years ago. If I may quote words here I have used before: The church will still reclaim the drunkard, and will even more earnestly train her children to self-control, but at the same time she will make an uncompromising fight against the saloon until temptation

to drink is removed and the saloon's whole nefarious influence is quenched. She will fight for such possible living conditions for all people that they shall not be urged to drink by half-nurtured bodies, diseased and anaemic blood, nor impelled to the saloon by barren and dark tenements in which no cheerfulness is possible. She will still try to reclaim the woman of the street, and is doing remarkable work for these women in some cities, although only reaching ten out of ten hundred, but she will also make a wise and thorough study of the whole problem of social evil and endeavor by legislation and creation of popular sentiment to somehow abolish prostitution, while at the same time she saves its victims one by one. She will open missionary schools in congested districts and build settlement houses, that she may reach and teach the little working children of the poor, and erect hospitals where she may care for them as by the thousands they become victims of child labor; but at the same time she will work unceasingly until by just laws and by common conviction every child is guaranteed its right to sun and air, education and play, and health enough to start life on a sound physical foundation. This all means that the great mission of the church in this century is already become that of a prophet of the new social order. Her message is: "There can be but one standard of righteousness in the kingdom of God." Every group of men, every combination, every company, every business, every party, every economic or social order, every city, State and nation must make all its actions conform to those same rules of honor, justice and brotherhood that are demanded of all Christian individuals. This is the task before the church. Did ever any task present greater opportunity than does this? Was there ever anything calling for bigger and more prophetic men? What more commanding post could any young man find to-day than that of leading the church in this great task of reconstructing the whole social order until it shall come under the rule of Christ?

At the same time the church is calling for the wisest leadership along other great and broadening lines of activity. If there is any young man who wants to do fresh and pioneer work in education, no field offers a better opportunity than that of the ministry. There is a general disposition among the churches to emphasize religious education, and many churches are eager to develop it as scientifically and thoroughly as is being done in any of our colleges and schools. A large religious education association has come into being. Graded lessons are everywhere being introduced. The divinity schools are teaching religious pedagogy. Sunday schools are being transformed. I believe that before many years every large church will have a man trained in educational methods to superintend its teaching. Soon more emphasis is going to be placed on the religious education of children than on any other part of the church's work. There is a great call for men to lead in this which is bound to be a great movement. It is a new movement and offers young men a chance to do original and creative work. What opening offers such an opportunity to a gifted young man as the absolute leadership of a group of 500 boys and girls along those lines of education that shall inform their minds of the great truths of the higher life and transform their characters. I know no school or college that offers such scope for leadership as this. And it is generally undisputed and untrammelled opportunity.

In another direction the church is calling for wise and big men—men who can be both scholars and prophets. For about fifty years the church has been passing through a spirited battle over the Old Testament Scriptures. The battle is over and no one has been seriously hurt. Liberty of interpretation is granted in most denominations, and very varied views of inspiration are common in the same church. In New England the results of this critical study of the Old Testament have been quite generally accepted. But however precious the Old Testament may have been to the church, even what seemed mutilation of it never affected people unto unbelief. Whether the book of Jonah was history, or parable with religious lesson, did not touch the fact that Jesus Christ lived and died and is alive forevermore. But when it comes to the critical study of the New Testament it is another matter. Every word of it goes straight back to the very vital and central facts of faith. You are dealing with Christ—and Christ is the center of the Christian faith—not Jonah, or even Moses. It does not seriously matter whether Moses wrote the Pentateuch or not. It matters everything whether Christ uttered the Sermon on the Mount or not. And to many people it even matters whether he did the miracles or not. This

critical study of the New Testament is going to try the faith of many Christians. It is already upon us. As an instance, take two such books as these of Dr. James M. Whiton's and Dr. George A. Gordon's on the relation of miracle to religion. Neither of these men deny miracle, but both are intent on showing that real Christianity exists entirely apart from them and so rests on the evidence of God in experience and Christ in the soul that miracles are not needed. This whole debate on religion and miracle, whether the divinity of Jesus is different in kind or in degree from man's and all the implied questions are going to occupy the attention of the church much to its perturbation in the days directly before us. Great, broad minded, sympathetic leaders are needed to save the people from panic and lead them through the troubled waters. It is hard to conceive of any service greater than that which Maurice, Robertson, Arnold, Kingsley, Stanley, Dale, Horton, Robertson Smith and George Adam Smith in Great Britain, and Bushnell, Beecher, Gladden, Munger, Whiton, Newman Smyth and Abbott have rendered the people in leading them through the maze of Old Testament criticism to the solid rock. But the day calls for just such great and prophetic souls to lead the people through the things of the New Testament that are going to be questioned to the things that cannot be shaken. *Scholars and prophets* never had such an opportunity as the church offers them to-day.

I might go on to enlarge upon many more doors that are opening with most attractive opportunity to the ministry to-day. I will be content with merely enumerating them. The problem of church union is everywhere occupying the mind of the churches. Already each denomination has a commission to confer with commissions of other bodies. The Protestant churches of the country are co-operating in religious and social work more and more through the Federal Council of Churches. Here leaders are needed. Missions are assuming vaster forms and are calling for statesmen in the ministry both at home and abroad to conduct them. Every mission station is becoming a great university conducted by Western men for the great East. Their conduct requires the very biggest men and offers an opportunity such as very few American colleges offer even to their presidents. Strong, resolute, brave men are needed in our churches to preach idealism again in face of the rampant materialism of the day—men who can make the world of the spirit as real as the world of sport and pleasure with which the masses are now intoxicated. There ought to be hundreds of college men going into our pulpits with the avowed purpose of rousing men out of the pessimism as to the worth of the struggle which has settled upon our literature and our thinking, and awaking faith again in the earth. And finally, the world is just entering upon a new order of international relationships in which the church must lead. The great task of the twentieth century is to persuade the nations that they must come under the same Christian ethics in their relationships as prevail between individuals, or else be counted pagan forever. The church is beginning to feel that if it is wrong for individuals to kill each other, steal from each other, practise revenge as the chief law of life, and settle disputes by fists and fights, guns and knives, then all this is equally wrong for nations. Furthermore, the church is becoming convinced that the Christian principles will work between nations as well as they have between men, and is going to insist that they be tried. She is going to say, "Christian men long ago learned to settle their disputes without killing each other; it is time the nations learned the Christian way." She is going to insist that the nations establish a supreme court of the United Nations, and sign treaties binding themselves to carry their disputes before it, and that they learn war no more—as Christians long ago learned it no more among themselves. The movement is acquiring great momentum. It is calling for leaders. Much of the leadership is to come from the pulpit as it has in the past. What superb service Channing, Edward Everett Hale, Parkhurst, Cadman, Jefferson, Brown, Randall, and many others have rendered in this way. But now is the most critical moment of all. Militarism is so big that it is either going to become the fixed condition of the future or tumble. What a chance for fearless young men to help shape even nations, to say nothing of men! Happy that young man who can see the new era dawning and who can have some part in leading the nations into it, and preaching the great gospel: "One morality throughout the whole kingdom of men until it is all the kingdom of God."

FREDERICK LYNCH.

The Church as a Social Center

By Rev. Walter Laidlaw, D.D.

Secretary of New York Federation of Churches.

[This is the eighth of the remarkable addresses on Christian union, which we are printing week by week after their delivery at the Mt. Morris Baptist Church, New York. The next address is by the Rev. Percy Stickney Grant on "The Church as an Economic Power." Of course our readers will understand that in printing these addresses THE CHRISTIAN WORK does not hold itself responsible for all that may be said or necessarily endorse it.—EDITORS.]

It is not my intention to deal with the question of the rural church as a social center. That is a highly interesting subject. I am familiar with the influence of the parish church of Ettrick, Scotland, on the life of a whole community, and have been investigating recently, with great interest, the efforts of the Presbyterian Church of Scotland to rehabilitate the rank of the church as a social center for that country. When the Establishment existed, theoretically at least, the whole country was covered with churches which could be, and many of which actually were, social centers for their whole community. Disestablishment has come, and the old order will never return, but Scotland to-day is endeavoring, in a voluntary way, to reestablish the country.

In America, in rural regions, the church will never become a social center until the unsocial competition of overdone denominationalism is done away with. I propose to deal in this address with the church in city communities as a social center, and my general thesis is that the path to the church's greatest power is the identification of the church with all of the interests in human life. I am one of those who believe the church will yet rally to its high task.

If the church has no program for the city community, church extinction—not church extension—is the duty of the day. City communities are so extending themselves over the map of this nation that every county of the continental United States having a city of 25,000, with the exception of two, has increased its population in the last ten years, and city communities, of 25,000 and over, have absorbed, since 1900, 55.01 per cent. of the growth of the nation. Two thousand six hundred and ten of every 10,000 persons in the continental United States lived in cities of 25,000 and over in 1900; 3,100 of every 10,000 in 1910. In 1900, 7,390 of every 10,000 lived outside the cities of this group, and in 1910 only 6,900. The cities, through their universities, through their press, and, above all, through the concentration within them of the industrial problems incident to the shifting of the stress of economic equities from fields to mills—the cities, through these and other factors, are the gauge, if not the guide, of civilization. If the church is not essential to banish their barbarities, and to produce an urban brotherhood, humane, urbane, and yet as dynamic as the Mauretania's turbines, the church should strike its flag, and yield to capture by charity organization, civic federation, labor federation, or some other "denomination," which will furnish the nation with a better ration. The capital invested in the churches will no more save them from extinction, if they are not socially serviceable to the coming generation, than the capital invested in ships with double expansion engines availed to save them from towage to the Erie Basin as hulks unsuited to carry the heavier yet swifter moving cargoes of the international commerce of our time. The church, to adapt Wordsworth's description of immanent deity, must become

"A motion and a spirit that impels

All thinking things, all objects of all thought,

And rolls through all things."

Bringing immortality to light, it must, like its founder, bring life, as well, to light. It must transform itself from an "ark of refuge" into a battleship and merchantman of progress. The church, which is daring in our day to translate its celestial message into the tongue of every tribe upon the planet, is evidently confident of its catholicity. It is continuing to make

"The bonds of brotherhood outspread

Beyond the confines of old ethnic dread."

It is summoning Pekin to believe what neither Rome, London, nor New York has yet obeyed: Has it any warrant to tell Tokio that "a God has mingled with the game" of pushing the earth to "reach its heavenly best," if hell, to use an oft-quoted description, is a city "much like London"? The capital of the country where

the church originated was exceeded in population by fifty of the cities of the United States; its houses were low and flat-roofed; many, if not most, of its families lived in one room; it took care of its garbage in an out-door Gehenna so slow in its cremation that, though the fire was not quenched, the worm did not die—has the church, which originated amid such city conditions, an essential message and a transforming mission for the cities of our time?

To state the question in this way is perhaps to invite the answer "No." Nevertheless my own answer is "Yes." Christianity originated in an urban community; gained, within a generation, adherents in city after city, and, both from tenement and palace, even in the Empire's capital; and gave to the world a vision it will not willingly let die, the vision of a city of wholeness (a holy city) let down from heaven to displace the cities of disease, despair and swollen death-rate of to-day.

The Vision of the Revelation of St. John the Divine to seven churches in the seven cities of Asia is not indeed couched in scientific sociological language; but the whole book, which has been "the favorite stamping-ground of fanatical interpreters of Scripture," is coming to be regarded as "the consolation of martyrdom," a prophecy of that perfected association of men on earth which morbid medieval hymnology postpones postmortem, and removes beyond the revolution of the earth and beyond the evolution of humanity. Those were days when Christians who succeeded in keeping their heads on their shoulders had difficulty in keeping hope in their hearts, and the book, cryptic in its reference to the persecutions of the Roman power, is plain in its prediction of the coming of a city controlled by a religious concept of life, a New Jerusalem, a city of pity, purity and perfection. It is a city, to translate some of its descriptions into modern terms, with low morbidity, where pain had passed away; a city where "there is no death," whose death-rate is lowered to a minimum; a city without crimes of violence and fraud; a city of ravishing beauty within and without; a city of wealth and gladness; a city of gleaming cleanliness, with a crystal and unfailing water supply, and marvelous park and great residential space; but a city, withal, most highly characterized by its spiritual distinction, its blue-blood the citizens whose foreheads proclaim them sons of God, and whose primary occupation is to fulfil the purposes of him who held in his compassion the whole of the human race. That was the vision splendid by which Christianity in the days of its persecution was on its way attended. Yet it is plain that some of its descriptions are symbolisms, unless we are willing to think that the race of the future will live in skyscrapers far exceeding the height of the towers of commerce of to-day. Without symbolism one can understand a description of a city whose "length and breadth" are equal, but one whose "length and breadth and height are equal" can only be regarded as in symbolic contrast to the pent-up meagerness of the insulae, or tenement houses, of Rome, and the narrow and tortuous streets of Jerusalem.

The first century hung a city plan on the wall of every Christian's imagination, and impeached with imperfection every city of the time. What was the source of this splendid vision? I for one believe that it came direct from the campaigning method of the public ministry of the Man of Nazareth. His main labors were in Galilee, which was as urban in his day as Rhode Island is to-day. The whole of Palestine would not reach from New York to Boston, and its average width was only fifty miles, yet Josephus, who is not always statistically accurate, says that Galilee had 240 cities of 15,000 each, and the ruins of over 350 cities have been uncovered in Northern Galilee alone. From a mountain top Galilee must have looked like one continuous city. It is evident from the record of the life of Jesus of Nazareth that he lived and labored, not among rural communities, but in city communities. He said of himself that he must hurry on to preach his Gospel to "other cities." He sent thirty-five committees of two to announce the Gospel of the kingdom to the cities of Israel; and bade them lose no time at their task, which apparently occupied six weeks, involving, perhaps, visits to 210 cities, a week at a time; and yet he said that they would not have entered all the cities of Israel before another stage in his career was reached. He evidently felt that he had a message for communities as well as for individuals, for he impeached Chorazin and Bethsaida for going on in their old ways. He called his followers to engage in communal service, the extension of a kingdom of God; and yet he individualized the community, as when he sor-

rowed over Jerusalem. He went up to the mountain to pray, and he was free there from the intrusion of the crowd, and yet he may have gone to the mountain-top to get the vision of the crowd—all Galilee lying at the mountain foot like one continuous city. He believed that the Spirit of God would come to his followers, after he was withdrawn from their sight, in the city, even in the city in which he suffered, and there they waited, and there, according to the narrative, men from all parts of the earth received the message which the twentieth century is translating into all tongues of the earth. One of his followers, St. Paul, has compelled the literature of the world to record the impregnable belief of early Christianity in the conquest of cities by Christian principles, for the letters to the Ephesians, Corinthians, Romans and all the rest, are witnesses to the belief of the early Christians in the suitability of their message to associated as well as individual men, and in the superiority of their message to any obstacles of wickedness or power. There was one fatuity in the belief of all these men, and St. Paul himself was not at first free from it—though he got bravely away from it at last—namely, that a single generation would bring the full fruition of Christianity. Social workers, even of our own day, have wrongly anticipated a similar quick success; but since 1859 there is less excuse for expectations of such revolutionary reform. But if disciples and apostles, and even evolutionary social workers, have made this mistake, it was not made by the Man of Nazareth, who taught that his gospel, like yeast in meal, would ultimately permeate every conviction and custom of humanity, but predicted also that his gospel was to be taught to all nations, growing like a mustard-tree; and whose working philosophy, therefore, expects no city to be thoroughly Christian till every city is thoroughly Christian, and expects therefore that the church will both export its beliefs and impart its principles.

He is a superficial student of Christianity who will charge Christianity with failure because it cannot present in 1915 or in 1945 a perfected city. Christianity has a larger task than that on its hands, a perfected race, and it has been big enough and wise enough from the beginning to have the evolution of all humankind on its program. The church has been commissioned by its Founder not only to teach men to believe the things which he revealed, especially the Fatherhood of God and the certainty of a life beyond life, but to teach the nations to obey the principles which he enunciated. The church in the city community has therefore not only a theological teaching function, but also a sociological teaching function, and even a sociological action program. The distinguished and earnest apostle of the new nationalism claims that his ideals are derived from and in accord with the ideals of Abraham Lincoln, but the Springfield episode of Mr. Lincoln's disappointment with the clergy of that place shows that the derivation of his social principles stretched backward beyond the first president of the nation to the only founder, within my knowledge, of a religion which from the first has had a perfected internationalism as its goal.

Lincoln drew from the teachings of Jesus of Nazareth his antipathy to slavery. He believed that a house divided against itself could not stand, and that therefore a nation half free and half slave could not endure. Lincoln had imagination enough, moreover, to see that the Golden Rule, if not an emancipation act, is a manumission act for every slave-holding Christian, and the need of the church in the city community to-day is the study of the social ideals of its founder, and of the social needs of every section and class of the community. If, as one of America's most distinguished teachers of sociology has said, "The scientific study of sociology reveals the essential sanity and permanence of the Christian or humanitarian concept of society" (Professor Franklin H. Giddings), the gospels and the prophets have a modernity about them which fit them to be a text-book for the social workers of the time, while scientific sociological study is equally necessary to prevent the limitation of the interpretation of their teachings by the conditions of some other time, or of any neighborhood of our own time. Tolstoy is to be forever praised for his insistence on the permanent value of the words of Jesus; but he is to be forever blamed for his whimsical emphasis on parts of them to the exclusion of the whole. Professor Peabody, Shailer Matthews and Canon Fremantle are fully as loyal and infinitely more logical. John Ruskin was a teacher of righteousness, but equally a pleader for reaction, and the interpretation of the Gospels must be geared to

that dynamics of society in which the Master both exceeded the men of his time and these followers of a later time.

If the church in the city community, where men live in close association, will address itself to such a study of the purposes of Jesus, its seminaries, hitherto called theological, will deserve the name sociological seminaries equally well, and they will teach, not only what man is to believe concerning God, but what duties God requires of man. The 107 questions of the Presbyterian Shorter Catechism, from which I have quoted the preceding phrase, will then, perhaps, have an appendix of 701 questions which will actually deal with the duties God requires of man, for, while my memory of the Shorter Catechism, despite long time neglect, is fairly complete to this day, I cannot remember within it any detailed development of the Biblical doctrine of such duties. Yet the doctrine of such duties is in the Biblical sources, and abundantly there, and while it is applicable to the function of the church in rural communities, it is more insistently applicable to the church in the city community.

The child in the country, for example, has abundant play space, and sometimes too few companions. The child in the city, on the contrary, has too many companions and too little play space. Would a study of the teaching of Jesus lead the church in the city community to take an interest in the play problem of the children as a religious duty? I would unhesitatingly answer "Yes." I would recall the observance by Jesus of the wedding and funeral games in the market-place—the biggest space in a Galilean town, and his refusal to silence the gladness of the children of the temple; and I would specifically apply the words of Jesus, "It is not the will of your heavenly Father that one of these little ones should perish," to include the lack of play space, and a play training, as a cause of the perishing of many a child. Here is one of the instances where the church in the city community must not only study the words of Jesus, but study the facts of life to gather their correct interpretation and application. Jane Addams' recent book, and other manuals, are a modern "Imitation of Christ" in their relation to the problem of child-play.

Nothing can be sadder than the deposit of theological dogma over Christ's doctrine of the child. The Parable of the Ninety and Nine is popularly believed to refer only to the reclamation of prodigal sons or prodigal daughters, and while in one Gospel, it does refer to that, and warrants the work which the church in the city community is doing to reclaim the down-and-outs, it is an apt illustration which the Man of Nazareth used on two distinct occasions, one of which was to proclaim the heavenly value of the child-lives which the Roman law of his day allowed the parents to destroy or desecrate. The church in the city community of that time understood him, and obeyed him, and even the skeptical Gibbon was forced to concede that infanticide became a crime in the Roman Empire only after the mild protest of Stoicism had been reinforced by the missionary passion of Christianity. Even in New York State, however, the Empire State of America, the community was not abreast of the sentence of St. Paul, "The children are not for the parents, but the parents for the children," till a little more than a generation ago, when the law forfeiting the parental right of a parent endangering the life, limb or morals of his child, was passed.

"It is not the will of the heavenly Father that one of these little ones should perish"; the church in the city community should, therefore, study the tenement as it affects child morbidity and child mortality; the standard of living, in relation to the same ends; child labor in its ante-natal effects, and in various trades and factories; and the education of the city's childhood, mentally, manually and morally. A field for social service, whose edges only are cultivated as yet, lies open to the church in the city community which will be loyal to the revolutionary teaching of Jesus concerning the child.

I have spoken of Christ's demands for the children first, not because they are more direct than other neglected demands which need attention, but because the pathos of child-life in the tenements of a big city would make the very stones cry out with sympathy; and because the social service of the children of the city must, it seems to me, compel the churches, as well as permit the churches, to work together. The Baptist and the Presbyterian, for example, teach different doctrines of the relation of childhood to the first of the sacraments of the church; theologically they are there at odds; but at the door of the factory, where they are investigating child labor, there is nothing in their past denominational history to pre-

vent them from desiring and doing the same thing. Their theological seminaries, hitherto too commonly located in the country, as if Christianity had to do only with the individual, are rapidly becoming sociological seminaries as well, wherein the common wants of all-citizens are reviewed in the light of religion.

Only as the isolated churches become the church of the city community, in fact, can the Revelation of St. John the Divine become a reality in the cities of the world. Our usual test of good city administration, for example, is the tax rate. If it is low, the taxpayers are urged to stand pat, in order to save their money, and too often the church in the city community is silent about the sin of the false economy which, while it lowers the tax rate of the city, may raise its death rate, and while lessening the city tax rate, may raise the state rate by compelling the state to care for additional prisoners or additional insane. In New York city, in seventeen years, I have met only one man who growled at the smallness of his tax bills. There are many reformers who, like myself, perhaps, are chronically willing to advise the city to spend more money, but who themselves are taxed neither for realty nor for personal property, and who have so little hope of ever acquiring any realty that they would like to see all taxes concentrated on land.

But this man was very different; he was a large tax payer, and he was chronically sore at heart because the city did not put into its budget sufficient allowances for the education, recreation and relief of citizens young and old. A better time is coming. I have before me a sermon entitled, "The City Budget and the Day of Pentecost," a combination of thenness and nowness which would have been impossible to the preachers of a generation ago. I do not myself think that the pulpit of the church in the city community should very frequently specifically deal with the economic themes which preachers have not been educated to handle as intelligently as the specialists who will come, at their summons, with creditable civic spirit, to give their message as lay preachers and lay teachers on matters of interest to every citizen, and, therefore, appropriate for any gathering in a house of God.

But the church which will summon its worshipers to lament over the lack of room in the Bethlehem inn for the birth of the Babe of Bethlehem, and which never exhibits any agony over the basement-born children of New York, is a church which will never be visited either by the Spirit of God or regarded with respect by men; and if the pulpit should not, as in my view it should not, become a mere economic forum, the church should, in my judgment, be organized into a community diaconate, of both sexes, and subdivided into diaconates dealing with the common needs of every citizen and diaconates dealing with the special wants of special citizens, while the pulpit of the church should constantly so teach the value of human life as to make the tax payer say, not "How much can we save in city administration?" but "Where can we best spend, for the advantage of the community, through other departments, the savings we have effected in departments A and B?" or, to put it more briefly, and concretely, "If the giving of a cup of cold water to a child shall not fail of its reward, what kind of a Christian am I to work and pray for a decreased tax rate which will impair the joy of 10,000 children?"

Were I to-day, therefore, the pastor of a city church I would stress in my pulpit work the divine values of human life, and would endeavor to organize my church into committees as follows:

A. Diaconates dealing with the common needs of every citizen, as follows:

1. Housing.
2. Health.
3. Education.
4. Economic Success.
5. Religion.
6. Recreation, Art and Love of Nature.
7. Neighborhood Welfare.
8. Community Efficiency.

B. Diaconates dealing with the special needs of special citizens, as follows:

1. Childhood.
2. Old Age.
3. Prisoners.
4. Defectives.
5. Dependents.
6. The Strangers Within Our Gates.

(Continued on page 790.)

Books for Children and Young People

There are not so many children's books published this year as last, but they are of better quality and much more interesting. It is gratifying to see that the publishers are emphasizing high grades rather than big numbers. For those parents who are desirous of knowing of good books to buy for the children for Christmas we will describe those that have come in for notice. To begin with books for the very youngest, the first one is "Jennie's Bird House," by Lillie Fuller Merriam (L. C. Page and Company, Boston; price, 50 cents). This little book was written by the real Jennie's mother for all children who love birds and are fond of making believe. It contains such chapters as "The Birds' Grand Ball," "The Canary Musicales," and "The Little Birds' Coming Out Party." "Fraid Cat," with pictures and text by L. J. Bridgman (George W. Jacobs and Company, Philadelphia; price, 50 cents), is a delightful little story for the very youngest of the adventures of "Fraid Cat." Every other page contains colored pictures of various phases of cat life and they are very pretty. "The Tippiity-Flippitts" deals with the adventures of foxes instead of cats, but is just as interesting and has as beautiful pictures. It is by Edith B. Davidson and is

are not all; the story in rhyme is good. It is published by the F. A. Stokes Company, New York, at \$1.25. A most delicately bound little book is "Little Girl Blue Plays 'I Spy,'" by Josephine Scribner Gates, published by Houghton Mifflin Company, Boston; price, 50 cents. Little Girl Blue is a doll and has many amusing adventures and gets into many serious situations, from which she always eventuates with no harm. There has come to us from the house of Houghton Mifflin Company, Boston, five selections for children from the great classics. These books are about eight inches square to admit of large illustrations, and they average about thirty pages of large type. The big, colored pictures are really works of art, having been done by such artists as Wilson, Perse and Wollen. The books are as follows: "The Paradise of Children" and "The Three Golden Apples," by Nathaniel Hawthorne, and "Captain Boldheart," "William Tinkling" and "The Story of Richard Doubledick," by Charles Dickens. They are sold at 50 cents each.

"The Ballads of the Be-Ba-Boes," by D. K. Stevens, is another illustration of to what a fine, artistic point the picture book can be



"YES, SHE MOVED; BUT SHE MOVED, CHAIR AND ALL."

From "Treasure Mountain." By Edwin L. Sabin.

Thomas Y. Crowell Company, New York.

published by Little, Brown and Company; price, 60 cents. They lived in a cave, went to school and had picnics, out of which they had as much fun as other creatures get. "The Adventures of Miss Tabby Gray" takes us back to cats again, only Miss Tabby's friends reach far outside of the cat family and she is especially intimate with dogs. Furthermore, the story is told in verse, by Adelaide S. Baylor, and is illustrated with dozens of brown drawings by Josephine Bruce. It is published by W. A. Wilde Company, Boston, at 50 cents. "The Goop Directory" is another in the series of the Goop books, by Gillette Burgess (Frederick A. Stokes Company, New York; price, 50 cents). It is the directory of juvenile offenders, famous for their misdeeds, serving as a salutary example for all virtuous children, or, to quote the author, "In this directory you will see just what you never ought to be." The pictures are in the Burgess style. "The Kewpies: Their Book," by Rose O'Neill, illustrates to what fine point picture books can be carried. These pages are a foot square and are fairly alive with hundreds of Kewpies, children, and grown-up folks, while horses and dogs caper through the pages. They are drawn in red and black. The pictures

carried. The text is far above the average and is really unique and interesting, but the big drawings on almost every page, by Katharine M. Daland, are most original and ridiculous. The book opens with a chorus, "The thin black line which appears alone, at the top of the picture herein shown, is the edge of the so-called torrid zone." "Great Expectations" is not a selection from Dickens, like those mentioned above, but is the story re-told for children. We have a little prejudice against this sort of thing, but if some people insist upon having it, it is done well here by Alice F. Jackson. The eight colored drawings, by F. M. B. Blaikie, are far above the average. The book is published by the George W. Jacobs Company, Philadelphia, at 75 cents. "Wonder Oak," by Bertha Currier Porter, with illustrations by May Aiken (Eaton and Mains, New York; price, \$1), is another pretty story of the animal world. The vegetable world, too, for that matter, because the Partridge Berry Twins play an important part in the story, as do the flowers near the Oak. Wonder Oak was the home of the Fairy King and Queen, for it was hollow.

Turning now to two or three books for the older children, one of

the best of the year is "The Adventures of Akbar," by Flora Annie Steele, published by Frederick A. Stokes Company; price, \$1.35. Akbar the Great was Mogul of the Indian Empire in the sixteenth century. The story concerns itself with his wonderful life. When he was a boy he came into the possession of his father's enemies, and this is the story of his adventures with the nurse, the cat and

the dog, who were his childhood playmates. The story will give the child very vivid impressions of India and contains several colored pictures. "Story Book Treasures" consists of fifty stories of about three pages each in both prose and poetry from all the great story books of childhood. The book has a generous variety of material—fables, folk tales and fairy tales, true stories of heroism and adventure, verses grave and gay—all from the pen of such noted writers for children as Louisa M. Alcott, Laura E. Richards, Lucretia P. Hale, Lewis Carroll, Susan Coolidge and Edward Lear. The stories are told by Clara Murray and published by Little, Brown and Company, Boston, at 75



From "Our Little Servian Cousins."
L. C. Page and Company.

cents. "The Three Bears of Porcupine Ridge," by Jean M. Thompson, published by W. A. Wilde Company, Boston; price, \$1.25, needs no commendation to those who know Mrs. Thompson's previous books on "Jack Frost" and "Water Wonders." Mrs. Thompson has spent seasons in the spruce forests of the North, and the three bears are her friends, known intimately of her. But many other animals come into these pages. Some of the chapters are "Why the Weasel Never Sleeps," "Why Ahmuk the Beaver Moved" and "The Bravery of Ebenezer Coon." "The Child's Book of American History," by Albert F. Blaisdell and Francis K. Ball (Little, Brown and Company, Boston; price, 75 cents), is written for boys and girls from eight to twelve years of age. The authors have described in story form some of the most dramatic and picturesque events in the history of our country from the earliest times to the present day. As in the other books of this series, the authors have freely used such personal anecdote and incidents as may serve to hold the attention.

"A Prisoner in Fairyland," by Algernon Blackwood, "The book that Uncle Paul wrote," as the title page has it, is published by the Macmillan Company, New York; price, \$1.35 net. This is not what its title might indicate—a strictly child's book. Mr. Blackwood has written a very charming story, with all his characteristic employment of imagery and his poetic fancy. Some of the pages give one glimpses of the attractiveness of James Lane Allen style, and others of the wild fancy of Poe; but mostly it is in Mr. Blackwood's own artistic realism of the unseen world. It is fascinating and holds the reader in pleasant bondage from cover to cover. Some of the word-pictures are really beautiful. "Colette in France," by Etta Blaisdell McDonald, is a new edition of the charming series, "Little People Everywhere," published by Little, Brown and Company, Boston; price, 60 cents. Its value to boys and girls is that it is not a description of France, not even travels in France, but consists of seventeen chapters out of the real life of French children in their homes, choosing, of course, the most dramatic instances. "Plays for the Home," by Augusta Stevenson, ought to while away many winter hours for the children, as well as affording most intense amusement, both for children and parents. Children love to act. These plays are ten minutes long, some less, and are adapted from the classic fables and stories. They contain great lessons, but the lessons are in the play, not tacked on. They are charmingly written. They are published by the Houghton Mifflin Company, Boston. "The Story of Chanticleer," retold by E. M. Hann from the play of Edmond Rostand, is a really beauti-

ful volume which should be one of the best children's books of the year. Rostand's famous play is just as good a fairy tale as it is a satire on human beings. The barnyard fowls, the cuckoo, the raven and all the rest of the characters of the drama talk and act amusingly, and this version for children cannot help but entertain them as well as familiarize them with the action of the play itself. The many illustrations in colors are superb in their crisp comedy. It is published by the Frederick A. Stokes Company, New York, at \$1.60. Eva March Tappan needs no commendation. Her many books are read and loved by many children. Her new one, "The House With the Silver Door" (Houghton Mifflin Company; price, \$1), is the best of all. Wonderful things happen in this house, and they will be happy children who enter in. Two other pretty stories are included in the book—"King Hansel the First" and "The Star Princess." At this same time there comes from the same publishers one of the most delightful bits of humorous writing for children it has been our fortune to read in a long time—"The Irish Twins," by Lucy Fitch Perkins; price, \$1. But the parents will roar over it as much as the children. It is really funny. And the pencil drawings by the author are as delicious and funny as the story itself.

"Mother West Wind's Neighbors," "The Adventures of Johnny Chuck" and "The Adventures of Reddy Fox," all three by Thornton W. Burgess (published by Little, Brown and Company, Boston; price, each, 50 cents net), are publications recently added to the list of Mr. Burgess' delightful animal stories for children. In one volume, "Mother West Wind's Neighbors," is contained a humorous account of the escapades of Blacky, the Crow, who is very venturesome; Johnny Chuck, of whom we afterward learn more; Unc' Billy Possum and his wife, two quaint, new arrivals from the South; Old Mistah Buzzard, also from the South, comes up to keep Unc' Billy company; Hooty, the Owl, who sleeps in the day time; Mr. Snake, the most impudent person on earth, and others. "The Adventures of Johnny Chuck" are equally fascinating. Johnny is a round, fat, bright-eyed, good-natured little fellow, and a general favorite in the Green Forest and on the Green Meadows. Johnny makes up his mind to see something of the world, so straightway gives his home to Jimmy Skunk, his old comrade. This is a foolish act, for it leaves Johnny without shelter for the night, and at the mercy of strange enemies; but Johnny, soon realizing his mistake, puts on a bold face, and although he gets into a number of "scrapes," manages to make good in the end. "Reddy Fox" is a



From "Ralph Somerby at Panama."
L. C. Page and Company.

bold and careless little fellow and lives with his granny, who has to tax her brain considerably to keep him out of mischief. "Reddy" grows conceited, too, and thinks himself smarter than his other friends of the forest, and it takes a bullet from the gun of Farmer Brown's boy to subdue him. "Reddy" is a much nicer little fox when he recovers. All three books will be of interest to grown-ups as well as children, as Mr. Burgess' style is both novel and refreshing. "Really Truly Nature Stories," by Helen S. Woodruff, is a singularly attractive little volume of studies for children, written in story form. They are "Pal's" talks with

Pyxie and the children. "Pal" has made a study of God's dumb creatures, and feels as friendly with Mr. Garter Snake as with the birds, and he makes all the others feel an interest as well by telling them all about Mr. Snake and his habits and really good intentions. "Pal" makes beautiful many creatures commonly despised, such as Mr. Caterpillar and Mr. Ant. He is, indeed, a

sort of fairy godmother in masculine form and weaves wonderful pictures around these every-day insects and animals. At the conclusion of each little narrative is a verse, descriptive of the charms of the creature under discussion. It is published by George H. Doran Company, New York; price, \$1 net.

Pinocchio has become almost as famous in America as in Italy.



From "Wonderful Escapes by Americans." By William Stone Booth. Houghton Mifflin and Company.

His adventures have been a great source of amusement to thousands of children. He is only a marionette, but he has very wonderful experiences. One can welcome a new volume of his experiences only with eagerness. It is enough to say that in "Pinocchio Under the Sea" Mme. della Chiesa has given us another classic. The wonderful Pinocchio here visits the dolphin, the whale, rides on all sorts of sea horses, talks with the strange submarine beasts, visits the caverns of the sea. It is published by the Macmillan Company, New York, at \$1.25, and is illustrated with lively drawings by Florence R. Abel Wilde. "Rhymes From the Rhineland" is a translation of little stories and parables in rhyme by the old classic German writers. They are translated by Alice Howland Goodwin and illustrated by Grace Edwards Wesson, who has caught the true German spirit. It is needless to say that these verses and ballads are charming. No people seem to have been able to express the feelings of childhood as have the German poets. This volume will be as interesting to the student of literature as to the children, as it is a very varied and inclusive selection. It is published by Sherman, French and Company, Boston, at \$1.25. When a volume of animal stories come from Charles G. D. Roberts nothing is necessary except to mention the fact. Mr. Roberts long ago came to be known as one of the three or four men intimately acquainted with the psychology of our humbler neighbors of the woods. "Children of the Wild" is just as delightful as was "The Feet of the Furtive" or "Neighbors Unknown." This is a story of a little city boy staying in a log cabin on the shores of Silverwater, with his Uncle Andy, and how he becomes acquainted with the animals of the great forest and their ways. It is from the Macmillan

Company, and the price is \$1.35. Finally, one of the most beautiful of the children's books for the year is "The Shepherd of Us All," by Mary Stewart (Fleming H. Revell Company, New York; price, \$1.25). This consists of stories of the Christ retold for children. Miss Stewart has a great gift for story telling, as evinced in her tales of Bible heroes, which has run through so many editions. The same beauty and clearness of pictures appears in these stories from the life of Christ. The stories bear such titles as "In the Golden Temple," "The Finding of the Little Lamp," "How the King Came to Jerusalem," "Dawn in the Garden." The stories are within the comprehension of children and yet have literary style.

Holiday Books for Boys

If the output of boys' books every December is any index of truth, the boys of this country must do a great deal of reading. We sometimes wonder whether the tremendous increase in books for boys has had a tendency to draw the boys from the great classics. While we appreciate many of these books which are published every Christmas, and now and then find one among them of real merit, yet we should hate to think that because of them the boys were neglecting "Ivanhoe," "The Cloister and the Hearth," "David Copperfield" and "The Arabian Nights."

The boys' books which have come in to us this fall are of every variety—biography, travel, sports, with fiction predominating. There are so many that we can make only the barest mention of them, but all which we shall speak of are up to the high standard we would set for our own children. "The Man With the Iron Hand," by John Carl Parish (Houghton Mifflin Company, Boston; price, \$1.25), is a story of the White invasion of the Mississippi Valley, told from the point of view of the Indian inhabitants. The author has very vividly repeopled the Mississippi Valley with red men, explorers, priests and traders of the seventeenth century. "Laddie, the Master of the House," by Lily F. Wesselhoeft (Little, Brown and Company, Boston; price, \$1.20), is another story of dogs. Laddie and his companions, Douglas and Wallace, are three fine, Scotch collies. They protect the animals on the farms and so guard the children, Doppy and Joe, that they gain the confidence and esteem of everyone. An amusing section of the book is the story of the Bark and Whine Club, the aristocratic club of the dogs of the neighborhood. Another Silver Fox Farm story has come from the pen of James Otis. It is called "Airship Cruising from Silver Fox Farm" (Thomas Y. Crowell Company, New York; price, \$1.50). The marvels that can take place on a small island off the Maine coast when a millionaire of an inventive turn, with a wireless telegraph system, a steam yacht or two, and an enthusiastic crowd of helpers at his command, sets out to build and operate aeroplanes and airships, make this story of well-mingled information and adventure for boys comparable to Verne's "Mysterious Island." "Messmates, or Midshipman 'Pewee' Clinton's First Cruise," by William O. Stephens, is the story of Clinton's first cruise about the coast of Europe. England, France and Germany are visited, and the escapades of the sailors on shore are very funny. There are boat races and various conflicts and many stories of life on a man-of-war. It is published by J. B. Lippincott, Philadelphia; price, \$1.25. "The Quest of the Fish-Dog Skin," by James Willard Schultz, is another story of adventure in the Rockies of the two boys with whom we became acquainted in "With the Indians in the Rockies." It is full of thrilling adventures and hair-breadth escapes, and published by Houghton Mifflin Company; price, \$1.25. In "The Cub Reporter" we turn from the plains and woods to life in the great city. It is a story by Edward Mott Wooley of how a boy, beginning life as a reporter on one of the great New York dailies, through a series of many discouragements and thrilling incidents, at last makes good. It is a very good picture, by the way, of life in the editorial office of one of the great dailies. It is published by F. A. Stokes Company, New York; price, \$1 net. We go up a peg now and consider "The Boy Editor" in place of the boy reporter. Coming from the city to attend the academy in a small Pennsylvania town, Spencer Briggs, after earning the reputation of being ambitious, is appointed editor-in-chief of the school paper. Some of his ideas regarding the town's requirement conflict with those of the old, established citizens and bring him into ill-favor for a time. How he finally wins the day and a position on

a local newspaper are told in attractive style by Winifred Kirkland. This book is published by Houghton Mifflin Company, Boston, at \$1 net. A quaint and singular story is that by Grace Duffie Boylan, entitled, "The Pipes of Clovis." Clovis is a forester's son, and in consequence of having been left to roam much by himself has developed into a shy, half-wild creature. He has made from hollow reeds seven pipes, upon which he has learned to play sweetest music, which charms all the animals of the field and woods. He has some difficulty, however, in attracting the leader of a herd of wild horses, which he afterward uses, with his pipes, to lure away the horses of invaders into the kingdom of the Queen. The story is both historical and fairy, containing just enough facts to insure its interest to the most sensible, and just enough of imagination to appeal to those interested in lighter lore. It is published by Little, Brown and Company, Boston, and contains several full-page illustrations in color. Price, \$1 net.

Two new publications on the subject of war are "The Boys' Life of General Sheridan," by Warren Lee Goss, and "Henley on

causes much excitement, and the young hero is kidnapped and barely escapes with his life. This book, published by Little, Brown and Company, Boston, is attractively bound, and will surely be appreciated by all boys. In "November Joe," by Hesketh Prichard (Houghton Mifflin Company, Boston; price, \$1.25), we find the ever-thrilling detective story. "Joe" is a clever woodsman as well as detective, and covers his men with the skill of the accomplished. A story of out-of-door life and full of the charm of the forest and wilderness. This next is a story of life on the waters as experienced by two young midshipmen starting fresh from a preparatory school in Annapolis. They make a cruise to the Mediterranean, and later see real service in the Spanish War. The story is by Roger West and is entitled, "Midshipman Days." It is published by Houghton Mifflin Company, Boston; price, \$1 net. "This Wonder World," by Agnes Gilberne (American Tract Society, New York; price, \$1 net), is to interest children and young people in the mechanism and origin of every-day, common-place things—things to which people seldom give a thought. A few of the subjects presented are "Just a Common Table," "Just a Lump of Coal," "Water, Water, Everywhere," "Some Wonderful Laws" and "What Heat Can Do." Each chapter is told in story form and the illustrations (photographs) are numerous and attractive. "Treasure Mountain," by Edwin L. Sabin, is a story of young prospectors and is designed for boys from eleven to fifteen. Its principal characters, Phil Macowan and Chester Simms, were first mentioned in the "Bar B Boys" series by Mr. Sabin, and herein devote their energies to prospecting and mining in the Rocky Mountains. The adventures are generously interspersed with cow-punchers, sheep-herders, mules, dogs, mysteries, and even one or two girls make their way into the chapters. Most of the characters are old actors, having appeared in Mr. Sabin's other works, and are portrayed in humorous style.

"The Young Homesteaders," by J. W. Lincoln (W. A. Wilde Company; price, \$1 net), is another Western story, telling how two boys made their home in the wilderness. It is full of life in lumber camps, the fording of swift rivers, long tramps through the forest and the meeting with wild beasts. "Ralph Somerby at Panama," by Francis Raleigh (L. C. Page and Company, Boston; price, \$1.50), is a book of great timeliness. It is full of action and adventure, yet at the same time would give a boy a fine idea of the vast undertakings at Panama, as well as the country and its inhabitants, both men and animals. The next book takes us to Europe and to times long gone by. It is an historical novel, of which Martin Luther is the hero. This is about the one hundredth novel of which he has been a hero. And yet "The Knight in Grey," by Marie Richard (The Castle Press, Philadelphia; price, \$1.25), reconstructs the life and environment of Luther with a freshness which makes the old world live again and which the boys and girls will greatly enjoy entering into. The story is full of those dramatic *denouements* which young people especially enjoy. "Long-head: The Story of the First Fire," by C. H. Robinson, is one of the best of L. C. Page's books for boys (price, \$1), inasmuch as it opens to them the world of primitive man in a very vivid and interesting way. It is knowledge made exciting. It is a story of the introduction of fire, weapons, cooked food, growth of companionship, of social organization and co-operation, the dawn of art, and religion of government. "Brave Deeds of Revolutionary Soldiers," by Robert B. Duncan (George W. Jacobs and Company, Philadelphia; price, \$1.50), relates stories of bravery at Lexington, at Bunker Hill, of Montgomery at Quebec, of Jasper at Fort Sullivan, of Nathan Hale, of Herkimer at Oriskany, of Arnold at Saratoga, of Martin at Valley Forge, of Wayne at Stony Point, of John Champe, of Marion and his men, and of Clarke at Kaskaskia and Vincennes. Another book of much the same character from the same house is "Historic Adventures," by Rupert S. Holland (price, \$1.50 net). It consists of tales showing the opening up of the United States—especially the great west. There are the stories of Lewis and Clarke's great journey, how Marcus Whitman saved Oregon, the golden days of '49, John Brown at Harper's Ferry, etc. "The Voyage of the Hoppergrass," by Edmund L. Pearson, is the story of three boys who, with the captain of "The Hoppergrass," started out on a voyage, and of what befell them. The first great bit of excitement is the finding of a man on a desert island. The man is no end funny, and being quite congenial is promptly taken on board. How the "Hoppergrass" gets lost while the boys are



"Stand aside, all of you, and don't ask so many foolish questions."

From "Laddie, the Master of the House." By Lily F. Wesselhoft. Little, Brown and Company.

the Battle Line," by Frank E. Channon. The first is a complete account of the career of the great commander from boyhood up, and is published by the Thomas Y. Crowell Company, New York, at \$1.50. It includes six maps among the other illustrations, and contains an accurate description of the war between the North and South during the years 1861 and 1865, inclusive. "Henley on the Battle Line" is one of a series of schoolboy books written by Mr. Channon, and the scene of action is India. Roger Jackson, the young hero, is an American, and his companions are two fine English fellows. Trouble with the natives and a regular campaign

ashore hunting for buried treasures and how she is finally found makes a series of amusing incidents. Among other very funny characters are the brothers, "Spook" and "Spike," who are finally found in possession of the boat. A book which will be of interest to both young and old. It is published by the Macmillan Company; price, \$1.35 net. In "Uncle Sam, Wonder Worker," by W. A.



"Here," he said.
From "Miss Santa Claus of the Pullman."
Century Company New York.

DuPuy, we have a singular collection of facts, showing that Uncle Sam really does many things besides making tariffs and trust laws—things quite apart from politics. Some of the most striking of these chapters are entitled, "Solving the Riddles of the Sea," "Inventing New Animals," "Islands That Come and Go," "Growing Acres of Pearls," "Trading Bugs With the Nations," "Hunting Dead Ships at Sea," "Fattening Chrysanthemums," and many others. The volume contains a number of full-page illustrations and is published by the Frederick A. Stokes Company, New York; price, \$1.25 net. A neat little volume and one invaluable to lovers of the sport is entitled "Football," written by Herbert Reed, for twenty years a player. The book is written with a view to letting the spectator and the beginner into the inside. Among the subjects made clear are the analogy of football and war, the duties and relation of the head coach, captain, coaches and trainer, the coaching plan and survey of material, the selection of men, the standard formations on attack and defense, the general principles of play for line and backs, tackling, blocking, interfering, kicking, etc., how to watch a game intelligently, the ethics of the game, etc. It is published by Frederick A. Stokes Company, New York; price, \$1.50 net. "The Young Sharpshooter," the first volume of Dr. Everett T. Tomlinson's new Civil War Series (Houghton Mifflin Company, Boston; price, \$1.50), is a story of the Peninsular Campaign of 1862 under McClellan. Many of the incidents incorporated in this story are authentic, having been obtained either from those who were participants in the campaign or from some of the flood of books published soon after

the war. A collection of narratives entitled, "Wonderful Escapes by Americans," edited by William Stone Booth, make very attractive reading. The editor has simplified, condensed and clarified each narrative as much as possible, and the words of the adventurer have been closely followed. The full title of the original publication is printed at the foot of each story. Some of the stories are "The Wreck of the Brig Tyrrell," "A Leap for Life," "Captain Lee's Stratagem," "John Slover's Story," "A Slave's Dash for Freedom," "The Locomotive Chase in Georgia," "Tunneling Out of Libby Prison," "Between Flood and Fire," "Facing Death Under the Sea," and many others. This volume is published by Houghton Mifflin and Company, Boston; price, \$2. "Beyond the Old Frontier," by George Bird Grinnell, published by Charles Scribner's Sons, New York; price, \$1.50 net, is a story of early pioneer days, dealing with adventures of Indian fighters, hunters, fur traders, etc. The scene is laid in that region early known as the "far west," or the Indian country—a country full of peril; and the story gives us some idea of the struggles of those early years—the facing of new peoples and new conditions by those who, by their bravery and persistence, made possible existence as it is to-day. The volume has sixteen large attractive illustrations.

The Pioneer Boys of the Mississippi; or The Homestead in the Wilderness. By Harrison Adams. L. C. Page and Company, Boston. \$1.35 net.

This is another of the "Young Pioneer" Series, of which "The Pioneer Boys of the Great Lakes" and "The Pioneer Boys of the Ohio" were preceding volumes, and eagerly read by thousands of boys of America, and quite up to the standard of the former two. The acquaintance with Bob and Sandy Armstrong is continued through the stirring scenes in which they participate along the Mississippi, while other characters are introduced which add interest to the narrative—always fascinating—of the adventurous people of the early settlers in the Middle West, who were always striving to find new and better homes in the new country extending westward toward the setting sun. It is full of information, presented in a most attractive form.

Jack, the Young Cowboy. By George Bird Grinnell. F. A. Stokes and Company, New York. \$1 net.

While there are many books of Western life and adventure in the bookstores, and many that do not deserve the space which they occupy on any bookshelves, because they lack the element of truthful delineation of the out-of-door life on the plains, and essentially the purity of tone that ought to characterize boys' books, there are, on the contrary, those which are not only entertaining and thrilling, but equally instructive and improving. Of the latter class are the "Jack" Stories of George Bird Grinnell, and particularly "The Young Cowboy." The author possesses not only the personal knowledge of wild life, but the talent to produce such books that are attractive to boys and girls, without in the least minimizing the healthy and uplifting tendency. It is a pity that all were not more like this.

Stories of Big Animals. By Lenore Elizabeth Mulets, author of "Flower Stories," "Stories of Little Animals," etc. L. C. Page and Company, Boston. \$1.25 net.

This is one of the Phyllis' Field Friends Series and one of the most interesting. It appeals to the love of wild life in the forest and on the plains, written in a sufficiently simple style to be of instant understanding to the young reader without an effort to appear "getting down" to babyhood. The stories of the animals that are more familiar to young readers contain much that they perhaps did not know before nor appreciate. The book is made up of readable short stories like "The Wolf Family," "How the Coyote Got His Cunning," "The Hunters' Return," "The Black Bear Story," "Hunting the Deer," "All About the Deer Family," "The Beaver Settlement," and a short chapter on that well-nigh extinct family, the bison. It is well worth a place in the series, for any boy's library.

The Land of Mystery. By Cleveland Moffett. The Century Company, New York. \$1.25 net.

This is one of the very best stories of adventure for American lads ever written, every chapter tingling with mystery and strange adventures. The story turns upon the strange disappearance of an American physician and his wife near Cairo, after many years of noble missionary work in Turkey. How their son Harold searches for them, often facing death as he follows one clue after another, till his perseverance finally is rewarded, makes a story of thrills and intense excitement, yet without sensationalism. A story to make

any lad forget the baseball match and supper. There are seventy illustrations from drawings and photographs.

Holiday Gift and Art Books

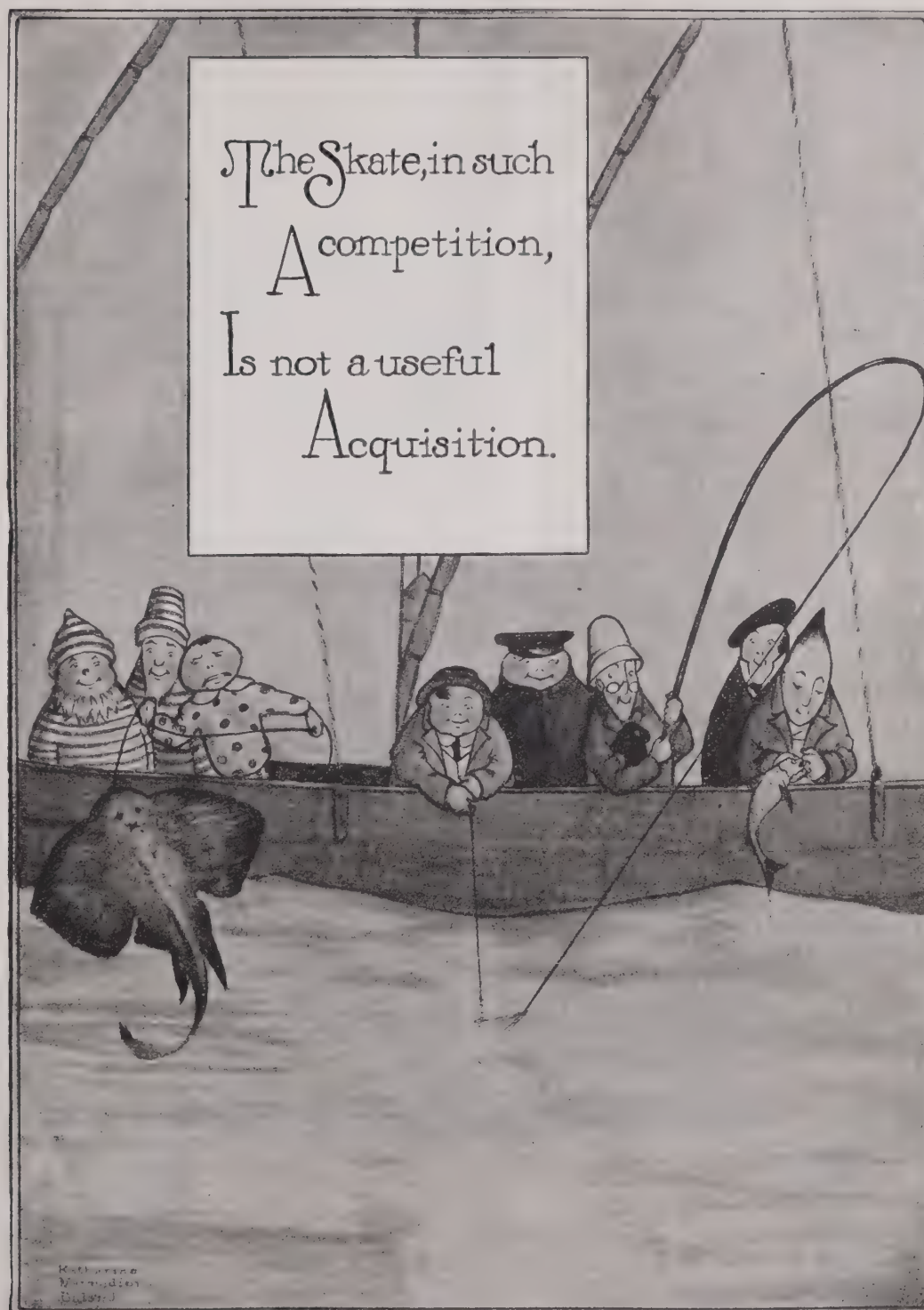
Stories of Old Greece and Rome. By Emilie Kip Baker. Macmillan Company. \$1.50 net.

These are the stories of Pandora, Minerva, Apollo, Diana, Mercury—in fact, all the old, beautiful Greek heroes and myths. They

survey of the topography and monuments of Athens, and is equally invaluable to the student or the traveler.

Caleb Matthews. By Robert W. McLaughlin. The Methodist Book Concern. 35 cents.

A little idyll of the Maine coast and is a pretty story, introducing a real character—Caleb Matthews. The book will be liked by all who love the sea and the rock coasts, with their overhanging pines.



Houghton, Mifflin and Company.

From "Ballads of the Be-Ba-Boes."

are told for young people, but will interest the adults just as much. The stories are each about six pages long, and each is represented by a beautiful cut. "Athens and Its Monuments," by Charles Heald Weller (Macmillan Company; price, \$4 net), is a wonderfully beautiful volume, with nearly 300 illustrations, and while Professor Weller is one of the leading authorities on all things Greek, and is recognized as one of our leading scholars, nevertheless he has told this story of Athens for the people at large. It is an exhaustive

Christmas Booklets from the Revell Company, New York.

The first of these is "A Gift of Love," by Rose Porter (price, 50 cents). This is a sort of rosary for the year. It has greetings for 365 days, each greeting consisting of a Scripture verse, and then a passage, either in prose or poetry, from the great religious classics. The passages are really very beautiful. Another Revell booklet is "The Heart of the Rose," by Mabel A. McKee. This is a very remarkable little book, dealing with the relations of boys to



From "Story Book Treasures." By Clara Murray.
Little Brown and Company.

girls. It is the protest of a sister to her brother against his treatment of other girls. He wants the perfect rose himself, but has no compunction against treating other girls lightly.

Thekla. By Edgar Whittier Work. The American Tract Society. 25 cents.

Among the booklets of the American Tract Society, this little story of Dr. Work's stands out. It is the story of the name and gathers around Onesiphorus, who is mentioned by Paul in the Second Epistle to Timothy. But he is only the point of departure, for the story quickly passes to the house of Thekla, who comes under the spell of a new teacher, who brings to her attention for the first time the name *Christos*, and shows the wonders which it works.

The Parable of the Cherries. By Edward A. Steiner. Fleming H. Revell Company. 50 cents.

It is a waste of words to commend a story by Steiner. He cannot write uninterestingly. This is a charming little story out of his own experience in Southeast Europe. A story of four important personages—"The Doctor," "The Rabbi," "The Priest" and "The Pastor." It has two very fine paintings.

From the Nunc Licet Press come two booklets, 25 cents each.

The first of these is "Her Christmas Eve," by Mrs. S. L. Twiggs. "The birth of the Christ child in the heart of the leading character in this pretty booklet is the theme which the author has developed in a way so simple and at the same time so telling as to leave, in the mind of the reader, thoughts well worth while to dwell upon." The other is "My Church," by Rev. Louis G. Hoeck. The four chapters deal with the organization of the church—why go to church (a very fresh and original treatment of the questions, by the way), my church, which is an exposition of the doctrines of the New Church; where perhaps some will think excessive claims

are made, and finally the living church. It is all very interesting.

Some Doran Holiday Books.

As usual, the Doran Company have put out some beautiful gift books and calendars. Among the books are "The Lady of the Lighthouse," by Ellen S. Woodruff (price, \$1 net), which is a Christmas story of great sweetness and appeal. The lighthouse is the name of the beautiful clubhouse and settlement that has been recently built in New York to bring light and life and knowledge into the lives of the blind. The story is inspired by a real lady of the lighthouse, and will move the most blasé reader. The author's royalties are to go for work among the blind. Another striking book from Doran is "The Three Godfathers," by Peter B. Kyne; price, \$1 net. This is a Christmas story, retold on the plains of Arizona. It is dramatic, full of the vigor of frontier life. Both books are finely illustrated. As usual, the Doran Company have issued several of their large, artistic, colored calendars. Some of these are "The Gibson," "The Life" and "The Phillips' Calendar." Each calendar consists of six pages, fourteen inches by twelve, of reproductions of original drawings for "Life." The Gibson pictures are in pen and ink; the other three are in color drawings of great beauty. These calendars are so famous they need no further comment.

The Rubaiyat of Omar Khayyam. Presented by Willy Pogany. \$1.50 net.

This is a highly decorated edition of the famous poem, presented in type resembling the Persian characters and framed in Persian designs. We cannot say that it adds to the ease or delight of the reading, but there are a dozen very beautiful paintings, illustrative of the text, which are well worth the price of the book.

The Strange Story Book. By Mrs. Lang. Edited by Andrew Lang. Longmans, Green and Company. \$1.60.

This is a collection of forty of the strangest stories that have come down to us through the ages. A few of the titles will convey the charm of the book: "The Drowned Buccaneer," "The Return of the Dead Wife," "Rip Van Winkle," "The Escape of the Galley Slaves," "An Old World Ghost," "The Handless Brigade," "The Princess of Babylon" and "The Adventures of a Spanish Nun."

The Telling of Felix. By Henry Van Dyke. Charles Scribner's Sons. \$1.50.

This is a beautiful art edition of Dr. Van Dyke's famous poem. It is printed on heavy, embellished paper, and contains four striking illustrations in color. The binding itself is a work of art.

Old Testament Legends. By M. R. James. Longmans, Green and Company, New York. \$1.25.

This is a very interesting book and quite unique. It consists of stories out of some of the less known apocryphal books of the Old Testament. The stories are as follows: "Adam," "The Death of Adam and Eve," "Abraham," "The Story of Aseneth," "Joseph's Wife," "Job," "Solomon and the Demons," "The Story of Ebedmelech the Ethiopian," "The Death of Jeremiah," "Ahikar."

The Mountains About Williamstown. By George Lansing Raymond, L.H.D. G. P. Putnam's Sons, New York. \$2 net.

The story of Greylock and the surrounding mountains by one who has lived



From "Twilight Town."
By Mary Frances Blaisdell.
Little, Brown and Company.

among them many years, loved them, and caught their meaning. It is told in blank verse, in which Professor Raymond has been an adept for many years. There are over fifty beautiful photographs of the mountains, and the book is printed in the shape of an album that these pictures may have large space. It will be greatly prized by anyone who knows the Berkshires.

The Gospel Story in Art. By John La Farge. The Macmillan Company, New York. \$5.

This is one of the most beautiful books of the season. Before describing the pictures, which are by no means the sole charm of this book, let us quote a word from the preface: "For many years before the present volume was actually begun John La Farge had cherished the wish to write a book on the representation of the Christian story in art, a work for which few men were so well fitted. Born and educated in the older faith of Christendom, he brought to his task not only the reverence of a believer, but also full knowledge of the widely different forms through which the life of Christ has been expressed by artists. He was familiar with the classic writings of the Western and the older Eastern world, and with the legends and traditions told from father to son by the firesides of Europe or among the islands of the South Sea." Mr. La Farge carried out this wish before he died, and wrote this 400 large-page book—the end of it in great pain. He describes, following the great chapters on Christ's life, in order: The annunciation, birth, baptism, transfiguration, agony, trial, crucifixion, resurrection and ascension—the great paintings dealing with these subjects, and eighty of them have been reproduced in this book in full-page illustrations. The cover is Holman Hunt's "Light of the World" in gilt, purple, blue and green.

The Book of the Epic. By H. A. Gueber. The J. B. Lippincott Company, Philadelphia.

This is a valuable addition to our literature. It is the great epics told in story form. It includes the Iliad, the Odyssey, the Æneid, various French, Spanish and Portuguese epics, the Divine Comedy, the Arthurian Legends, the Færie Queen, Paradise Lost, the Niebelungenlied, the Holy Grail, the Scandinavian Sagar, and the Arabian and Indian epics. The book will be an excellent introduction to these great poems for boys and girls. There are sixteen illustrations from the great paintings.

The Pictorial Life of Christ. Dodd, Mead and Company, New York. \$2.

This is not only a remarkably beautiful book, but a very unique thing in book making. Mastroianni has become one of the leading Italian sculptors. He has been especially interested in the life of Christ and its Palestinian background. He has reproduced the life of Christ in eighty plastic groups, and this book consists of photographs in brown of these eighty groups. They are full-page—eight by five inches—and are striking pictures. The text has been supplied by Dr. Ira Seymour Dodd and is well worthy of the beautiful pictures. Of these pictures Miss Wood writes: "The postures of Mastroianni's characters are of Nazareth and Jerusalem; their hands, that beseech or assail, have the thin darkness of the Orient; their features are those of persons who pressed through

arch and alley-way during Christ's time, and who still throng the same streets—entities impelled by curiosity, avarice, pity, brutality or indifference. And in their midst passes that figure of enduring dignity, the Man of Sorrows."

Lorna Doone: A Romance of Exmoor. By R. D. Blackmore. Thomas Y. Crowell Company, New York. \$2.50.

Crowell has conferred a benefit upon all lovers of this classic romance by issuing it in the *edition de luxe*. It is a large volume—two volumes in one—with an exquisite cover, and containing sixteen beautiful colored plates painted by Christopher Clark.

Kidnapped: The Adventures of David Balfour. By Robert Louis Stevenson. Charles Scribner's Sons, New York. \$2.25.

This holiday edition of Stevenson's most famous tale is issued in the same sumptuous style as the edition of the Arabian Nights, published last year. It is about ten by eight inches, to admit of the fifteen fine colored plates. The cover has also one of the best of these paintings. It will make a fine Christmas present for the boys.

The Message of Greek Art. By H. H. Power, Ph.D. The Macmillan Company, New York. \$2.

This is, as its title implies, the message Greek art has for us. It is not primarily a history or description of that art. There are already many such books. Dr. Powers has studied Greek art for years, and it has told him something both about the ancient Greeks and about life. It is this message he gives here. As he says in his introduction: "The subject is never dissociated in thought from its great background of Greek civilization and history, and it derives its chief interest to the writer from the fact that it so constantly reveals and interprets this larger fact. It is, therefore, the message of Greek art, what it has to tell us of the Greeks, of their personality, their ideals, and their experiences, that will chiefly concern us rather than considerations of process or later accident." There are 137 illustrations.

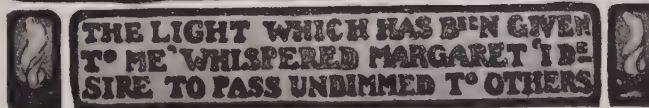
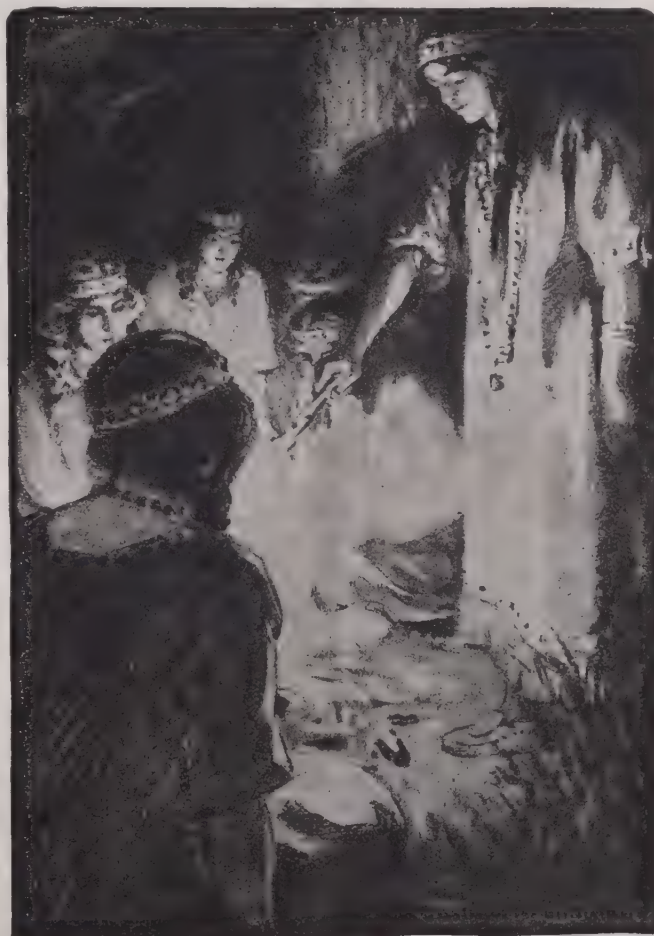
The Art of the Italian Renaissance. By Heinrich Woefflin. G. P. Putnam's Sons, New York. \$1.75.

This is a great classic in Germany, and Putnam's has rendered a real service in giving us this translation. The text, noted for its accuracy and its interpretative powers, is illustrated by 108 ex-

cellent pictures. It will become at once the invaluable handbook on this period of Italian art for students and travelers, and it is bound compactly, in flexible covers, for this reason. But it is just as appropriate for the library table and will bring Italy to our homes.

The Wind in the Willows. By Kenneth Grahame. Charles Scribner's Sons. \$2.

Kenneth Grahame's name always summons up to our minds visions of happy children. Who has not followed him through childhood's golden days? But "The Wind in the Willows" is not of boys and girls, but of beasts of the field, pond, river and holes in the earth. It is the exciting and dramatic adventures of Mr. Mole, Mr. Toad, Mr. Badger and Mr. Otter chiefly, and many other friends incidentally. The adventures follow thick and fast, the conversation is delightful, there are meetings with the human



From "Camp Brave Pine." By Harriet T. Comstock.
Thomas Y. Crowell Company, New York.

species, and there is a quiet, gentle satire on humanity in much of the doings of these beasts. There are ten colored plates of these remarkable "heroes and heroines."

Mother Goose: The Old Nursery Rhymes. Illustrated by Arthur Rackham. The Century Company, New York. \$2.50.

This is the most sumptuous edition of "Mother Goose" we have seen for many years. It contains all the old classics and adds a few new ones. Its illustrations are delightful. They are by Arthur Rackham, whose work in "Peter Pan" and "Alice in Wonderland" is familiar to everybody. These are even better. He has caught the spirit of Mother Goose, its quaint and fantastic humor. There are twelve colored prints, besides the cover, seven by five inches each, of such subjects as "Bye, Baby Bunting," "Hark, Hark, the Dogs Do Bark," "Jack and Gill," and "Jack Sprat and His Wife" (a fine piece of work). There are also sixty whimsical pen and ink drawings scattered through the pages.

The Story of My Boyhood and Youth. By John Muir, with illustrations from sketches by the author. Houghton Mifflin Company, Boston and New York. \$2 net.

The naturalist in telling his story states at the beginning, "In my boyhood I was fond of everything that was wild, and all my life I've been growing fonder and fonder of wild places and wild creatures." The book from the first page to the last gives evidence of the truth of this statement. The boy in his home in Scotland was under strict discipline, his schoolmaster was exacting, religious standards were as fixed as the everlasting hills, and every conscious infraction of them through the tyranny of conscience became an occasion for personal chastisement. But in spite of these conditions the latent genius of the boy asserted itself, and the hard earned hours of leisure were spent in exploring the fields, woods and streams, where nature revealed her secrets as she always does to her persistent lovers. One night as, with his brother, he was preparing the school lesson for the next day his father came with the astonishing news that they were to start for America the next day. A wonderful prospect was this! The old grandfather, distressed at the thought of parting from them, said, "Ah, poor laddies, poor laddies, you'll find something else over the sea, forbye gold and sugar, birds' nests and freedom." And the prophecy proved true; for an uncultivated Wisconsin farm demanded the most unrelenting labor that gave little time for studying nature, but genius will always work its way to the front, and the inborn passion for the "wild things" refused to be killed by the hard facts of bread-winning, so the old research in nature's hidden places went on. The scientific trend of the boy's mind led him into the invention of mechanical things that were made useful. He would get up at one o'clock in the morning to study in the direction of applied science. By hard work he earned a four years' course of study in the State university, and then shook himself free from college lessons to study with nature. He says, "I wandered away on a glorious botanical and geological excursion, which has lasted fifty years, and is not yet completed, always happy and free, poor and rich, without thought of a diploma, of making a name, urged on through endless, inspiring, Godful beauty."

Heidi. By Johanna Spyri. Translated by Helene S. White. Thomas Y. Crowell Company, New York. \$1.50.

Here is the old classic in new form. What a beautiful story it is, this of the endearing little Swiss orphan who transforms her soured and cynical old grandfather, making him a human being again by going to live with him in his hut, high upon the Alps. It is the story of "Silas Marner," placed on the high Swiss mountains. It is also a splendid book for boys and girls, not only because of the charming story, but because of its pictures of life in the high Alps, and because it moves among great mountains, pines, snow and the vast spaces of the world. There are fifteen beautiful colored plates of this out-door life.

Twenty Centuries of Paris. By Mabel S. C. Smith. Thomas Y. Crowell Company, New York. \$2.

In this study of Paris at different historical periods, Mrs. Smith tells the story of the great capital from its beginning as a mere

settlement on a stockaded island in the Seine. Certainly no other modern city offers a greater or more attractive fund of material to draw on for such a study. It was Cæsar who first spoke of "Lutetia, a stronghold of the Parisii," and described its self-destruction upon the approach of Labienus. Since that time it has figured constantly in history. Again and again it has suffered attack. The Northmen reduced the growing town to its original island. Its own



From "Story Book Treasures." By Clara Murray.
Little, Brown and Company.

king, Henry IV., laid siege to it. In 1871 the Prussians marched in between mourning houses. Since the time of Charlemagne it has been an educational center. Napoleon's robberies gave it one of the richest museums in the world. Haussmann developed the irregular, evil-smelling town into a city which to-day serves as a model for Europe and America. These are a few of the many phases of the history of Paris discussed in this entertaining work. The volume is illustrated not only with pictures of existing monuments and buildings, but also with reproductions of interesting old prints and maps.

A Line O' Cheer for Each Day O' the Year. By John Kendrick Bangs. Little, Brown and Company, Boston. \$1.25 net.

A book of good cheer to help folks onward; to give them a lift each day. We quote from February 8:

SHARING AND BEARING.

"If so it be you have a joy,
Just go outside and share it;
But if some trouble doth annoy,
Why, sit within, and try to grin and bear it."

Life is generally the other way around; one cries aloud one's troubles, and hugs silently one's joys. Therefore it is good to read the views of an optimist. One gets inspiration, consolation and real help. Read the book!

The Story Life of the Son of Man. By Wayne Whipple. Fleming H. Revell Company, New York. \$2.50 net.

This is a very unique life of Christ. The author has gathered together a thousand stories from sacred and secular sources in a continuous and complete life of Jesus. These stories are taken from both ancient and modern sources, and throughout it all are sprinkled most exquisite gems of verse relating to the Saviour. It is hard to conceive of a book which will be of more value to the preacher, inasmuch as under each chapter dealing with some particular phase of Christ's life he will find the things which have been said by all the great writers and poets of the ages. The book is also of extreme value to a Sunday school teacher as supplementing the Scripture text. It contains about thirty full-page illustrations in sepia from paintings by the great artists.



From "The Golden Road." L. C. Page and Company.

The Chimes. By Charles Dickens. George H. Doran Company, New York. \$1.50.

This is an importation from England, and is a beautiful work of art. The cover is embossed with gilt holly and swinging bells, while there are seven most delightful colored drawings—truly Dickensian—by Hugh Thompson.

The Snow Queen and Other Stories. By Hans Anderson. George H. Doran Company, New York. \$2.

Here are four of Hans Anderson's most charming stories—"The Snow Queen," "The Real Princess," "The Emperor's New Clothes," and "The Wind's Tale." But they are reprinted here chiefly because of the twelve remarkable paintings of Edmund Dulac. The book is twelve inches by eight, to admit of these pictures. They represent the high-water mark of book illustration.

Parsifal. By C. W. Rolleston. By Willy Pogany. T. Y. Crowell Company, New York. \$6.

This is a retelling of the legend of the Holy Grail, based on antique sources, but following closely in the Parsifal of Richard Wagner. It is told on highly decorated cardboard pages, and includes fifteen or twenty beautiful paintings illustrative of the text by Pogany. These paintings are simply pasted into the book at one end, so that they can easily be removed for framing. The artist in these paintings has caught the mystic atmosphere of the story and made them really interpretative of the legend. Mr. Rolleston's story is told in blank verse, and in some passages has written some good poetry.

The Prince of Peace. By S. B. Macy. Longmans, Green and Company, New York. \$1.25 net.

This is a retelling of the New Testament's story evidently intended for younger readers and contains no comment on the Biblical text, excepting at the close of each chapter there is a turning of the passage to apply it to the conditions of the day. A striking feature of the book is the thirty full-page plates illustrative of the story of Christ.

The Secret of Love. By J. R. Miller, D.D. Thomas Y. Crowell and Company, New York. 50 cents.

This little book is in Dr. Miller's best vein and is on the subject of the art of living together. It is full of that kindly sympathy and that perfect understanding of the human heart which marked all of Dr. Miller's writing. "Wherever two lives have learned to live together in love, there is a bit of heaven."

Christmas Booklets from the Westminster Press, Philadelphia, each 35 cents.

Among these pretty Christmas presents are original stories and reprints of famous chapters, in covers of decorative design of

different colors. One of the most striking is "The Angel of God's Face," by Henry Van Dyke. Another is "The Innkeeper of Bethlehem," by James L. McBride, and a third is a rather unique and original story by Amos R. Wells, editor of "The Christian Endeavor World," called "The Arithmetic of Friendship."

Reaching Up and Out. By Amos R. Wells. Thomas Y. Crowell Company, New York. 50 cents.

A little gift-book with the motto, "The Highest for the Farthest." "Reach up as high as you can," says the author; "reach out as far as you can with influence. Every day to reach up to a Higher. Every day to reach out to a Farther."

Blossoms from a Japanese Garden. By Mary Fenolosa. Frederick A. Stokes Company, New York. \$1.50.

This is one of the most exquisite and unique books of the season. It is a book of child verses about Japan, and contains twenty-five Japanese color prints by the most famous native artists. One who buys the book will want to buy a second copy to cut out these prints for framing.

The Communion of Saints. Edited by Mary Byron. George H. Doran Company, New York. \$1.50.

This is a beautifully bound book of thoughts for every day in the year, selected from authors old and new. The selections are very short, and besides the Scripture verse for each day in the year there are seven or eight other selections ranging from Thomas a Kempis to Robert Browning. Among these are a good many beautiful quatrains.

Days with the Great Composers—Second Series—Chopin, Gounod, Wagner. George H. Doran Company. \$1.50.

Here is described a day with each one of these composers and an intimacy is established with them that is very real. Much of the life and methods of work of each are woven in incidentally, and there is much description of their music. One feels the temperament of these men. A marked feature of the



From "The Shepherd of Us All." By Mary Stewart. Fleming H. Revell Company.

book are the fifteen large and rather exceptionally beautiful colored prints.

The Peek-A-Boo-Japs. Drawn by Chloe Preston, verses by Tom Preston. George H. Doran Company. \$1.25.

This is a flat book, about a foot square, full of the most unique and comic drawings in color of Japanese children at play. The verses are also very funny in their description of these little Japs' antics.



From "When I Was A Little Girl," By Zona Gale.
The Macmillan Company.

The Church as a Social Center

(Continued from page 779.)

In the early church the diaconate arose because the widows of some of the Grecian adherents to Christianity were neglected in the daily ministration. In other words, the diaconate originated to suit the ministration of the Christian church to the immigrant. The deacon of the early church was set apart to fulfil the command of Christ concerning ministry to the stranger as ministry done to him. The deaconess was undoubtedly for special social service to women. A down-to-date diaconate should, in my view, serve the age in its housing, health, educational, recreational and all other problems of the people.

The activities of the laymen in our churches ought to be extended beyond the teaching of Sunday school classes, the conducting of prayer meetings, distribution of the sacramental elements, the examination of candidates for admission to the church, and all kindred matters, to include the duties of an up-to-date diaconate. When they are so extended the church will become a social center—the society of the reborn working for the growth of a kingdom of God. The housing question, the first of these suggested diaconates, could be regarded as a religious question as much as child welfare. There are individualists in religion whose position is so extreme that they would regard it as religious work to convert the incestuous individual of the tenement, in the hope that he would move out of it, in his bettered life, but would regard it as a matter of indifference, if not of irreligion, to engage in a housing reform crusade which would abolish "the crowded couch of incest in the warrens of the poor."

Cardinal Manning long ago said, "Domestic life creates a nation," and Principal Fairbairn has recently declared: "The most needful thing is the re-creation of the home, for in industrial England it has almost ceased to be. Increased domesticity means the increase of all finer affections, the rise of all the more gracious cares and hopes and loves. Where these are, religion is never far away. Where they are not, it will be only an external, and, as it were, a manufactured thing. It seems, therefore, as if the recovery of the home was the final necessity of the situation. If only the church

could rebuild the home, it would create the conditions that would, even in the face of our modern industrial development, make the old graces and chivalries of religion possible."

The failure of the churches of New York, for example, to enter into a campaign for the revision of the building laws would mean not only unnecessary cost for church extension sites in the New York of 1940, but the changing of all churches into institutional churches to supplement the defective home life of the people.

I believe that the "institutional church," supplementing defective home life by baths and clubs of many sorts, should be continued, and greatly extended in the New York of now, but that the church, so ministering to the conditions of the present, should control the causes that have brought them about. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein," and "they that dwell therein" have rights superior to the rights of real estate speculators. The difficulty in changing the building laws of New York will be a contest between paganism and the social purposes of Jesus.

"How much is a man better than a sheep," exclaimed the Man of Nazareth, when he was criticised for changing the Sabbath customs which would compel the captive in the wreck of a fallen house to lie groaning, throughout the Sabbath, beneath the weight of superincumbent timbers. "How much is a man better than a sheep!" he would exclaim to-day, when he found animals in New York city housed better than humans. He was a house-builder, the Carpenter of Nazareth, before he began his public ministry. An illustration from the trade he had left he made the climax of the truth he taught in the inaugural of the kingdom. His simile for thorough *personal devotion* to him was the building of a house that will stand a storm, and for faulty *personal devotion* to him a dwelling that collapses in the first storm that howls about it. Is there any better test of a *community devotion* to the special purposes of the Man of Nazareth than the character of the homes its people occupy?

Henry van Dyke's Christmas story, "The Mansion," is appealing to the churches of New York to give the people better homes. If they do not make themselves "friends by the mammon of unrighteousness," there will be fewer friends, where the unrighteous mammon is not coin of the realm, "to receive them into everlasting tabernacles." "Tenement House Reform," like the institutional



From "Four Corners in Egypt."
George W. Jacobs and Company.

church, is the need of the hour in the old boroughs of New York, but Tenement House Prevention and the revival of family life ought to be the real cry for social workers in the new boroughs.

There is sufficient unoccupied land, within the limits of Greater New York, to hold all the population it will ever have, in two-family dwellings. If only 100,000 acres of New York's 183,000 acres were used for residential purposes, with fourteen two-family dwellings to the acre, and an average of 4.67 persons to the family, as in 1900, an average that is probably too high for the future—13,076,000 people could be housed in Greater New York in two-family dwellings! "Visionary!" will exclaim the land owner, with property already connected, by a rapid route, with the center of things. "Where no vision is the people perish."

Dwight L. Moody's authority is accepted by all those who believe that individual evangelization is the sole function of the church; but Mr. Moody went so far in his tour in Great Britain as to say that good homes for the people's every-day life were more necessary than churches for their Sunday resort. "The home was founded before the church," he said, "and you in Britain stand more in need of homes than you do of churches." To provide for a strong army, Germany is taking a deep interest in the housing problems of cities. She has found that 58.73 per cent. of soldiers country born and bred are thoroughly fit, physically, for military duty; that 57.48 per cent. of the country born, later moving to the city, are capable; but that only 49.87 per cent., or less than one-half of the men city born and bred, are up to the standard. Her conclusion is: "The military strength of our nation depends upon the country people and country life."

If a nation takes interest in the housing problem to breed men to fight well, what kind of a church will it be, and how vital will the Christianity of a nation be, when housing welfare is pushed aside by the churches as a merely secular concern? The church will become a social center when it recognizes that the interests of the "socius"—the other fellow—are all in its keeping. It must district the cities as it must district the country.

In conclusion let me quote, with approbation, the words of Dean Brown, of Yale, now moderator of the Congregational Church of America: "The church is the only institution which accepts the entire social ideal. In the work of reform one organization may stand for temperance, another for international arbitration, another for free trade, another for improvement in divorce laws. They take up the social problem item by item. The church stands for the entire social ideal, for the doing of the will of God in the home, in the place of industry, in politics, and in all the relationships that make up life. It is the only institution that is brave enough to take the entire social ideal, and strive for the coming of the kingdom of God in all the interests of this total life." The reformer claims the

right to audit the books of society"; the Great Commission of Jesus elevates that right to the rank of a duty in the work of the Christian church—"teaching the nation to observe the things commanded." When working Christian unity so Christianizes statesmanship the church will be the social center of a grateful and godly race.

The Inside of the Cup

By Rev. David Baines-Griffiths, M.A.

[From a paper read before the New York Churchman's Association.]

On our way to defining more sharply the theses underlying Mr. Winston Churchill's absorbing story, it is a pleasure to reflect that the author is not of the howling dervishes who do deblaterate against the organized Christianity of which they have been the life-long beneficiaries. Who of us has not seen some "travel talker" taking the audience into his confidence and with "knowing" manner giving his privileged listeners a portentous piece of inside information tending to show that, in India let us say, Christian missions are all an impertinent humbug? Who has not at some time waited upon the utterances of the irresponsible, itinerant platform lecturer who, having attended camp meeting in youth and having read Herbert Spencer and Omar Khayyam in maturity, would now be prepared to cashier Christianity but for a perfervid interest in it as a source of income? Some ten years ago we were treated to a novel, "The Reign of Law," in which the hero, intending the ministry, had his mind stripped clean and clear of all dogmas, all within the brief space of some six months in a Kentucky university. It may be recalled that the story peters out in the hero's decision to take up the teaching of physics. But in Mr. Churchill's volume there is no intimation that the great moralities and spiritualities of our race are ready to dissolve immediately upon receipt of the latest telegram from somebody's laboratory. From first to last this tract is the work of a



From "Story Book Treasures." By Clara Murray.
Little, Brown and Company.

filial churchman, a courageous and reverent spirit. Instead of inveighing in the insensate chorus against theology, Mr. Churchill treats theology as a respectable science; modestly begs the indulgence of the trained theologian who may chance to read the pages in which the author, after some years of earnest inquiry and pondering, has attempted to describe (as a layman, and for laymen) the outlook among modern theological scholars upon the Christian faith, in so far as the interpretations of that faith have been affected by the critical movement in literature, by the scientific world-view and by the idealistic philosophy. To clergymen the chief interest in such a recital is not in any new knowledge vouchsafed, but in its comment on conditions to be faced in our time and in its enthusiastic acceptance of two principles in particular: the first, the plain old dictum that the power of the church's testi-

mony to the world is in a regenerated life, in the practise by Christians of a justice and a brotherliness which makes for a redeemed society. The second principle would seem to be that the reality of the divine life in man is to be thought of as being greater than the symbols by which it has hitherto been described.

I. At the core of Mr. Churchill's preachment is that characteristic burden of prophecy which, from the beginning even until now, would name moral forwardness as foremost among the notes of the true church. Always the conservator of moral values, those values so severely won in the long upward striving of the race, the church is, ideally at least, no complacent custodian of a static morality. She is the inspirer of new ethical codes for the new occasions that arise. Now, moral initiative is not always conducive to comfort. It could not commend itself to people like those whom George Eliot once described as "ardent and imaginative on the premillennial advent of Christ, but cold and cautious toward every other infringement of the status quo." An historian, Mr. William Pierce, has recently observed of the New Testament that "the elements of a social revolution are ever slumbering in its pages." Whenever the church applies to some problem in hand the principles enunciated by the eighth century prophets and enforced in the Gospels, and puts her conclusions into effect, such moral initiative avails to lift the world's level of holiness. It is felt to be of the essence of loyalty to Christ, a characteristic activity of the chivalry of God, and it keeps fresh before the sons of men at least one high meaning of the cross. Is the cross ever so really the ornament of the church as when most clearly it enjoins a costing moral duty? The heart thrills at the remembrance of the moral adventure of the children of the church. Think, for example, of a John Woolman, in the eighteenth century, long before an aroused nation is ready to put an end to chattel slavery, journeying among Friends in the South, and in obedience to the voice of the Good Shepherd "opening" to the heart of some well-to-do Christian host the duty, involved in the love of Christ, of letting one's own slaves go free. Historical research may still



From "The Gospel Story in Art." By John La Farge.
The Macmillan Company.

leave us in doubt as to what version of the Psalter Woolman and his friends employed in their private devotions. What we do know is that they exemplified that pioneer morality which makes morality religious.

In our own day the ethical challenge has taken one of its most urgent forms from industrial and commercial conditions, and the Christian spirit has been going forth to meet it. A "moral revival" is not on the way; surely it has already come, and a book like "The Inside of the Cup" is less a prediction of revival than it is one of many heartening evidences of its actual presence. Before long the impression may cease to prevail that the church never returns a contribution, that the church is far too polite to pry into the sources of the wealth brought to her coffers. Rather, when men seek to expend in philanthropy what they have extorted by plunder; when they approach the altar bringing the gains of proved illegality, gains from some accommodating type of scales for weighing sugar, gains from brothel rents, gains from the servitude of little children, the church will recall a memorable apostolic precedent and will deem it no breach of propriety to say, to any unrepentant and brazen Eldon Parr, "Thy money perish with thee." "The Almighty,"

said an English personage, "would think twice before he would damn a duke." On these shores we have no dukes, but it is perhaps part of the limitation of our American Christianity that, while sheltering thousands of honest and devout men who are well off, the church has become a paradise of powerful and not too scrupulous parvenus. It is a very fit time for us, and our bounden duty, to convince the multitudes, if we can, how earnestly the church herself believes the ancient commonplace that one cannot be a resplendent churchman who is not a good Christian. "If any man have not the spirit of Christ, he is none of his."

II. It is of a piece with Mr. Churchill's passion of democracy that he harks back to the New Testament church as to a Christian society untrammelled by caste. As he makes one of his characters say, "The situation in the early Christian church is now a matter of history, and he who runs may read. The first churches . . . were democracies; no such thing as a priestly line to carry on a hierarchy, an ecclesiastical dynasty, was dreamed of. It may be gathered from the Gospels that such an idea was so far from the mind of Christ that his mission was to set at naught just such another hierarchy which then existed in Israel." In so appealing to the historic primitive democracy and to the churches whose inter-

relations were comprehended in the unity of the Spirit, Mr. Churchill is not proposing that any one existing form of church polity be given up in favor of another. His concern is with the clamant necessity for a more clearly demonstrated fraternal sympathy among Christians and toward mankind, as against monarchical measures and an ex cathedra style, with their implied irreverence of imagining that the tides of the divine life could be restricted to the conduits of official appointments and conciliar deliverances; and the implied irreverence of supposing that any but apostolic men, personalities informed of the Holy Ghost, could ever be regarded as of the Apostolical Succession.

III. When the author comes to his free handling of the creeds, his performance, to many of his clerical readers, at least, will hardly appear iconoclastic. He earnestly presents the case

of all who would interpret the ancient symbols in terms of our modern apprehension of the world. In Anglicanism, barring an odd diocese, such liberty of interpretation has long been secure. Robertson of Brighton, Frederick Denison Maurice were of those who stood for freedom in the church in the fighting forties of the last century. The Gorham Decision, working both ways, dates from 1847. The classic essay toward the "Natural History of the Soul as the True Basis of Theology" was written by Francis William Newman, that high-minded, pathetic and pure figure, needlessly expatriated child of the church, in 1849. Even "Essays and Reviews" goes back to 1860. Who is there left to dispute the saying that the creeds must always be subject to, the tests of life? Did they not have their origin in the baptismal formula? Were they not at the very beginning acts of faith, although made later to serve the purpose of a theological manifesto? It is more open to question whether Mr. Churchill, by his persistent dwelling on the Dogma of the Virgin Birth of our Lord, has not assigned it an importance not quite warranted by the proportion of attention it receives in the church even from those who accept the phrase in the creed as descriptive of a spiritual-physiological, miraculous, historical event.

If millions of devout persons do give the tradition a significance which it did not have in its native Hebrew setting (and the setting is Hebrew, while that of the Incarnation is Greek), these earnest souls need not be superciliously condemned as having mauled the poetry of God. For their whole-hearted faith in the deity of the Lord of the church has glorified the prosaic sense in which they employ the credal expression. In a given company of worshipers chanting the Credo you would find defenders of the literal interpretation of the phrase alongside those who accepted it as a profoundly religious utterance, not meaning a material miracle. But should you thereupon interrupt the most literal-minded man in the company to ask whether he was, in the words, "Conceived of the Holy Ghost, born of the Virgin Mary," giving utterance to an historical judgment and imparting to the expression "I believe" the significance of a solemn affidavit he might (waiving the infelicity of your interrupting him at all) retort that his creed had a richer and more vital significance than that, and he might declare his preference for leaving such an exclamation in the half-light in which it belonged. For the rest, we are sure that, as Loisy has put it, history may not be written at the bidding of a theological principle. However ardently, for ourselves, we may accept the physical wonders of the Virgin Birth and the Resurrection of the Flesh as an aid to spiritual faith, we must confront the stark fact that when chief reliance is placed on this mode of apologetic, there are multitudes of men and women to whom the church speaks then no living word.

Happily, we are all more human than theological unless we happen to be striking an attitude. Less and less are we becoming disposed to condition the saving power of the Redeemer upon the acceptance of a chosen Christological theory, less and less disposed to make a division among Christians on the basis of metaphysical definitions of the Person of Christ. If divisions are to be made anywhere, let them be made between those who, having certain distant sympathies with his ethical system, are at best but the patrons of Christ and those who humbly own themselves his disciples, a division between them that merely admire him and them that worship, saying, "My Lord and my God." Within the church, or without, let the Christologies contend. "While the world disputes," said Archbishop Laud, "I believe."

Brother, if your Christ be the atoning Lamb,
The only begotten of the great *I am*,
The Rock of Ages cleft for you,
And you say my Christ would never do—
Brother, follow your Christ, and give me your hand.

Brother, if my Christ be the great Ideal,
The possibility of the Race made real—
The lowly Man of Galilee,
And I say your Christ would not help me—
Brother, leave me my Christ, but give me your hand.

Brother, if our Christs—both claiming the dear name—
Turn out in the end to be one and the same,
The Love Divine that bleeds for all;
Would not our hearts rejoice to hear him call,
"Brethren, come unto me, and come hand in hand."

IV. In view of the veritably Christian enthusiasm of humanity that courses through the pages of Mr. Churchill's discussion, would it be deemed ungracious if I should, in closing, draw attention to a serious misuse to which his message may be turned? Speaking generally, there is a grave possibility that under cover of a "social passion" we may be making surrender of a genuinely spiritual faith, retreating not only from belief in certain physical occurrences called miracles, but relinquishing belief in the supernatural order. If any speaker, thirsting for applause and finding none, would care to accept a Machiavellian prescription, warranted not to fail, the advice would be this: Let him, in face of the next company he addresses, exclaim that the church has made altogether too much of a life hereafter and has not attended to the realizing of a heaven upon earth. Obdurate indeed, and cold, would be the gallery not prompt

to acclaim the so inspired utterance. But when you have blown away the lather from such exclamations what meaning remains; what does the cavalier dismissal of the eternities portend? When you have set for your sufficient goal a regenerated society here below, set a date when some fortunate generation of men shall awake to find the earth in apple-pie order; the world-city a "glorified Poughkeepsie," with admirable drainage and with no labor disputes, and "looking backward" only to the pit from whence it was digged; a millennium the inevitable outcome of plans evolved by the most instructed and humane sociological authorities: what is to be the guerdon of those busy tribes of flesh and blood whose term on this planet does not chance to coincide with the hour when a fortunate but infinitesimal fraction of the race finds earth's Eden thus more than restored? In preferring the conception of any mundane paradise to the conception of eternal life, we are substituting a social illusion for an ethical idealism. Morality is always seeking its n-th power. It requires eternity for its completion; that is to say,



From "Stories of Old Greece and Rome." By Emilie Kip Baker.
The Macmillan Company.

ethical idealism cannot live out of relation to a supernatural order. The moral task accepted involves holiness; the moral task declined involves the soul's loss; the moral task foresees a judgment day and resolutely preserves the distinctions of heaven and hell. Even under the most modern philosophical auspices it is still necessary, as Tolstoi said, to have a soul. "The eternal verities do not change with our intellectual fashions." And as for the demand for the practical, how can one be practical who ignores the abiding realities? "My father's life," said Hazlitt, "was comparatively a dream; but it was a dream of infinity and eternity, of death, the resurrection, and a judgment to come."

In the great church of the western obedience, in whose eyes we who have foregathered here to-day are but schismatics and fellow-denizens of the Outer Void, in the Roman Church, supremely, it is always the Mass that matters. Day by day on the altar is the atonement enacted and realized. There the

poignant "De profundis clamavi" of the sinful soul is quenched in the august and healing mystery of the Real Presence. Now, however modes of representation may differ, we all feel that we are here at the heart of true religion, the union of the soul with God. May I close by recalling and commenting upon some words spoken by a chivalrous but disinherited son of that church—George Tyrrell—who not long ago fell wearied in the battle? Said he, echoing and approving his comrades Houtin and Loisy, "The Christianity of the future will consist of mysticism and charity, and possibly the Eucharist in its primitive form as the outward bond."

Mysticism: For

. . . she on earth hath union
With God the Three in One,
And mystic, sweet communion
With those whose rest is won.

Charity: In all the spacious meaning of the word, seeking not her own; toiling that earth's stains may be wiped out and the oppressed set free.

The Eucharist: The outward bond, and shall we not say the sufficient bond? The Eucharist, prophetic of the day when he will drink the wine new with us in his kingdom. The pledge of the hidden manna, the unfailing sustenance of the witnessing church.

See a long race thy spacious courts adorn,
See future sons and daughters yet unborn,
In crowning ranks on every side arise
Demanding life, impatient for the skies.

A Letter from the President of the American Girls' College at Constantinople

The college year opened on September 16, under unusually favorable auspices: not only did the former students return from Turkey and the Balkan States, but they brought new students with them. The old college buildings in Scutari were crowded to the limit of their capacity and academic work was soon in full swing; and although the unsettled condition of the Balkan States prevented some of the students from coming, the number enrolled was larger than ever before. While registration was still in process, however, war was declared between the Balkan Allies and Turkey thus cutting off all further travel from abroad. Cholera also made an appearance among the soldiers and became an epidemic in the city, which added a serious element to the already existing difficulties of the situation.

The early events of the war were very unexpected in their results, and the appearance of the armies of the Allies at Tchatalja, a few miles from Constantinople, caused in November a very serious panic in the city. Many of the foreign inhabitants left and others formed plans for protection in case of disturbances. The condition of the college was greatly complicated by the separation of its two departments, the college being in Scutari and the preparatory department several miles distant on the opposite shore of the Bosphorus; and by the fact that the larger portion of the student body belonged to the allied nations at war with Turkey. For these reasons the regular work of the college was suspended during the panic by the advice of Ambassador Rockhill, who considered the step necessary for the protection of the institution. The students who live in the city were sent home and the remainder of the college student body, about sixty in number, most of them Bulgarians and Greeks, were sent to Arnautkeuy. A few members of the faculty went to Arnautkeuy with the students, but the majority remained in Scutari. It was in one sense a relief to have all the Bulgarian students over on the European side of the Bosphorus where they could be easily taken off on a steamer if necessary; but on the other hand the news of the breaking up of the College appeared in the press of Bulgaria and Greece and made it an extremely difficult matter to hold the student body together. This, however, we succeeded in doing and lost only one Bulgarian and three Greek students during the panic. When it was found that the armies of the Allies would not enter the city of Constantinople, the panic subsided; and after a period of three weeks the College resumed its regular work in Scutari, which was continued without interruption throughout the remaining months of the year.

During the war the students of the various nationalities were for the most part harmonious. A condition of perfect harmony, however, was difficult to maintain, as there was hardly a girl in the College who did not have a father or a brother or some relative in one or the other of the conflicting armies.

As soon as the war actually began, the students agreed among themselves to make an effort to control their feelings in regard to national events, and they even refrained from the celebration of some national anniversaries for the preservation of peace among themselves. At the beginning of hostilities the Bulgarian students received a strong letter from the Bulgarian Legation in Constantinople, bidding them remain quietly in the College and to live as far as possible at peace with students of other nationalities. All the representatives of the different nationalities among the students and the faculty were in general careful not to discuss what was going on in any way to cause irritation, and they did their daily work and lived with so much outward calmness that a stranger would hardly have realized that the conditions were unusual. This required, however, an extreme degree of self-control, for there were in the College daughters of some of the leading generals and statesmen of all the nations in conflict with each other.

RELIEF WORK DONE BY THE COLLEGE.

The distress in Constantinople throughout the year has been very great and the College has done as much as possible to help relieve conditions. It made itself responsible in the early part of the war for the furnishing of twenty-five beds, including three hundred garments, for wounded soldiers. Dr. Barnette Miller organized the work of sewing in the College, asking the Ottoman girls for help. Many of the faculty joined enthusiastically in this work, and the Greek and Bulgarian students also offered to assist, as they said they realized that wounded soldiers were of no nationality. It was therefore decided to suspend recitations for two days and devote all the energies of faculty and students to the making of the outfits, for which purpose the Singer Sewing Machine Company most kindly loaned machines. In moments when the work slackened many faces would grow unusually sober, and sometimes as a student laid down a completed garment she would sadly say: "Who knows who will wear this?"

The Bulgarian and Greek girls also undertook work for their own national relief societies, and from the College there was sent a gift of money to the Bulgarian Red Cross in Sofia and to the Greek Red Cross in Athens. A gift of money was also sent to the Red Crescent Society in Stamboul.

Mrs. Russell Sage sent \$5,000 by telegraph to the president for the American Red Cross Society, and the sum of \$3,000 came from Mrs. Finley J. Shepard and Miss Grace H. Dodge. Mr. Charles R. Crane also sent \$1,000 for the same purpose. Ambassador Rockhill was the president of the Constantinople Branch of the American Red Cross Society, and Mr. W. W. Peet the treasurer. Some of this money was used to relieve the dreadful condition of the sufferers from cholera and other diseases at San Stefano, some for hospitals, and some to establish industrial work among widows of soldiers and refugees. The College also paid with funds furnished by the Red Cross for the support of one room in the Municipal Hospital in Scutari, which was under the care of Professor Isabel F. Dodd. Over the beds was an inscription saying that it belonged to the Americans, an inscription in which the wounded soldiers seemed to take great interest.

Both the College trained nurses gave much time and strength to nursing in different hospitals, as did also other members of the faculty. Professor Hathaway assisted Major and Mrs. Doughty-Wylie in their fine hospital work for several weeks and received a decoration from the British Red Cross Society. Students assisted in the nursing during the time when regular College work was suspended, among these many of our Turkish girls, who served as nurses in various hospitals.

Members of the College staff undertook vigorous work during the winter in relieving refugees and soldiers' families, and there were two committees formed in the faculty which served throughout the winter under the American Red Cross and the War Relief Fund of the British Embassy, respectively. On one of these committees were three English members of the staff, Mrs. Thomson, Miss Palmer and Miss Gladys Thomson; the other committee consisted of Dr. Miller, Professor Hathaway and Professor Perkins. Extensive relief work was organized by these committees and help was provided weekly, including clothing, food and fuel for about four thousand refugees at one time, the number diminishing as spring approached.

An interesting story is told of an old Turkish Hodja (teacher) who called at one of the relief depots for the special purpose of sending thanks to the people of America. He said: "May the Lord of the universe, the God of all men, who are all of one family on this earth, look graciously upon those who have shown such love and kindness. The servants of God here will always remember and rejoice in these good deeds."

STUDENT BODY.

The influence of the College is enlarged by the complex character of the student body. Young women from all parts of the Near East value the moral influence and the independent methods of American education, and our students become after they leave the College a vital element in the different communities to which they belong. The number of nationalities enrolled at the College is constantly increasing; as is shown by the presence in the student body of one Servian, one Arab, five Persians and three Albanians, in addition to the nationalities found in larger numbers in the College. Some prominent members of the Persian community in Constantinople called at the College during the year and expressed to the president a desire for help in promoting a movement for higher education among Persian women. Southern Russia and Albania are

countries from which the College may reasonably be expected to draw large numbers of students in the future.

Two Mohammedan members of the Freshman class this year have shown marked literary ability. Uñcié Djelal, who holds the English Bursary, wrote and published during the summer of 1912 a book on Japanese children. She has also written a Turkish Primer which is about to be published. Early in the year, a prize offered by Mr. and Mrs. Hugh Poynter, to be competed for by the whole College for the best essay on the "Midsummer Night's Dream," was won by Mihri Beha, of the Freshman class. On receiving this prize, a beautiful engraving of Sir Edward Poynter's picture of Helena and Hermia, on commencement day, Miss Beha turned toward the president and presented it to her for the College.

THE RELIGIOUS LIFE OF THE COLLEGE.

A peculiar characteristic of the life of the Near East is the fact that nationality and religion usually mean the same thing in the minds of the people. If one asks anyone to what nationality he belongs, he will very probably reply in terms of religious faith: "I am Orthodox Greek or Mussulman, or Hebrew, or Gregorian," as the case may be. The first aim, therefore, in the religious teaching of the College is to give the students an understanding of the individual character of religious life, and the responsibility of each one to seek and find a personal relation to God; also to help them to realize that such a relation is a matter of soul life and moral character and not of nationality. The importance of deep spiritual life both for the individual and for the nation is emphasized in all the College teaching. The means used are the usual ones, such as daily chapel services, Sunday services, and the various activities of the Christian Association. The morning chapel exercises are conducted by the president with the frequent assistance of other members of the faculty. The Sunday morning services are sometimes conducted by members of the faculty, but more frequently by speakers from outside. Students of all the nationalities in the College attend the courses of Bible instruction, which are supplemented by a course in Comparative Religion. The report of the Christian Association is given elsewhere.

THE COLLEGE AS A FACTOR IN PEACE MOVEMENTS.

Never before in the history of the institution has the influence of the College been so evident in the direction of peace as during the turbulent experience of the past year. Both religious and racial prejudices make the maintenance of peace in the Near East a difficult problem, yet the education together of the youth of the nations living in this part of the world is the strongest factor that can be applied to bring about the decrease and final disappearance of race hatred. All the races of the East speak different languages, and many of the existing prejudices among them arise from a want of understanding of the point of view of each other. The mental separation caused by the many languages and religions of the East is extreme, and exists even when, as is in many instances the case, the different nations live together in the same towns. The introduction of a common language and literature has a decided influence in promoting mutual understanding. The use of English as the language of the College, and the common knowledge of a literature so pure and inspiring as the English literature, brings about not only a better understanding, but also the formation of the same ideals and the adoption of similar principles of life. As the College grows in power and the number of students increases, its strong influence in the establishment of international amity in the Near East will be very significant.

THE ALUMNÆ.

The year has shown notable development in the activities of the Alumnæ. Many of them have worked in the hospitals and among the wounded near the battle-fields. The war has been the chief interest in their minds and great sacrifices have been made to relieve suffering and to help the soldiers. In many instances, owing to the absence of the men, much of the work at home was carried on by the women, and in this also our Alumnæ have taken an important share. It would be impossible to mention the names of all, but I cannot let this opportunity pass without a tribute of praise to our graduates everywhere who have unselfishly given devoted service. For the first time Turkish women have nursed soldiers in the hospitals, our own Halideh Hanoum in the forefront. Mrs. Hélène Dimitroff-Miller came all the way from Edinburgh with funds which she herself had raised, to nurse the sick and wounded; and Vasilka Dimitrieff acted as interpreter for the English surgeons who came to the relief of the wounded in the Bulgarian army, and with the help of her mother, Mrs. Penka Racheff-Dimitrieff (our second Bulgarian graduate), spent many weeks in relief work.

Special enterprises carried on by our Alumnæ have made good progress during the year, such as the work of Cleoniki Cleonari, superintendent of the Princess Hospital for Children in Athens; and the settlement work of Mianzara Kaprielian, in Chalgara. Halideh Hanoum has just published her fifth novel, which treats of ideals of growth and development for the Turkish nation, and as an educator is helping to build up the Mohammedan schools for girls in Constantinople. She also continues on the editorial staff of "Tanin," one of the daily papers of Constantinople, thus exercising a distinct political influence. I take pleasure also in mentioning the medical practice of Dr. Amalie Frisch in Constantinople, and that of Dr. Zarouhi Kavaljian in Adabazar; also the splendid work of Baidzar Dayan in Scutari in the School for Girls which she founded, and which is at present the best preparatory school for girls among the Armenians.

VOCATIONAL TRAINING.

There is a wide and insistent demand for training in the practical arts in the Near East. The establishment of peace will be the signal for an era of domestic progress. All the countries engaged

in the recent war are left in a state of economic and financial need. Now is the time to open a school of industrial arts, to furnish the women of the Near East with practical means of helping in the development of their several nations. There is a great need everywhere of practical knowledge in housekeeping and homemaking, which can be satisfactorily given only on the scientific basis that is in these days required for all knowledge. The loss of many of the young men of the nations, in this part of the world during the recent war will cause a demand for women's work and will open the way for the entrance of women into the fields of the various industries, including agriculture, as well as into office work and the professions. No college is complete without departments of vocational work, and this is especially the case at this time and in this place. The school of education and practical arts, which has been so long contemplated, is now a necessity. For this purpose we ask for a half a million, a part of which would be used to build special dormitories, classrooms and laboratories, and the remainder to endow the enterprise. Such an undertaking would not in any way interfere with or take the place of the academic work already in hand; on the contrary, it would naturally furnish an added incentive to progress in all lines of college work. The leadership which our College has gained should be broadened and strengthened in scope by increasing adaptation to the needs of the people.

MARY MILLS PATRICK.

Creation and Ownership

By George Wallace.

There is a fixed belief in the "orthodox" mind that God created the earth, but there is much confusion of belief as to who owns it. Preachers, lecturers and writers are very chary about discussing this matter of ownership, although many inquiring minds would be glad to learn who owns the earth which God created. They must be in doubt as to the legal and actual proprietorship, else they would give instruction in the matter.

Recently I heard a very able clergyman discoursing on the temptations of Jesus Christ. When he read about the devil offering the Saviour all the kingdoms of the earth if he would fall down and worship him, the preacher interjected a remark that the devil's offer was very impertinent; that he could not make the offer good as he never owned a square foot of the earth.

A member of the congregation who heard the remark was somewhat puzzled. He had recently procured a plot of ground on a residential avenue in the village, on which to build a home for himself and his family. It seems he had got the notion or suspicion that the devil owns the earth, judging from the devil's price he had to pay for the plot.

A later discourse by the same clergyman was a lecture on creation. In this he boldly asserted, and proved to the satisfaction of all present, that God made the earth. In conversation I ventured to say to him that the statement was very encouraging and strengthening to one's faith, but I hoped he would not consider the theme ended; that he would follow up the subject to its last analysis.

In the first discourse this preacher had given us a negative: the devil doesn't own the earth—"never owned a square foot of it." Next he gave us a clear affirmative: God created the earth. I ventured to express the hope that he would not let the matter rest there, but would go on and show just as clearly who owns the earth.

To this clergyman I explained that to me it was a matter of surpassing interest and importance, this question of ownership; that it has a more direct relationship to human happiness and salvation than the question as to who created the earth.

Many people find it impossible to believe that our heavenly Father owns the earth. They think that if he were the owner he would not let one of his children have a piece of land free of cost and charge another child a devilish price for a plot on which to build a home, especially if there was a whole lot of good land lying idle. That would not be kind treatment of his children by a loving father.

Thus I am waiting with much anxiety for a clear statement in regard to the ownership of this earth. If the clergy will not make the matter plain, some reader may possibly lead me into light and knowledge on the subject. Surely the preacher does not intend to leave us in the dark on this momentous question. If he thought it worth while to let us know that the devil doesn't own the earth, he should certainly think it important to let us know who does own it.

Although several weeks have passed since my clergyman friend delivered the addresses alluded to, he has thus far failed to answer my inquiry; he has neglected to let his congregation know who owns the earth which God created. To human beings the matter of creation is comparatively important; ownership is a matter of life or death, both temporal and spiritual.



Around Grandmother's Chair

Ten Little Duties

"Ten little duties; does no good to whine;
Skip about and do one; then there are nine.
Nine little duties; it never pays to wait;
Do one quick and—presto!—there are only eight.
Eight little duties; might have been eleven;
One done in no time, now they're only seven.
Seven little duties; 'tisn't such a fix;
Do one more, and—bless me!—there are only six.
Six little duties; sure as I'm alive!
Never mind, one's over; now there are only five.
Five little duties, knocking at your door!
Lead one off to Doneland, that leaves only four.
Four little duties, plain as plain can be!
Can't be shirked—one's over—leaving only three.
Three little duties; like a soldier true
Meet them and vanquish one; then there'll be but two.
Two little duties between you and fun;
In just a minute longer there'll be only one.
One little duty; now what will you do?
Do it! why, surely, now you are through!"

Our Post Office

New York City, Dec. 2, 1913.

Dear Grandma: Here is a little story I wrote all myself. If you like it you can put it in your Chair. It is called

WHAT DOTTY SAW.

"I'm glad I'm not a toy," said Dotty one evening as she put her doll into the drawer. "They don't have any fun as little girls do. They have to be quiet as mice all the time."

After Dotty had gone to bed, she awoke at midnight and exclaimed: "Well, what's this? Who lit up the room so brightly?" She looked over at her dresser and all the drawers were wide open. All the toys were on the floor. The dolls danced, the balls rolled and everyone was enjoying himself to his heart's content.

"I'm going to see if they're doing this in every room," said she, rushing into the dining room. "Well, sure enough, I never knew that knives and forks and spoons could dance so well. I'll go and see what the garden looks like. My, oh my! I never saw such beautiful fairies come out of the flowers before. Aren't those poppy fairies beautiful in their red dresses?"

She went back to her own room; the lights were out; it was all over; it was morning. Nurse came in and Dotty ran downstairs and told her mother all that she had seen and mother said:

"Well, I think that toys deserve to have just as much fun as little girls do. Don't you?"

My children will be pleased to read Dotty's dream. The "toys" must have had a grand frolic. I've no doubt they enjoyed it.

IN THE YARD.

Danville, Va., Nov. 22, 1913.

Dear Grandma: I am a little Southern girl. I live in Virginia. It is so warm here now that we have flowers in our yard. My father takes your paper and he will be pleased to see my letter if you print it. I go to school and like my teacher very much. I have three sisters and two brothers. One of my sisters is married and lives in Albany, N.Y. I have never been North, but now I will get a chance to go. Please accept me in your family and I will be

Your loving grandchild,
Ruth Morson Clyde.

I certainly will be pleased to accept you as one of my family.

I trust you will like it "up North" when you come here. Albany is a large, fine city and you will find many things there to interest you, and the State House is well worth visiting. Then, too, you will see the river we are all so proud of, and if you come in summer perhaps you will have some pleasant boat rides on it. If you should go all the way to New York, remember that Grandma's latch-string is out and that her children will welcome a little comrade from Dixie.

THE CHASE.

Jamaica, L.I., Nov. 29, 1913.

Dear Grandma: Here I am again to greet you. I enjoy the Chair so much and am always so pleased to see it. The other day I saw a cat chasing a squirrel. Pussy was spry, but the squirrel was spryer and escaped up a tree, running from branch to branch to the top. Somebody called the cat away. There are lots of squirrels around my house and many of them are quite tame. I hope you are well, Grandma, and enjoying this lovely fall.

From your loving grandchild,

Alice T. Gulich.

Yes, thank you, this mild weather just suits Grandma. I am glad to know that the chase ended in a victory for the squirrel. It would have been a pity if puss had hurt it. But I believe if puss had cornered the squirrel it would have made good use of its sharp teeth and vanquished puss.



From "Jenny's Bird House."

L. C. Page and Company, Boston. 50 cents.

GETTING READY FOR CHRISTMAS.

Marshall, Minn., Dec. 1, 1913.

Dear Grandma: If you have room for another grandchild in your Chair I would like to come. I am ten and in the fifth grade. My father is a preacher in the Presbyterian Church. I am making spectacle wipers for Christmas presents. Aileen Drake is my chum. I hope you will claim me as your grandchild.

Martha Husted.

I am happy to claim you as a grandchild, and I send an invitation to your chum to join my circle also. Your Christmas gifts will be useful, and they will be very acceptable to those who receive them.

Church Notes

A recognition service in connection with the induction into office of the Rev. Edward Waite Miller, D.D., home secretary of the Board of Foreign Missions, and the Rev. Seth Van der Wert, field secretary of the Board of Domestic Missions, was held in the Marble Collegiate Church, this city, on Monday evening, December 1. The Rev. James S. Littell, D.D., president of the Synod, presided.

The Rev. Edwin Whittier Caswell preached Sunday evening, November 30, at the Pulaski Mission, Brooklyn. Rev. H. P. Cain, an evangelist, who aids in superintending the above mentioned mission, is an old friend of Mr. Caswell's, having conducted revival meetings for him at the Beekman Hill M.E. Church, Manhattan, for several winters. Mr. Cain secured Mr. Caswell for this special occasion. The little room, seating about 300 people, was packed to the doors. It is one of the most successful missions in Brooklyn, having raised \$1,200 at one collection for several years past for the yearly support of the work. Rev. Mr. Miller is the originator and leader of the mission.

The Civic Nursing Association, which had its inception in a union meeting held in the Presbyterian Church of Gettysburg a little over a year ago, has just canvassed the town from house to house for contributions for the second year's work. About sixty-five enthusiastic supporters of the Association did this work. They were received most cordially by the people, who had been prepared for their coming by the papers. The popular approval of this organization's work is highly gratifying. In her first ten months of service the civic nurse made 1,320 visits on the sick, in 169 families. She has allayed pain, added to comfort and in some cases saved life. Her service is free to everyone unable to pay for it. Every community should have a district nurse.

A dinner in honor of the Rev. Edward Judson, D.D., and in commemoration of the centenary of his father's, Adoniram Judson, work in Burma, will be held at Sherry's, New York city, Thursday evening, December 18. This will be the greatest occasion ever commemorated by the Baptists of Greater New York and the East. The dinner will be known as the Judson Centenary Dinner, and in honoring the father the love and high regard in which the Baptists of America hold his son will have a large place. Any Baptist anywhere may feel that he is welcome on this occasion and has a right to a place and a share in that evening's celebration. Tickets for the dinner may be secured by addressing the Rev. Cornelius Woelfkin, D.D., Fifth Avenue Baptist Church, New York city. Speakers of national reputation are being invited for the speeches. Fuller details will be given next week.

This notice is simply to announce the fact of the celebration and to ask all who desire to be present to reserve the evening of December 18 for that purpose.

Rev. William Sylvester Holt, D.D., the newly elected associate secretary of the Presbyterian Board of Ministerial Relief and Sustentation, comes from ancient New England stock. His ancestors came to New England from Old England in 1635 and were among the founders of Andover, Mass. Dr. Holt was born in Illinois. He was graduated from Ripon College with the degree of A.B., and after one year at McCormick from Auburn Seminary. Immediately upon graduation he went, with Mrs. Holt, to Shanghai, China, as a foreign missionary. Coming home, owing to impaired health, the Board of Foreign Missions sent Dr. Holt and Mrs. Holt to Portland, Ore., to open a work among the Chinese within the bounds of the Synod of the Columbia.

While filling the positions under the Home Board, Dr. Holt has been called East and has passed several months in the Synod of Ohio, New Jersey, New York, Pennsylvania and Baltimore, speaking on home mission topics. He has been heard in many of the prominent churches of those Synods, as well as often on the floor of the General Assembly. He also gave one month to the Synod of Illinois in the interest of home missions, at the call of the board, on the special request of the superintendent of home missions. In this way he has come to have a large and general acquaintance both East and West. From a long and varied experience Dr. Holt has come to know well the life of the home missionary and of the pastor of the strong churches. He knows the difficulties of the poorly paid pastor and missionary, and is in full sympathy with the work of the Presbyterian Board of Ministerial Relief and Sustentation.

A chime of sweet-toned bells has recently been installed in the belfry of the old historic Reformed church in Flatbush, N.Y. At an early date there will be placed in the vestibule of the church a handsome bronze memorial tablet. At the top will appear the dates 1654-1913. Below this, in artistic lettering, will be the following inscription: "Reformed Protestant Dutch Church of the Town of Flatbush, in Kings County. To the Glory of God. The chimes in the Belfry are dedicated to the worship of Almighty God, and as a Perpetual Memory to the Founders of the Church and their successors, in grateful recognition of their careful forethought in conserving the properties of the Church for generations to come. 'Praise to God in Midwout.'" The Rev. John E. Lloyd, pastor of the church, preached an eloquent sermon at the dedication service of the chimes. The text was: "In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar." In substance, Dr. Lloyd said that in olden times it was believed that

the evil spirits were frightened away by the ringing of bells. At burial services bells were rung to ward off evil spirits who were believed to be waiting to grasp the soul. "Let no one say why this waste," said he; "the bells are to take a part in the community to proclaim the glory of God. These bells will send their melodious tones to the sick, helpless and lonesome. May God make these bells a blessing to this community."

Christians in the United States and the Orient will celebrate this year the one hundredth anniversary of American foreign missions. Samuel B. Capen, of Boston, and two colleagues will represent the American Board, the oldest foreign missionary organization in this country, at the celebration in India, China and Japan. The American Board, with headquarters in Boston, is the parent organization in this country. The chief celebration of its centenary abroad was held at Bombay in November. The Governor of Bombay presided at the opening meeting. The following week the celebration was continued at Ahmednagar, the educational center of the mission, where President Capen spoke. Later he and his associates will visit seven of the other twenty missionary fields under the American Board. Accompanying Dr. Capen are the Rev. W. E. Strong and the Rev. George E. Hall, the last named being a grandson of Gordon Hall, one of the first missionaries who went to India 100 years ago.

One of the missionary societies that descends from the American Board is the American Baptist Foreign Mission Society, and it, too, will celebrate a centennial in India this year. Among the first group of missionaries sent out by the newly organized American Board in 1813 was Adoniram Judson and his wife, Ann Hasseltine Judson. While en route to India they and a fellow-voyager, Luther Rice, changed their views on baptism, and later announced that they were Baptists. Mr. Rice came back to America to establish a foreign missionary organization and stimulate a foreign missionary interest among Baptists. Mr. Judson and his wife proceeded to Burma, and were thus the first American Baptist missionaries in the foreign field. The church which Mr. Judson established as a feeble mission in the city of Rangoon has grown into the great Immanuel Baptist Church, one of the largest Christian churches in the Orient. It is here that Baptists from all parts of the United States will gather to celebrate the achievements of Judson and other Baptist missionaries.

Dr. J. Ackerman Coles, of New York, has given a permanent memorial to celebrate the Judson Centennial. It is a replica of the Colonial tower of old Tabernacle Church, in Salem, Mass., the church in which Judson and his companions were ordained and consecrated for their missionary work. The iron staircase and everything that goes into the campanile, except the brick, are being assembled in this country.

Christian Endeavor

Topic for Sunday, December 21.

The Christmas Spirit, How It May Prevail.

Isa. 9:2-7

Scripture References.

Monday, Dec. 15.—Spirit of good will (Luke 2:8-14). Tuesday, Dec. 16.—Spirit of sacrifice (Tit. 2:11-15). Wednesday, Dec. 17.—Spirit of service (1 Cor. 9:19-27). Thursday, Dec. 18.—Power that prevails (Rom. 8:11-18). Friday, Dec. 19.—The final vision (Rev. 21:1-7). Saturday, Dec. 20.—Love realizes it (1 Cor. 13:1-8).

OUR PRINCIPAL IMPULSE.

By a beautiful road our Christmas comes,
A road full twelve months' long,
And every mile is as warm as a smile,
And every hour is a song.

Flower and flake and cloud and sun
And the winds that riot and sigh,
Have their work to do ere the dreams
come true
And Christmas glows in the sky.

'Tis a beautiful time when Christmas comes
All up the street and down,
For hearts alight make faces bright
When Christmas comes to town.

Neighbor and friend in gladness meet,
And all are neighbors dear
When the Christmas peace bids evil cease
In the holiest day of the year.

Yes, Christmas is indeed the holiest day in the year and our principal thought should be that of honor and glory to God, who gave us the wonderful gift of his Son and made this day a blessed one to the earth for all time. Like the shepherds and wise men of old, our first impulse when Christmas comes should be that of worship and adoration. Born for our salvation, is it not fitting that we should bow the head and bend the knee before the cradle of the infant Jesus and join in the same song as the heavenly host, "Glory to God in the highest," as this anniversary brings again the glad tidings of the coming of the Prince of peace?

OUR CHIEFEST JOY.

When this feeling of glorifying God prevails the other divisions of the threefold prophesy will follow, for no one can glorify God unless he loves him and is eager to do his will. And thus his best and highest Christian character will be developed and the fruits of peace and goodwill, from which all other good fruits spring, will flourish in the heart. We cannot glorify God too much, or praise him enough for living and dying for us in order that we may have life everlasting and

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Annual Dividend of 9½% Guaranteed in the Policy

If you were to call at the office of any other company, or write to it, you might secure insurance, of course, but not **direct**; the policy would go to you through some **agent** or **agency** that would get the commission. **You** wouldn't get it.

In fact, the other company wouldn't be permitted to give it to you unless everyone else got it; it would be **illegal discrimination**.

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Such is the Postal way: the door is open to **you**. Call at the Company's offices, if convenient, or write **now** and find out the exact sum it will pay you at your age—the **first year** and **every other**.

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In writing simply say: "Mail me insurance-particulars for my age as per

CHRISTIAN WORK for December 13th

In Your letter be sure to give

- 1. Your Full Name.**
- 2. Your Occupation.**
- 3. The Exact Date of Your Birth.**

No agent will be sent to visit you: the Postal Life employs no agents.

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eternal happiness. We hold many things to be precious and glorious here, it has been said, fine possessions, great power and fame and wonderful beauty, but we are making a fundamental mistake if we regard any of these as more glorious than the Creator of all these.

BLESSED ARE THE PEACEMAKERS.

Christ came to establish peace upon the earth and the Christmas spirit within the heart will make every Christian a peacemaker. Not only among his fellow-men, but as far as he can among the nations of the world. It has been said that probably the greatest event in the world, since the resurrection of Christ, was the assembling of the Peace Conference at The Hague. It heralds the Christianization of the

world. Peace and good-will go together, and when we have learned this lesson well the road of every year will indeed be a beautiful one, making Christmas a blessed and holy day throughout the world.

"If I could take only one paper," said the late Mr. Justice Brewer of the Supreme Court, "it would be The Youth's Companion—a little of everything in a nutshell, and unbiased." The Companion is a family paper in the completest sense. It provides reading that, without failing to interest the young, still interests the mature. It unites young and old through their common enjoyment of delightful fiction, agreeable miscellany, and the clear exposition of public questions.

International Lesson December 21, 1913

Christmas Lesson. John 1:1-18.

GOLDEN TEXT: And the Word became flesh, and dwelt among us.—John 1:14.

While much of the story of the birth of Christ is so simple that a child can understand it, the deep significance of the event and the necessity for it will only be clear to more mature minds which have pondered over the occurrences studied during our lessons of the present year. Step by step these lessons have led us from the Creation to when "the hopes and fears of all the years" met in Bethlehem. We have read how the people and the land were prepared for the fulfilment of prophecies and promises and how the Jews were looking forward to the coming of their King. Says Canon Farrar: "We are informed by Tacitus, by Seutonius, and by Josephus that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world."

When Jesus Christ came there was political unity of the world under Rome; Roman law and justice prevailed; there was universal peace and religious freedom and practically a universal language. There was an intellectual and moral awakening. And, what is perhaps most important, the Jews had been, as one writer puts it, "dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah; and they had established synagogues in almost every town, so that there was a place in which to preach the Gospel and a people who could easily be reached. The Old Testament had been translated into Greek (the Septuagint version), and could be read by nearly all who could read at all."

Thus, we see, the time was ripe for the Word to be made flesh and to dwell on earth, human yet divine; for all the marvelous events connected with the birth of Jesus: The annunciation to Mary; the decree that took Mary from Nazareth to Bethlehem, where prophecy said Jesus was to be born; the angelic visitation to the shepherds; the blazing star and the coming of the wise men from the East.

It seems strange that coming unto his own, with such proofs of his divinity, they received him not as their Messiah. And yet, do most of us receive him to-day as our Messiah, King and Redeemer?

Defining the qualities and powers in Jesus which make his coming into the world the greatest event in the history of man, Lesson Notes for 1913 says:

"If any person will sit down and ask himself what are the things he most needs for the perfect life, what hungers of the soul must be satisfied, what helps he requires in this sinful world to gain the ideal good; and therefore what the human race needs—he will find them all in Jesus Christ, whose birth we celebrate to-day.

"We need to know God, his feelings, his character, his reality.

"We need forgiveness of our sins, that in some way they may be blotted out forever, removed from us as far as the East from the West.

"We need a new heart, a new life that makes us hate sin, and makes right living as natural to us as breathing, or as the song to a bird.

We need every motive of love, duty, fear, hope, that can inspire us and give us the victory over evil.

"We need an ideal, an example, that shall make clear to us what we ought to be and do, a goal toward which to move.

"We need light on the way, so that we shall not only know what we ought to become, but shall know the way to it; not only see the star, but know how to reach it; not only see heaven and God, but as Jacob in his dream, the ladder resting on the earth by which we may climb to them.

"We need to see righteousness and love and grace and truth actually worked out before us in this very world in which we live.

"We need foretastes of the better life, of its love, joy, peace, blessedness, triumphs.

"We will find all these set before us in the verses of our lesson for to-day, the powers and qualities a true Saviour must possess."

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During its existence the company has insured property to the value of \$26,453,358,064.00

Received premiums thereon to the extent of 249,395,081.80

Paid losses during that period 139,030,074.41

Issued certificates of profits to dealers 88,606,878.00

Of which there have been redeemed 81,310,840.00

Leaving outstanding at present time 7,296,038.00

Interest paid on certificates amounts to 22,147,878.43

On December 31, 1912, the assets of the company amounted to 13,623,851.31

The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividend of interest until ordered to be redeemed, in accordance with the charter.

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The Homekeeper and Housekeeper

In Everything Give Thanks

We thank thee, O our Father,
For all thy tender care,
And ask that we may ever
Thy gifts with others share.
We thank thee for the comforts,
The common joys of life;
For health and strength to labor,
Freedom from want and strife.

Thanks for our common blessings,
The friends that cheer our way.
'Tis joy for them to labor,
'Tis sweet for them to pray.
Thanks for the highest blessings
Thy matchless love has given,
Faith in the world's Redeemer,
Hope of a home in heaven.

Thanks for the disappointments
That oft our hopes assail;
They teach us to look forward
To joys that cannot fail.
And so, though tears are falling
O'er joys forever flown,
We thank thee for the sorrows
Our human hearts have known.

—Mary B. Wingate.

Specializing in Christmas Gifts

By Mrs. J. W. Wheeler.

There has always been a woeful amount of misfit giving at the holiday season. We receive things we possibly cannot use or enjoy in our station of life, foolish, inappropriate, things we put away with a little sigh, or as I have known some to do, pass on to others, those for whom they would be fitting.

Instead of rushing out the day before December 25 and buying, oh, anything as long as you have spent a proper amount, why not charge your mind weeks ahead, do a little private detective work, find out what the friend has longed for all her life possibly, sometimes they are such pitiful little things, then do your shopping early, likewise the needlework, if work there is, get the pretty wrappings while they are fresh and unhandled and see if the money doesn't go farther and if you do not make some very happy hits.

For the woman who has a wide correspondence, or the "home body" whose small means limits her postage purchases to a few stamps at a time there could be no more appropriate gift than a generous supply of stamps, ones and twos, postcards, and newspaper wrappings. Desk necessities, such as rubber bands, paper clips, mucilage, assorted pens, erasers, etc., would make another welcome gift, and fifty cents spent in this way would get a good quantity. Single articles, such as postal scales, pen trays, ink stands, library sets, small adjustable book slides, sealing-wax and stamp and desk blotter are only a few of the desk fittings a writer needs.

A great boon to the friend who cannot step into the stores for herself, the invalid

or country friend at a distance from a good stationer is a bundle of Christmas wrappings, tags, stickers, green and red ribbon or twine, tissue paper or heavier white paper wrappings, and this should be sent early in the month.

I know a dear old lady who from earliest childhood considered layer raisins the most desirable sweetmeat in the world. "If father brought us raisins when he went trading every fall and spring we thought *we were made*," she confided to an observant woman, and this friend who can step into the Boston markets every day in the year has remembered and put "Grandma E.'s layer raisins" on her list. Many good people, from some notion other than lack of means, refuse to indulge a whim of this sort and the longing for the especial dainty becomes almost an obsession. I know a woman who is always giving dainties to the sick, to little children and neighbors, but who thinks it a wild extravagance to pay twenty-three cents for a bottle of English marmalade, which is her special weakness. She can afford to be regularly extravagant for others, but not herself. I think Santa has found out her little weakness this year.

Sometimes the silversmith, the upholsterer, the picture man, the bookbinder may help us out of the gift dilemma, in repairing an old and prized family treasure. Mother has a valuable book, a song folio that cannot be duplicated, but both have gone to tatters; why not surprise her by having it restored? Grandma has a piece of jewelry she cannot wear, but thinks the world of. She would rejoice to wear it if it were mended. Perhaps it is an old silver teapot whose legs have gone bad, or some thin old spoons which need new bowls, or her grandmother's candlestick or pewter platter which has fallen on evil times, but all of which may be put in serviceable order. Grandfather's chair may be the object of the Christmas attention and receive a new lease of life from a fresh cover and a little attention to its springs. The decrepit member may be an old clock that has not struck for years, and a visit to the jeweler would bring back the old silvery chime to the delight of all the family. Sometimes a badly framed print or engraving, an enlarged photograph or group may be changed from ugliness to beauty by a few dollars spent upon a new and more suitable frame. The "We-give-you-the-crayon-if-you-buy-the-frame" man is responsible for many tawdry frames upon our walls. They are among the things needing weeding out of the home.

It does not make any difference how brilliant a woman may be, she can't make much of a success at entertaining a young man who has come to see her daughter.—*Galveston News*.

It was young Mrs. Robinson's first dinner party, and she was suffering all the usual terrors of the inexperienced hostess.

However, the cook rose to the occasion splendidly, and, so far as the dinner itself

was concerned, Mrs. Robinson was delighted.

The only fly in the ointment, so to speak, was Jane. Jane was the new parlor maid. She was slow, clumsy, and her waiting was bad. But, in addition to these faults, she insisted on keeping her mouth wide open.

This so got on Mrs. Robinson's nerves that at last she exclaimed:

"Jane, your mouth is wide open!"

Jane withdrew her gaze from the ceiling and said, looking down with a cheery smile.

"I know it is, ma'am; I opened it myself!"

A wealthy young man on a yacht
Said he thought equal suffrage was racht,
His love said 'twas nacht
And she'd drown on the spacht
If the "cause" 'twould advance e'en a yacht.
—*New York Sun*.

"Does your wife make your money go far?"

"I judge so. None of it has ever come back that I know of."—*Buffalo Express*.

BETTER POSITION

And Increased Salary as a Result of Eating Right Food.

There is not only comfort in eating food that nourishes brain and body, but sometimes it helps a lot in increasing one's salary.

A Kansas school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmares.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

THOSE SYMPHONY CONCERT PROGRAMS.

Aria from "Il Campanile." This opera, though well known in Budapest and South America, is practically unknown in the United States. The aria, "O belli spaghetti," is so vocally exacting that to sing its birdlike notes a prima donna should diet for weeks on bird seed. Here are the words—which are repeated fourteen times in the course of the aria:

The Italian.	The Translation.
O belli spaghetti,	Had I the wings of a dove,
O bianchi confetti.	I would fly, I would fly to my love.
Bananni, bananni,	I would fly, I would fly,
E tutti frutti—	Through the sky, through the sky,
O bianchi confetti!	I would fly, I would fly to my love!

(She waddles off.)—*Century*.

Past or prospective visitors to the old missions of California may find in George Wharton James' forthcoming book, "The Old Franciscan Missions of California," important facts in their histories, descriptions of their distinctive features, and the legends woven about them. The copious illustrations, all from photographs especially taken, make most attractive this new handbook, which Little, Brown and Company are publishing.

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Prayer Meeting

Topic for Sunday, December 21.

The Good Samaritan. Luke 10:30-35.

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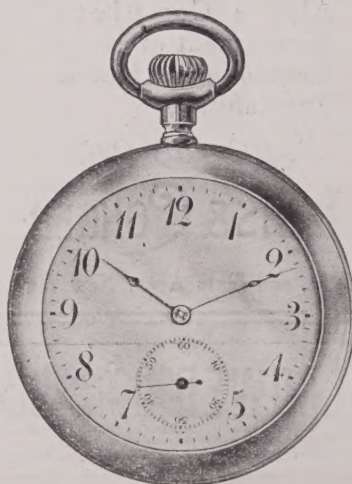
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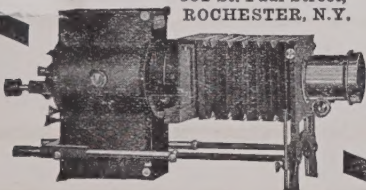
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Glosscap, the Great Chief and Other Stories. By Emelyn N. Partridge. Sturgis and Walton. \$1.25 net.

The Story of Joseph. By A. C. Welch, D.D. Charles Scribner's Sons. 60 cents net.

The Religious Ideas of the Old Testament. By H. W. Robinson, M.A. Charles Scribner's Sons. 75 cents net.

History of Religions. By George F. Moore, D.D. Charles Scribner's Sons. \$2.50 net.

General John Regan. By J. A. Birmingham. George H. Doran Co. \$1.20 net.

The Old Testament Sunday Lessons. By Rev. A. B. Bate. Longmans, Green & Co. 50 cents net.

The Prayer Book in the Church. By Rev. W. Hume Campbell. Longmans, Green & Co. 50 cents net.

English Church Manuals Baptism, Prayer and the Lord's Prayer, the Ten Commandments. Longmans, Green & Co. 2 cents each.

The Religious Instinct. By T. J. Hardy. Longmans, Green & Co. \$1.60 net.

A Point of View. By A. C. Bouquet. Longmans, Green & Co. \$1.25 net.

Life and Letters of Mandell Creighton, D.D. By his wife. Longmans, Green & Co. \$2 net.

The Pastoral Teaching of St. Paul. By H. L. Goudge, D.D. Longmans, Green & Co. 90 cents net.

The Knight in Grey. By Marie E. Richard. The Castle Press. \$1.25.

American Literature. By William J. Long. Ginn & Co. \$1.35.

The Stranger at the Gate. By Mabel Osgood Wright. The Macmillan Co. \$1.25 net.

Aphrodite and Other Poems. By John Helston. The Macmillan Co. \$1.25 net.

Eve. By Katharine Howard. Sherman, French & Co. \$1 net.

The Sign of the Tree. By Harriet M. Kilburn. Sherman, French & Co. \$1 net.
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Glimpses of the East. By Henry C. Adams. Sherman, French & Co. \$1.50 net.
Harvest Home. By E. V. Lucas. The Macmillan Co. \$1 net.
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Here Are Ladies. By James Stephens. The Macmillan Co. \$1.25 net.
Quiet Talks on Following the Christ. By S. D. Gordon. Fleming H. Revell Co. 75 cents net.
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Mary Eliza's Wonder-Life. By Mrs. Ozora S. Davis. Sherman, French & Co. \$1 net.
The Trumpeters and Other Poems. By Andrew Downing. Sherman, French & Co. \$1.50 net.

Mosaics of Truth in Nature. By Etta M. Graves. Sherman, French & Co. \$1 net.
A Key to Happiness. By Page Fellowes. Sherman, French & Co. \$1 net.

A Song of the Deep. By A. S. Coats. Sherman, French & Co. \$1 net.

Habeeb the Beloved. By William S. Nelson, D.D. The Westminster Press. 75 cents net.

The Arithmetic of Friendship. By Amos R. Wells. The Westminster Press. 35 cents.

The Angel of God's Face. By Henry van Dyke. The Westminster Press. 35 cents.

The Inn Keeper of Bethlehem. By James L. McBride. The Westminster Press. 35 cents.

Heppburn of Japan. By William Elliot Griffis. The Westminster Press. \$1.50.

Ethics and Modern Thought. By Rudolph Eucken. G. P. Putnam's Sons. \$1 net.

St. Paul and the Mystery-Religions. By H. A. A. Kennedy, D.D. George H. Doran Co. \$1.50 net.

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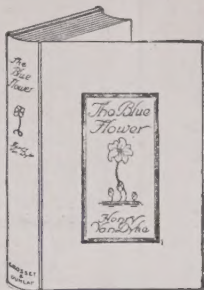
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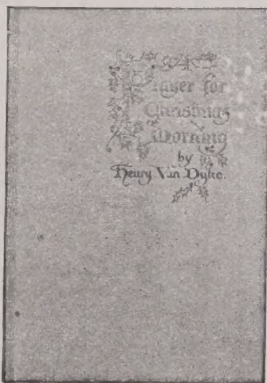
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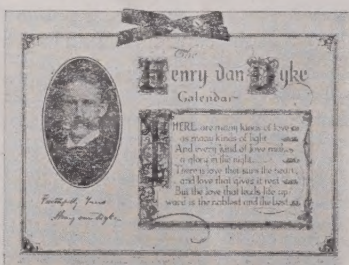
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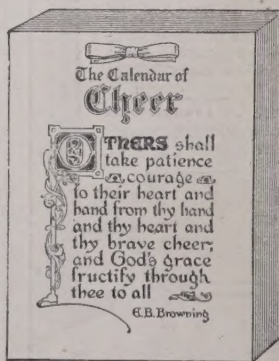
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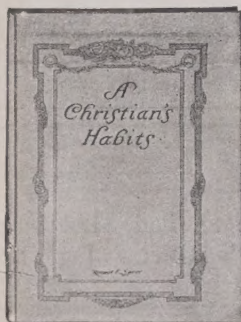
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